A Prologe vn-

to the new Testament.

Lyke as the olde Testament is a boke wherin is wrytten not onely the lawe and commaundementes of God, but also the actes and dedes both of those that haue kept the same, and of those that haue not fulfylled them: Euen so is the new Testament a boke, wherin is wrytten not oneiye the Gospell and promes of god, but also the actes and dedes bothe of suche as beleue theron, and of those that beleue not.

For euangelio is a greke worde, is as muche to say in Englysh, as a good message, good newes good mery tydynges, or such a comfortable worde as maketh a man, to synge, to be gladde, and lyp harte to daunce for ioye. Lyke as when Dauid had ouercome greate Goliath, ther came a good swete message and comfortable newe tydynges amonge the people, of the Iewes, that theyr cruell enemye was slayne, and they not onely delyuered, but restored to ioye and peace, which caused them to synge, to daunce, and to be glad. Euen so is thys Euangelion and newe Testamente of God, a ioyfull and mery tydynge, publyshed by the Apostles thorow oute all the worlde, of a true Dauid, which fought with syn, with death, with hell and with the deuell, and hath ouercome them: and besydes all thys, he hath delyuered, iustifyed, and saued them that beleue in hym wythoute onye of theyr deseruynge. Not onely thys, but he hath

A.i.

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made agrement for them wyth God, and brought them vnto hys fauoure agayne: Thorow occasyon whereof they synge, geuynge thankes & prayse vnto God, and reioyce at theyre hartes for euermore, yf they stedfastly beleue it, and be constante in fayth.

Thys message and comfortable newes, thys Euangelych and Godly new tydynge, is called a new Testament, because that like as whan a mā bestoweth hys goodes before hys death, his Testament is that the heyres named therin shal haue his goodes distributed amōge them after his death: Euen so Christ lykewise before he shulde dye, cōmaunded and charged that after hys deathe thys Euangelion or Gospell shulde be publyshed in al the worlde, and that vnto euery one that beleueth all hys goodes shulde be geuen in possessyon: that is to saye, hys lyfe, wherewith he hath swalowed vp death: his righteousnesse, wherthorow he hath destroyed synne: and hys saluacyon, whereby he hath ouercome euerlastynge damnacion. Now cā a poore man beynge tangled wyth synne, death, & hell, heare nothynge more comfortable, then suche good swete tydynges of Christe: Yee he muste nedes be glad and reioyce from hys harte roote by the reason therof, yf he beleue that it is true.

For the stablyshynge nowe of suche a fayth God promysed this his Gospell and new Testament, by his Prophetes in diuerse places of the olde. As Paul sayeth Roma. i. I am put a parte to preach the Gospell of God, which he promised afore by hys prophetes in the holye scryptures, of hys sonne, which was begotten of the sede of Dauid after the flesshe. &c. And to declare parte of them, God made fyrste a notable promesse, whan

he sayde vnto the Serpente: Gene. iii. I wyll put enemyte betwene the and the woman, and betwene thy sede and hyr sede: the same shall treade downe thy heade, and thou shalte treade hym on the hele. Christ is this womans sede, which hathe troden downe the deuels heade: that is to saye, synne, death, hell, and all hys power. For wythoute thys sede can no man escape sinne, death nor hell.

Item Gene xxii. God made this promes vnto Abraham, sayenge: In thy sede shall all the nacyons of the earth be blessed. Christe is the sede of Abraham (sayeth Saynt Paul in the thyrd Chapter to the Galathians) which hath blessed all the worlde by the Gospell. For where Christe is not, ther is yet the curse that fell vpon Adam and hys chylderen whan he had synned, so that they were all in bondage and subiection of synne, death, and hell. Agaynste thys curse nowe dothe the Gospell blesse all the world, in that it cryeth openly: Who socuer beleueth on thys sede of Abraham, shall be blessed: that is to saye, delyuered from synne, death and hell, and made ryghteous, and shal liue and be saued for euer. As Christe hymselfe sayeth in the eleuenthe of Jhon: he that beleueth on me, shall neuer dye.

Moreouer he promised vnto Dauid. ii. Reg. vii. sayenge: I wyll after the rayse vp thy sede, which shall come of thy body: hys kyngdome wyl I stablysh, he shall buylde an houle for my name, and I wyll stablysh the seate of hys kyngdom for euer. I wyll be hys father, and he shall be my sonne &c.

This is the kyngdō of Christ, wherof the gospell maketh mencion: an euerlastynge kyngdome,

a kingdome of lyfe, of saluacion and of righteousnesse: wherin all they that beleue, come out of prison of synne, and death. Suche promises of the Gospel are ther many mo in the other prophetes, as in the fyft chapter of Micheas: And thou Bethleem Ephrata, arte lytle amonge the thousandes of Juda. Oute of the shal ther come one vnto me, which shall be the gouernoure in Israel. Item in the thyrtenth chapter of Osee: O deathe, I will be thy death. &c.

Thus is the Gospell nowe nothynge els, but a preachynge of Christe the sonne of God and of Dauid, true god and man, which wyth hys death and resurrection hath for oure sakes ouercome death, and hell, and the synnes of al them that put theyr trust in hym: So that the Gospell maye be called a shorte or longe oracyon of Christe: for one maye describe it shortly and wyth fewe wordes, and another maye describe it at length. He describeth it at length, that wryteth many workes and wordes of Christ, as the foure Euangelistes do. But he describeth it shortlye, that speaketh not much of Christes workes and myracles but declareth wyth fewe wordes, how he by his death and resurrection hathe ouercome synne, deathe, and hell for all them that beleue in hym, as Peter and Paule do.

Take thou good hede therfore, ꝑ thou make not of Christ, Moses: nother of the Gospell, the lawe, as mē haue done in tymes past. For though the Gospell condempne not ryghte good workes, yet dothe it not requyre oure workes, for any such intente that we shulde be made ryghteous or saued by them: Yee contrarye wyse it rather requyreth them because we are saued alreadye: But

ſpecyally it ſetteth forth the fayth in Chriſte, and prouoketh men to beleue on hym: namely that he for oure ſakes hath ouercome ſynne, death & hel, and ſo reſtored vs vnto ryghteouſneſſe and lyfe, and ſaued vs, not by oure workes, but thorowe his owne workes, euen by his death and paſſion: In ſo much that we may be as bolde of his death and victorye, as thoughe we hadde done it oure ſelues.

Where as Chriſte now in the Goſpell and Peter alſo and Paul in theyr epiſtles, geue many commaūdementes and doctrines, and expoūde the lawe, eſteme thou that, lyke as all other workes and benefytes of Chriſte. And lyke as to knowe his workes and actes, is not yet the ryght knowlege of the goſpell (for therby knowest thou not yet that he hath ouercome ſynne, death and hell, and the deuell) euen ſo haſte thou not yet the perfecte vnderſtandynge of the Goſpell, thoughe thou knowest ſuche doctrines and commaundementes, but whan the voyce cōmeth that ſayeth, Chriſt is thyn owne, both body, doctrine, workes death, reſurrecyon, and all that he is, hath, doth, or is able to do.

Thus we ſe, that Chriſte vſeth no violence nor compulſion, but with loue and kyndneſſe calleth he euery man, and ſayeth: bleſſed are ỹ poore, &c. Bleſſed are the meke: Bleſſed are the mercyful &c. And the Apoſtles alſo in theyr epiſtles vſe euer in a maner theſe wordes: I exhorte you, I beſeche you, I praye you. So that men maye ſe and perceaue on euery ſyde, howe that the Goſpell is no lawe boke, but a verye preachynge of the benefytes of Chriſte, declared vnto vs, and geuen vs to be oure owne, yf we beleue. But

Moſes in his bokes, dꝛyueth compelleth, thꝛeate-neth, ſmytteth and punyſheth ſoꝛe: foꝛ he is a wꝛy-ter of the law, and an executer of the ſame. As foꝛ hym ꝑ beleueth, ther is no lawe geuen vnto hym as S. Paul ſayeth. i. Timo. i. becauſe ꝑ by fayth he is made righteous, reſtoꝛed vnto lyfe, & ſaued. Nother hath he nede of ony thynge els, but to de-clare this fayth with ſuch good Chꝛiſten wozkes as God hath commaunded hym.

Yee where true fayth is, there can not ꝑ man that hath it, refrayne, but declareth hymſelfe, and bꝛeaketh out by good wozkes, knowlegynge and teachynge this Goſpell vnto other men, and ieo-perdeth his lyfe foꝛ the ſame. And as foꝛ al cõuer-ſacyon and doynges, he oꝛdꝛeth thẽ vnto the pꝛo-fyte of his neghboure, to helpe hym, not onely to come vnto this grace & knowlege of Chꝛiſt, but o-therwyſe alſo with his bodye & goodes, euen as he ſeyth that Chꝛiſt hath done foꝛ hym, and ſo fo-loweth he ꝑ enſample of Chꝛiſt. This was Chꝛi-ſtes meanynge alſo, whan at his departynge he gaue none other cõmaundemẽt but loue, wherby men myght knowe, who were his diſciples and true beleuers. Foꝛ where good wozkes and loue bꝛeaketh not foꝛth, ther is (doutles) no right faith there hath the goſpell taken no ſure holde, & there is not Chꝛiſt yet truly knowen.

Take hede now, oꝛdꝛe thy ſelfe ſo in the bo-kes of the new teſtament, that thou mayeſt know to rede it after this faſhion, namely, that thou be fyꝛſt ſure of the great mercy of God in Chꝛiſte & ſo to exercyſe thy ſelfe in loue and good wozkes, that the name of God and his doctrine maye be had in honoure: Foꝛ this is euen the beſt waye to pꝛomote the trueth. Els is it but a vayne tea-

dynge of Christes testament. But yf we so reade the worde of God, that we fele what the ryches of his mercy is towarde vs, and haue suche luste and delyte therin, that we can be cōtent euery mā after his power to shewe the same kyndnesse vnto our neghbours, thē blessed are the eyes that se the thynges which we se, & the eares which heare the thynges that we heare. For this is euen the very worke of God, ẏ who so euer doth so reade or heare Gods worde, that the whole lust and desyre of his harte is to lyue therafter, the same vnderstandeth what is red, and is no dayne hearer: Yee God hath promysed to increase the knowlege of his worde in all such men Here vnto pertayne all the promyses of the scripture made vnto them that feare God and delyte in his cōmaūdementes: that is to saye, vnto all suche as heare or reade Gods worde, are content with all theyr hartes to lyue therafter, euery man as God hath called hym.

Yf thou be a Prynce, Lorde, iudge, or heade of the people, and hast suche delyte and loue vnto Gods worde, that thou canst fynde in thyne hart (accordynge as God commaundeth the) to know no personc in iudgement, to haue the boke of the lawe of God by the and to kepe the vnto the rule that he hymselfe hath described for the (in the .xii. Chapter of Deuteronomion,) then art thou blessed, and partaker of all the promyses ẏ euer God made vnto them that feare hym.

Yf thou be a byshoppe or preest, and hast such delyte in the worde of God, that thou canst be cōtent with all thy harte (as nye as thou mayest) to be such a spirituall shepherde, as S. Paul describeth in the fyrste Epistle vnto Timot. and in the

Epistle to Titus, and to practyse thyne office as saynt Peter exhorteth the, in the fyfth chapter of his fyrst Epistle, then mayest thou be sure to be blessed, & to be partaker of all the good that euer God promysed vnto them that feare hym.

Finally, who so euer thou be: man, wyfe, seruaunt or chylde yf thou be diligent in the estate ỹ God hath called the vnto, not folowynge thyne owne inuencyon, but ordrynge thy selfe after the commaundement and worde of God, and cause fynde in thyne harte to lyue therafter: then arte thou surely blessed, and partaker also of all the swete promyses that euer God made vnto them that feare hym.

Yf we endeuoure oure selues to reade Gods worde after this maner, then maye we be sure ỹ his blessynge shall lyghte vpon vs, then shall the trueth prospere and go forth amonge vs: thē shal God be truly serued and honoured, then shal our prynce be obeyed, then shall no sedicyon preuayle, then shall Gods worde be truely preached, then shall the poore be well prouyded for. Sūma, then shall euen they that now are agaynst the trueth, haue occasyon to loue it, to be conuerted vnto it, to folowe it, and to receaue it, to the greate worshippe of the doctrine of God. To whom for this his new Testament be honoure and dominion, prayse and glory now and euer. Amen.

The summe of this Gospel.

¶ The Gospell

of Saynt Mathewe.

What Saynt Mathew conteyneth

Chap.i. The genealogy of Christe, and mariage of hys mother Mary. The angell satisfyeth Josephs mynd.

Chap.ii The tyme & place of Christes byrth. The wyse men offre theyr presentes, Christe flyeth in to Egypte, the yonge chylderen are slayne, Christ turneth in to Galile.

Chap.iii The baptyme, preachynge and office of Jhon, and how Christ was baptised of hym in Jordane.

Chap.iiii. Christe fasteth and is tempted: he calleth Peter, Andrew. James and Jhō, and healeth all the sycke.

Chap.v In thys Chapter & in the two nexte folowynge is conteyned the mooste excellente and louyng Sermon of Christ in the mount Which sermō is the very keye that openeth the vnderstondenge in to the lawe. In thys fyfth chapter specyally he preacheth of ỳ. viii beatitudes or blessynges, of manslaughter, wrath and anger, of aduoutrye, of swearing of sufferynge wronge, and of loue euen towarde a mans enemyes.

Chap.vi. Of Almes, prayer & fastyng. He forbiddeth ỳ careful seking of worldly thinges.

Chap.vii. He forbyddeth foolysh & temerarious iudgemēt, reproueth ypocrisy, exhorteth

vnto prayer, warneth to beware of false pro
phetes, and so concludeth hys sermon.

Chap. viii. Christ cleseth the leper, healeth the captaynes seruaũt and many other diseases, helpeth Peters mother in law, stilleth the see and the wynde, and driueth the deuels out of the possessed in to the swyne.

Chap. ix. He healeth the palsye, calleth Mathew from the custome, answereth for his disciples, healeth the womã of the bloud ysshue helpeth Iairus doughter, geueth .ii. blindmẽ theyr syghte, maketh a domme man to speak driueth out a deuell.

Chap. x Christe sendeth out hys .xii. Apostles to preach in Iewry, geueth them charge, teacheth them and comforteth them against persecucyon and trouble.

Chap. xi. Ihon baptist sendeth hys disciples vnto Christ, which geueth thẽ theyr answer, rebuketh the vnthankfull cytyes, & louyngly exhorteth men to take hys yocke vpon them.

Chap. xii. The disciples plucke the eares of corne, he excuseth them, healeth the dryed hande, helpeth the possessed that was blynde and domme, rebuketh the vnfaythfull that wolde nedes haue tokens, and sheweth who is hys brother, syster and mother.

Chap. xiii. The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hyd in the felde, of the pearles, and of the nette.

Chap. xiiii. Ihon is taken and headed, Christe fedeth fyue thousand men with .v. loaues, & two fysshes, and appeareth by nyght vnto hys disciples vpon the see.

Chap. xv. Christe excuseth his disciples, and

rebuketh the scrybes and pharises for trans gressynge Gods cõmaundmẽt thorow theyr owne traditions. The thyng that goeth into the mouth defyleth not the man. He delyuereth the woman of Cananees doughter, healeth the multitude, and wyth .vii. loaues and a fewe lytle fyshes fedeth .iiii. M. men, belyde wemen and chyldren.

Chap. xvi. The Pharises requyre a token. Iesus warneth hys disciples of the Pharises doctryne. The confessiõ of Peter. The keyes of heauen. The faythful must beare ỹ crosse after Christe.

Chap. xvii The transfiguracio of Christ vpon the mount of Tabor. He healeth the lunatike and payeth tribute.

Chap. xviii. He teacheth hys disciples to be hũble, and harmeles, to auoyde occasyons of euell, and one to forgeue anothers offence.

Chap. xix. Christ geueth answer concernynge mariage, and teacheth not to be carefull, nor to loue worldly ryches.

Chap. xx. Christe teacheth by a similytude ỹ God is better vnto noman, and how he is alwaye callynge men to hys labour. He teacheth hys disciples to be lowlye, and geueth two blynde men theyr syght.

Chap. xxi. He rydeth in to Ierusalem, dryueth the marchauntes out of ỹ temple, curseth the fygge tre, and rebuketh the Pharises with ỹ similitude of the two sonnes and of the husbandemen, that slewe suche as were sent vnto them.

Chap. xxii. The mariage of the kynges sonne Tribute to be geuen to ỹ Emperour. Christ confuteth the opinion of the Saduces concer

nynge the resurrection, and answereth ye scribe vnto hys question.

Chap. xxiii. Christe cryeth wo ouer the Pharises, scrybes, and ypocrytes, and prophecyeth the destruccion of Jerusalem.

Chap. xxiiii. Christ sheweth hys disciples the destruccyon of the temple, the ende of ye worlde the tokens of the latter dayes, and warneth them to wake, for the worlde shall sodenly perysshe.

Chap. xxv. The ten virgins. The talentes deliuered to the seruauntes, and of the generall iudgement.

Chap. xxvi. The magdalene anoynteth Christ. They eate the Easter lambe and the supper of the LORD, Christe prayeth in the gardē. Judas betrayeth hym, Peter smyteth of Malcus eare, Christ is accused by the false wytnesses, Peter denyeth hym.

Chap. xxvii. Christ is delyuered vnto Pylate. Judas hangeth hymselfe. Christe is crucifyed among theues, he dyeth and is buried. Watchmen kepe the graue

Chap. xxviii. The resurrecyō of Christ. The hyghe prestes geue the souldiers large money, to saye that Christe was stolen oute of hys graue. Christ appeareth to hys disciples, and sendeth them forth to preache and to baptyse.

¶ The Gospel

Of saynt Mathew.



The fyrst Chapter. ✠

THis is the boke of ỹ ge neracyon of Jesus Christ ☞ ✠ sonne of Dauid, the sonne of Abraham. Luce. 2.a and 3.d

✱ Abraham begat Isaac: Gen. 21.a.

‡ Isaac begat Jacob: ‡ Gen. 25.c

✱ Jacob begat Judas and hys bretheren: Gen. 29.d

Gene. 38.c * Judas begat Phares and zaram of Thamar:
‡Ge. 46.b ‡Phares begat Hesrom:
*ruth 4.d *Hesrom begat Iram:
‡1. Pa. 2.a ‡Iram begat Aminadab:
Num, 1.a Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Ruth. 4.d * Jesse begat Dauid the kynge:
1. Re. 16.a ‡Dauid the kynge begat Salomon of her, ‡
‡2. re. 12. c. was the wyfe of Ury:
*1. pa. 3.b *Salomon begat Roboam:
‡2. pa. 11.c ‡Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat bega: Jozam:
Jozam begat Osias:
*Osias begat Jotham:
2. pa. 26.d ‡Jotham begat Achas:
‡2. pa 27 b *Achas begat Ezechias:
*2 pa 28 d ‡Ezechias begat Manasses:
‡4. re. 20. c *Manasses begat Amon:
*4 re. 21 d ‡Amon begat Josias:
‡4. re. 21. e * Josias begat Jechonias and hys brethren a-
*4 re. 23 f bout the tyme of the captiuite of Babylon.
24. and. 25 And after the captiuite of Babylon ‡ Jecho-
‡1. Pa. 3. c nias begat Salathiel:
*Salathiel begat zorobabel:
Agge. 1.a zorobabel begat Abiud:
1. Esd. 3.a Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat zadoc:
Sadoc begat Achin:
Achin begat Eliud:

Eliud begat Eleasar:
Eleasar begat Mathan
Mathan begat Jacob:
Jacob begat Joseph the husbande of Marie. of whome was borne that Jesus, whiche is called Christ. ✠

All the generacyons from Abraham to Dauid are fourtene generacyons: From Dauid vnto the captyuyte of Babylon, are fourtene generacyons. From the captyuyte of Babylon vnto Christ are also fourtene generacyons.

Luce .1.b

L ✠* The byrth of Christ was on thys wyse: whan hys mother Marye was maryed to Joseph (F) before they cam together, she was found wyth chyld by the holy goost. But Joseph hyr husbande was a perfecte man, and wolde not bryngе her to shame, but was mynded to put her awaye secretely. Neuertheleſſe whyle he thus thoughte, ✠beholde, the angell of the LORDE appeared vnto hym in a dreame, sayenge: Joseph * thou sonne of Dauid, feare not to take vnto the Marye thy wife. For that which is conceaued in her, is of the holy goost. She shall bryngе forth a son, *and thou shalte cal hys name Jesus. For he shal saue hys people from theyr synnes. ✠

Some read: before they sat at home together.

Luce. 2.a

Phi. 2.a

All thys was done that the thynge myght be fulfylled, which was spoken of the LORDE by the Prophet, sayenge: * Beholde a mayde shall be wyth chylde, and shall bryngе forthe a sonne, and they shall call hys name Emanuell, whiche is by interpretacyon, God wyth vs. ✠

Actu. 4.c

Esay. 7.c

Nowe whan Joseph awoke oute of slepe he dyd as the angell of the LORDE had hym, and toke hys wyfe vnto hym, (F) and knew her

Luce.2.a not, tyll she had * brought forth hyr fyrst borne sonne, and called his name Jesus.

¶ Glose vpon the fyrst Chapter.

☞ (The sonne of Dauid ✠ sonne of Abraha.) Dauid and Abraham are fyrst and principaly rehearsed, because that Christe was specially promysed vnto them to be of their sede.

☞ (Knewe her not, tyl she had. &c.) This is not to be vnderstande, that Joseph knewe Mary afterwarde: but it is a maner of speakynge in the scripture, which after some translacyon sayeth: (Gene.viii.) The Rauen came not agayne, tyll the waters were dryed vp vpon the earth. Now is it not the mynde of the scripture that the Rauen came after warde: Euen so lykewyse doth it not folowe here, that Joseph knewe Mary after warde.

The.ii.Charter. ✠

WHen Jesus was borne at Bethlee in Jury, in the tyme of Herode the kynge. Beholde, ther came wyse men from the east to Jerusalē, sayeng: Where is the new borne kyng of the Jewes? we haue sene his starre in the east, and are come to worshyp him.

Whē Herode the kyng had herde thys, he was troubled, and all Jerusalem with him, and he gathered all the hye Prestes & Scribes of the people, and ared of them, where Christ shuld be borne. And they sayde vnto hym: at Bethleem in Jury. For thus it is wrytte by the Prophet: * And thou Bethleem in the londe of Jury, ☞ art not the leest amonge the Princes of Juda: * For out of the shal come vnto me the captayne, that shall gouerne my people Israell.

Mich.5.a

Joh.7.d

Then Herode preuely called, the wyse men, &

diligently enquired of them, what tyme the starre appeared: and sent them to Bethlee, sayinge: Go, and searche dyligently for the chylde. And when ye haue founde hym, bringe me worde agayne, that I maye come and worshippe hym also.

When they had herde the kynge, they departed: and lo, the starre which they sawe in the east, went before them, tyll it came, and stode ouer the place where the chylde was. When they sawe the starre, they were marueilously glad: and wēt into the house, and found the chylde with Mary his mother, * and kneled downe & worshipped him, and opened theyr treasures, and offred vnto hym gyftes: gold, frankynsence and myrre. And after they were warned of God in a dreame, that they shuld not go agayne to Herode, they returned into theyr owne contry another waye. ✠ Psal.71.b Esa.60.c

¶ When they were departed ✠ beholde, the angel of ✠ LORDE appeared to Ioseph i a dreame, sayenge: Aryse, and take the chylde and his mother, and * flye into Egypte, and abyde there tyll I bringe the worde. For Herod wyll seke the chylde, to destroye hym. Then he arose, & toke the chylde and his mother by nyght, and departed into Egypte, and was there vnto the death of Herod that the thynge myght be fulfylled whiche was spoken of the LORDE, by the Prophet, which sayeth * out of Egypte haue I called my sonne. Exo.4.d. Nu.24.c. Ozee.11.a

Then Herode perceyuyng that he was deceaued of the wyse men, was exceadynge wroth, and sent forth, and slewe all the chyldren that were in Bethleem, and in all the coastes thereof, as many as were two yeare olde and vnder, accordinge to the tyme which he had diligently searched out of the wyse men.

Then was that fulfilled, which was spoken

Jere. 31.c by the Prophet Jeremy sayngе.* On the hylles was a voyce herde greate mournynge, weppynge, & lamentacyon: Rachel weppynge for hyr chyldrē, & wold not be cōforted because they were not. ✠ D

✠ Whan Herode was dead: beholde, an angell of the LORDE appeared in a dreame to Joseph in Egypt saynge: aryse and take the chylde & hys mother, & go into the londe of Israell. For they are dead, which soughte the chyldes lyfe. And he arose vp, and toke the chyld and hys mother, and came into the londe of Israell. But whan he herd that Archelaus dyd reygne in Jewry, in ỳ rowme of hys father Herode, he was afrayde to go thether. Notwythstondynge after he was warned of God in a dreame, he turned asyde in to the partyes of Galile, and wente and dwelt in a cytye called Nazareth, to fulfyll that whiche was spoken
Judi. 13.b. by ỳ prophetes:* he shall be called a Nazarite. ✠

¶ Glose vpon the .ii. Chapter.

☞ (Thou Bethleem. &c. Art not the leest) Bethleem was very small to loke vpon, and therfore doth Micheas the prophet call it a lytle one: But now that Christ was borne there the Euangelyst calleth it not the leest. And thus doth Bethleem signify ỳ Christente, which in the eyes of ỳ world is despysed, but is greate in the syghte of God.

The .iii. Chapter. ✠

Mar. 1.a Luce. 3.a Joh. 3.d ‡mat. 4.b *Joh. 1.b ‡esa. 40.a

IN those dayes came Jhō ỳ* Baptist & preached in ỳ wyldernes of Jewry, sayng ‡Amend your selues, ỳ kyngdō of heauen is at hand.* This is he, of whō it is spokē by the prophet ‡Esay which sayeth: The voyce of a cryer in the wyldernesse prepare the LORDES waye, and make hys pathes strayghte.

* Thys Jhon had his garment of camels heer, and a lethren gyrdell aboute hys loynes. Hys meate was locustes and wylde hony. Then went oute to hym Jerusalem, & all Jewrye, and all the region rounde aboute Jordane, and were baptysed of hym in Jordane, confessynge theyr synnes. 4.Reg.1.b

* Now whan he saw many of the Phariseis & of the Saduces come to hys baptysme, he sayde vnto thē: ye generacio of vipers, who hath certified you, ỹ ye shal escape ỹ vengeaūce to come? Be ware, bryng forth due frutes of penaūce. Thinke not now to say within your selues, we haue Abraha hā to our father. For I say vnto you, ỹ God is able of these stones to rayse vp chyldre vnto Abraha hā. Euē now is ỹ axe put vnto ỹ roote of ỹ trees: therfor * euery tre which bringeth not forth good frute, shall be hewen down, and cast into the fyre. Luce.3.b Mat.7.b Luce.3.b

B * I baptyse you wyth water to repentaunce: but he that commeth after me, is myghtyer than I, whose shues I am not worthy to beare. He shal baptyse you wyth the holygoost & with fyre. * He hath also his fan in his hand, & wil pourge his floore, & gadre the wheat into his garner, and wyl burne the chaffe wyth vnquenchable fyre. Mar.1.a Luce.3.c Joh.1.c. Luce.3.c

✠ * Then came Jesus from Galile to Jordane vnto Jhon, to be baptysed of hym. But Jhon forbad hym, sayinge: * I haue nede to be baptysed of the: and commest thou to me? Jesus answered and sayde vnto hym: Let it be so now. For thus it becommeth vs to fulfyll all rygh teousnesse. Then he suffred hym. * And Jesus as soone as he was baptysed, came strayght out of the water. And lo, heauen was open ouer him: and Jhon sawe the spirite of God descende lyke a doue, and lyghte vpon hym. And lo, ther came a voyce from heauen sayenge: * Thus is my be- Mar.1.a Joh.13.a Mar.1.a Luce.3.c Joh.1.d Esa.42.a Ma.17.a

Luce.9,d loued sonne, in whom is my delyte. ✠
2. Pet.1.d ¶ The glose vpon the thyrde Chapter.
☞ (Al ryghteousnes) Al ryghteousnes is fulfylled, when we put of all oure owne ryghteousnes. that God maye be taken for only ryghteous, and the ryghteous maker of all them that beleue This doth Jhon fulfyll, whan he putteth of his owne ryghteousnes, and wyl be baptised & made ryghteous onely by Chryste.

The.iiii.Chapter. ✠

Mar.1.b. Then * was Jesus led awaye of the spi- J
Luce.4.a rite in to wyldernes, to be tempted of ỹ de uell: and when he had fasted forty dayes and forty nyghtes, he was afterward an hungred. And the tempter cam to hym and sayd: Yf thou be the sonne of God, commaunde, that these stones be made bread. He answered & sayd:
Deut.8.a. it is written: * Man shal not lyue by bread only,
Sap.16.e. but by euery worde that procedeth out of the mouth of God.

Then the deuell toke hym vp into the holye cyte, and set hym on a pynacle of the Temple, and sayd vnto hym: Yf thou be the sonne of God, cast
Psa.90.b thy selfe downe. For it is written: * he shall geue his angels charge ouer the, and with theyr handes shall they holde the vp, that thou dashe not thy foote agaynst a stone. Then sayd Jesus vnto
Deut.6.c. hym: it is written also: * Thou shalt not tempte thy LORDE God.

Agayne the deuell toke hym vp and led hym B
into an exceadynge hye mountayne, & shewed him al the kyngdomes of the worlde, and al the glory of them, and sayd vnto him: al these wyll I geue the yf thou wylt fall downe and worshippe me. Then sayde Jesus vnto hym: Auoyde Sathan.

For it is wrytten: ✱ thou shalt worshyp the LORD thy God and hym onely shalte thou serue. Deut 6.c 1.Reg 7.a

Then the deuell lefte hym, and beholde, ‡ the angels came and ministred vnto hym. ‡Mar.1.b ✠

✠✱ When Jesus had herde ✠ Jhon was taken, he departed in to Galile, ‡ and lefte Nazareth, and went and dwelte in Capernaum, which is a cytie vpon the See, in the coastes of zabulon and Neptalim, that the thynge might be fulfylled which was spoken by Esay the prophete saynge: ✱ The londe of zabulon and Neptalim, the waye of the See beyonde Jordan, and Galile of the Gētyles, the people whiche sat in darkenesse, sawe a great lyght, and to them which sat in the region & shadowe of death, lyght is begonne to shyne. ✠ Mar.1.b Luce.4.d ‡Luce.4.d Esa.9.a

L ✱ From that tyme forth beganne Jesus to preach, and to saye: ‡ Amende youre selues, the kyngdome of heauen is at hande. ✠ ✱ As Jesus walked by the See of Galile, he sawe two brethren: Symon whiche was called Peter, and Andrewe his brother, castyng a net in to the See: for they were fyschers, and he sayde vnto them: Folowe me, & I wyll make you ✱ fyschers of mē. And they strayght waye lefte theyr nettes, and folowed hym. Mar 1.b ‡Mat 3.a ✱mar.1.b Luce.5.a Jere.16.c Eze.47.b.

And whan he went forth from thence, he sawe other two brethren, James the sonne of zebede, & Jhon his brother, in the shippe with zebede theyr father, mendyng theyr nettes, and he called them. ✱ And they without taryenge, lefte the shippe and theyr father, and folowed hym. ✠ Mat.19.d Luce.5.b

✠ ‡ And Jesus went about al Galile, teachynge in theyr synagoges, and preachynge the Gospel of the kyngdome, and healed all maner of sycknes, and all maner diseases amonge the people. And his fame spred abrode throughout al Syria. And ‡Mar.1.c

they brought vnto hym al sycke people, that were taken with dyuerse diseases and grypynges, and them ꝙ were possessed with deuels, & those which were lunatyke, and those that had the palsye: and healed them. * And ther folowed hym a great nōbre of people, from Galile ✠ and from the ten cyties, and from Jerusalem, and from the regions ꝙ lye beyonde Jordan.

Mar.3.a
Luce.6.b

The.v. Chapter. ✠

WHan he sawe the people, he wente vp in to a mountayne: and whan he was set, his disciples came to hym, and he opened his mouth, and taught them, sayenge: * Blessed are the poore in spyrite: for theyrs is ꝙ kyngdome of heauē. ‡ Blessed are they ꝙ mourne: for they shalbe comforted. Blessed are ꝙ meke: for they shal enheret the earth. * Blessed are they which honger & thyrst for ryght teoulnes: for they shalbe fylled. Blessed are ꝙ mercyfull: for they shall obtayne mercy. Blessed are ꝙ pure in harte: for they shall se God. Blessed are ꝙ peacemakers for they shalbe called the chyldren of God. Blessed are they which suffre persecucyō for ryghteoulnes sake: for theyrs is the kyngdome of heauen, * Blessed are ye when men reuyle you, & persecute you, and falsly saye all maner of euel sayenges agaynst you for my sake. ‡ Reioyce and be glad, for great is youre rewarde in heauen: for so persecuted they the Prophetes which were before your dayes.

Luce.6.c
‡Esa.61.a and.66.b
Jere.31.d
1.Pet.4.c
1.Pet.2.c and.3.c
‡Actu.5.c

* Ye are the salt of the earth, but and yf the salt haue lost his saltnes, what can be salted therwith? ☞ It is thence forth good for nothynge, but to be cast out, and to be troddē vnder foote of men. Ye are the lyght of the worlde. A cytie that

Marc.9.c
Luce.14.d
B

is set on an hyll, can not be hyd, *nother do men Mar.4.b.
lyght a candell, and put it vnder a buschel, but on Luce.8.b
a candelsticke, and it lyghteth all that are in the end.11.c
house. ‡Let your light so shyne before men, ‡ Mat.6.a
that they maye se your good workes, and glorifye your fa- 1.Pet.2.b
ther which is in heauen.

Thynke not, that I am come to destroye the lawe, or the Prophetes: no, I am not come to de-
stroye them, *but to fulfyl them. For truly I saye Math.1.c
vnto you: ‡tyll heauen and earth perysh, one iote and.2.c.d
or one tytle of the lawe shall not escape, tyll all be ‡Luc.16.c
fulfylled. Esa.40.a

☞ *Whosoeuer breaketh one of these least * Jac.2.b
commaundementes, and teacheth men so, he shall Ezec.18.b.
be ☞ called the least in the kyngdome of heauen.
But who soeuer obserueth and teacheth ỹ same,
shalbe called great in the kyngdome of heauen. ✠

✠ For I saye vnto you: ☞ except youre
ryghteousnesse excede the ryghteousnesse of the
Scribes and Pharises, ye can not entre in to the
kyngdome of heauen.

Ye haue herde, how it was sayd to them of
the olde tyme: *Thou shalt not kyll. For who so Exo.20.c
euer kylleth, shalbe in daunger of iudgement. But and.21.b
I saye vnto you: who so euer is angrye with his Leui.24.b
brother, is in daunger of the iudgement: Who so Deut.5.c
euer sayeth vnto his brother: ☞ Racha, is in
daunger of the counsel: But who so euer sayeth:
thou foole, is in daunger of hell fyre.

*Therfore when thou offrest thy gyft at the Job.42.b.
altare, and there remembrest that thy brother hath Mala.1.b
ought agaynst the: leaue there thyne offrynge be-
fore the altare, and go thy waye fyrst, and recon-
cyle thy selfe to thy brother, and then come and of-
fre thy gyfte. ✠

✠ *Agree to thyn aduersary quickly, ☞ whyle Luce.12.c

Pro.25.b. thou art in the waye with hym, lest the aduersary deliuer the to the iudge, and the iudge delyuer the to the ministre, and then thou be cast in to prison. I saye vnto the verely: thou shalt not come out thence, till thou haue payed the vtmost farthinge.

Ye haue herde, how it was sayde to them of
Exod.20.c olde time: * Thou shalt not committe aduoutrie.
‡ Ecc.41.c But I saye vnto you, that ‡ whosoeuer loketh on
Iob.31.a. a wyfe lustinge after her, hath committed aduoutrie with her already in his hart.

Deut.13.a * Wherfore yf thy right eye offend the, ☞ pluck D
Marc.9.c hym out, and cast hym from the. Better it is for the, that one of thy membres perisshe, then that thy whole body shulde be cast in to hell. Also yf thy right honde offende the, cut hym of, and cast hym from the. Better yt is that one of thy membres perissh, then that all thy body shulde be cast in to hell. F

Deu.24.a It is sayde: * whosoeuer putteth awaye his
Mat.19.b wyfe, let hym geue her a testimonyal of the deuor
Mar.10.a cemēt. But I * saye vnto you: whosoeuer putteth
Luce.16.c awaye his wyfe (except it be for fornicacion) causeth her to breake matrymony. And whosoeuer marryeth her that is deuorced, breaketh wedlocke.

Agayne, ye haue herde, how it was sayde to
Exo.20.b. them of olde tyme: * Thou shalt not forswear thy
Leuit.19.c selfe ‡ but shalt performe thyne oth to God. But
‡ deu.10.d I saye vnto you: ☞ * swear not at all: nei-
* Jacob.5.c ther by heauē, ‡ for it is Goddes seate: nor yet by
‡ 2 Pa 6.f the earth, for it is his foote stoole: nether by Ieru
Esa.66.a. salem, for it is the cytie of the greate kinge: nether
Mat.23.c. shalt thou swear by thy head, because thou canst not make one heer whyte or blacke: * But youre
Ephe.4.c. cōmunicacion shalbe, yee, yee: nay, nay. For what soeuer is more then that, commeth of euell.

Ye haue herde howe it is sayde: * An eye for an eye, a tooth for a tooth. ‡ But I saye vnto you: ✠ ye ☞ resist not euell. But whosoeuer geueth the a blowe on thy right cheke, turne to him the other also. And yf ony mā wyll sue the at ✠ lawe, & take awaye thy coate, let him haue thy cloake also. And who so compelleth the to go a myle, go wyth hym twayne. Geue to hym that axeth: & from hym that wolde borowe, turne not awaye. ✠ Ye haue herde, how it is sayde: * thou shalt loue thyne neyghboure, and hate thine enemy. But I saye vnto you: loue youre enemies: * Blesse them that curse you: Do good to them that hate you: Praye for them which do you wronge & persecute you, that ye maye be the chyldren of youre father which is in heauē: * for he maketh his sonne to aryse on the euel and on the good, and sendeth his rayne on the iust and vniuste. * For yf ye loue them which loue you, what rewarde shall ye haue? Do not the ☞ Publicās euen so? And yf ye be frēdly to youre brethrē only: what singular thyng do ye? Do not the Publicans also ī ꝑ lyke? * ye shall therfore be perfecte euē as youre father in heauē is perfecte. ✠

Exod.21.c
Leui.24.b
Deu.19.b
‡ Luce.6.c
Leuit.19.c
Rom.12.c.
Deut.4.c.
Luce.6.d
Leuit.19.a

¶ Glose vpon the.v. Chapter.

☞ (It is there forth good for nothinge) When the ministers of gods worde ceasse frō teachinge of it, then must they nedes be troden downe with mens lawes and inuencions.

☞ (Whosoeuer breaketh &c.) That do the papistes, which saye: that these commaundementes of Christ are no commaundementes, but counsels.

☞ (Shalbe called leest) That is, shalbe litle regarded, and of small reputacion.

☞ (Excepte your righteousnes, &c) The righ-

teousnesse of Pharises stādeth onely in outward workes and apparaunce, but Christ requyreth ỹ ryghteousnesse of the harte.

☞(Racha) is ony maner of worde, tokē or signe of anger or malice.

☞(Agre with thyne aduersary, &c. Lyke as he that hath done another man harme, is bounde to recōcyle hymselfe vnto him: euen so he also which is hurte, ought to haue a good hart & to forgeue, that wrath may be put downe on both the sydes.

☞Pluck him out. &c. This plucking out must be done spiritually: that is to saye, the lust of the eye must be mortified and depressed in the harte.

☞(Sweare not at all.) All othes that a man maketh of hymselfe, are forbydden: But whan ỹ honoure of God, loue, necessite or wealth of a mans neghboure requyreth, it is well done: lyke as wrath also is forbydden, and yet is it cōmendable, whan it commeth of loue to the honour of God.

☞(Resist not euell.) That is no man ought to auenge hymselfe, nor to seke vengeaunce, nother to desyre it: But the hyer powers that be offycers of the swearde, ought to do it, ether of thēselues, or els beynge requyred of loue by theyr neyghbours.

☞(Publicans,) were such men as the Romayns had set to gather theyr tolles and customes, and the same were for the mooste parte vngodlye Heythen.

The. vi. Chapter. ✠

Luce. 11. d

TAke hede to your * almes that ye geue it not in the syght of men, to the intent that ye wolde be sene of them: or els, ye get no reward of your father which is in heaue

When soeuer therfore thou geuest thyne almes, thou shalt not make a trompet to be blowen before the, as the ypocrites do in to synagoges and in the stretes, for to be praysed of men. Verely I saye vnto you, they haue theyr rewarde. But whē thou doest almes, let not thy lefte hande knowe what thy ryght hande doth, that thyn almes may be secrete: and thy father which seyth in secrete, shall rewarde the openly.

* And whan thou prayest, thou shalt not be as the ypocrites are. For they loue to stonde and praye in the synagoges, and in the corners of the stretes to be sene of men. Verely I saye vnto you: they haue theyr rewarde. But when thou prayest * entre in to thy chamber, and shut thy dore to the and praye to thy father which is in secrete: & thy father whiche seyth in secrete, shall rewarde the openly. 3.Re.18.b Esa.29.c Luce.11.a 4.Re.4.b Actu.10.a

* And when ye praye, bable not much, as the Heythen do: for they thynke that they shalbe herd for theyr much bablynges sake. Be not ye lyke them therfore. * For your father knoweth where of ye haue nede, before ye aske of hym. After this maner therfore shall ye praye. Esay.1.b Rom.8.b

* Oure father which arte in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfylled vpon earth, as it is in heauen. Geue vs this daye our dayly bread. And forgeue vs our dettes, as we also forgeue our detters. And lede vs not in to temptacion, but delyuer vs from euell. For thyne is the kyngdome, and the power & the glorye for euer. Amen. For yf ye forgeue other men theyr trespasses, youre heauenly father shall also forgeue you. * But and ye wyll not forgeue mē theyr trespasses, nomore shal your father forgeue you your trespasses. Luce.11.a Mat.18.b Mar.11.c

Esa.58.a. ✠ ✱ Moreouer when ye fast, be not sad as the
Mat.9.b. ypocrites are. For they disfigure their faces, that
they myght be sene of men to fast. Verely I saye
vnto you: they haue theyr rewarde. But thou,
when thou fastest, annoynte thine head, and wash
thy face, that it appeare not vnto men, that thou
fastest, but vnto thy father which is in secrete: &
thy father whiche seyth in secrete, shall rewarde
Eccl.29.b. the openly.

Pro.23.a. ✱ Se that ye gather you not treasure vpon the C
Jere.17.a earth, where rust and mothes corruppe, & where
Luce.12.d. theues breake thrugh & steale. But gather you
treasure together in heauen, where nother ruste
nor mothes corruppe, & where theues nother brea
ke vp, nor yet steale. For where youre treasure is,
Luce.11.c. there is youre harte also. ✠

✱ The eye is the light of the body. Yf thyn eye
then be syngle, all thy body shalbe ful of lighte:
But and yf thyne eye be wycked, all thy body
shalbe ful of darkenesse, wherfor yf the lyght that
is in the, be darkenesse, howe great then shall that
darkenesse be?

Luce.16.b ✠ ✱ No man can serue two maisters. For ether
he shall hate the one and loue the other: or els he
shall leane to the one, and despise the other: Ye cā
not serue God and mammon. Therfore I saye
Psal.54.c vnto you: ✱ be not ye carefull for your lyfe, what
Luce.12.c. ye shall eate, or what ye shall drynke: nor yet for
1.Pet.5.a. your body, what ye shall put on. Is not the lyfe
more worth then meate? and the body more of va-
lue then raymēt? Beholde the foules of the ayer,
for they sowe not, nether reape, nor yet cary in to
the barnes: and yet youre heauenly father fedeth
them. Are ye not much better then they?

Luce.12.c. ✱ Which of you (though he toke thought ther D
fore) coulde put one cubite vnto his stature? why

care ye then for rayment? Conſyder the lylies of the felde, how they growe. They laboure not, neither ſpynne. And yet for all that I ſaye vnto you that euen Salomon in all hys royalte was not arayed lyke vnto one of theſe. Wherfore yf God ſo clothe the graſſe, which is to daye in the felde, and to morowe ſhalbe caſt into the fornace: ſhal he not much more do the ſame vnto you, o ye of lytle fayth?

Therfore take no thought, ſayenge: what ſhal we eate, or what ſhall we drynke? or where with ſhall we be clothed? After all ſuche thynges do ỹ gentyles ſeke. For youre heauenly father knoweth, ỹ ye haue nede of al theſe thynges. * Seke ye fyrſt the kyngdom of God and the ryghteouſneſſe therof, ſo ſhal all theſe thynges be miniſtred vnto you. ✠ 3.Re.3.b

Care not then for the morow, for the morow ſhall care for it ſelfe: Euery daye hath ynough of hys owne ☞ trauayll

Gloſe vpon the .iii. Chapter

☞ (Trauayll) That is, yf a man be well occupyed, God ſendeth hym lyuynge ynough of hys daylie laboure: for he hath promyſed the labourer to haue hys meate.

The .vii. Chapter. ✠

☞ Judge not: * ỹ ye be not iuged: Luce.6.d
For as ye iudge, ſo ſhall ye be iudged Rom.2.a
‡ And wyth what meaſure ye meete, ‡.mar.4.c
wyth ỹ ſame ſhall it be meaſured to you agayne. * Why ſeiſt ỹ a moate Luce.6.d
in thy brothers eye, & perceaueſt not the beame ỹ is in thyne owne eye? Or why ſayeſt thou to thy brother: holde, I wyl plucke ỹ moate out of thyn eye: and beholde, a beame is in thyn owne eye.

Pro.18.c * Thou ypocryte, fyrst cast out ꝯ beame out of thyn owne eye, & then shalt ꝯ se clearely, to plucke out the moate out of thy brothers eye.

Ps.136.a * Geue not that which is ☞ holy, to ☞ dogges: nother cast ye your pearles before ☞ swyne lest they treade them vnder theyr fete, and the other turne agayne and all to rente you.

Jere.29.c Joh.16.c * Axe and it shalbe geuen you: Seke, and ye shall fynde: Knocke, & it shalbe opened vnto you. For who so euer axeth, receaueth: and he that seketh, fyndeth: and to hym that knocketh, it shalbe opened. * Is ther ony mā amonge you, whyche yf hys sonne axed hym bread, wolde offer hym a stone? Or yf he axed fyshe, wolde he proffer hym a serpēt? Yf yethen * whiche are euell, can geue youre chyldrē good gyftes: how muche more shall youre father which is in heauen, geue good thynges to them that axe hym?

Luc.11.b Gen.6.a Eccl.31.b Tob.4.c Luc.6.c * Therfore what so euer ye wolde that men shulde do to you, euen so do ye to them, Thys is the lawe and the prophetes.

B

‡ Luce.13c ‡ Enter in at the strayte gate: for wyde is the gate, & brode is the waye, that leadeth to destruction, and many ther be, which go in therat. But strayte is the gate, & naro we is ꝯ way, which leadeth vnto lyfe, & fewe ther be that fynde it. ✠

Deu.13.a 1.Joh.4.a Luc.6.e ✠ * Beware of false Prophetes, which come to you in shepes clothynge, but inwardlye they are rauenynge wolues, ye shall knowe them by theyr frutes. * Do men gather grapes of thornes? or figges of thystles? Euen so euery good tre bryngeth forth good frute. But a corrupte tre, bryngeth forth euell frute. * A good tre can not bryng forth bad frute. ‡ Euery tre ꝯ bryngeth not forth good frute, shalbe hewen downe, &

caſt in to ỹ fyre. Wherfore by theyr frutes ye ſhal knowe them.

* Not all they ỹ ſaye vnto me, LORDE LORDE, ſhall enter in to the kyngdome of heauen: but he that doth the wyll of my father which ys in heauen. Mat. 25. a Luc. 6. e. and. 13. c

Many ſhall ſaye to me in ỹ daye: LORDE, LORDE * haue we not prophecied in thy name? Haue we not caſt out deuyls in thy name? Haue we not done many greate dedes in thy name? And then wyll I knowlege vnto them: I neuer knewe you * Departe fro me, ye workers of iniquite. Act. 19. b Pſa. 6. b

L ‡ Who ſoeuer therfore heareth of me theſe ſayenges, & doeth the ſame, I wyll lyke hym vnto a wyſe mã, which buylt hys houſe vpõ a rocke Now whan abundaunce of rayne deſcended, and the wyndes blewe and bet vpon that ſame houſe it fel not: becauſe it was grounded on the rocke. And who ſoeuer heareth of me theſe ſayenges, & * doth them not, ſhalbe lykened vnto a folyſh man, which buylt hys houſe, vpon the ſonde. * Now whan abundaunce of rayne deſcended, and the wyndes blewe, and bet vpon that houſe, it fell, and great was the fall of it. Mat. 25. b ‡ Luc. 6. e Rom. 2. b Jaco. 2. b Eze. 13. b

And it came to paſſe, that * when Jeſus had ended theſe ſayenges, the people were aſtõyed at hys doctryne. For he taught thẽ as one hauynge power, and not as the Scrybes. Mar. 1. b Luc. 4. d

¶ Gloſe vpon the .vii. Chapter.

☞ (Judge not &c.) Judgment belongeth vnto God: therfore who ſoeuer taketh vpon hym to iudge (excepte he be an offycer of God appoynted therto) the ſame taketh awaye Gods honoure.

☞ (Holy) Thys holy thynge is Gods worde, whereby euery thynge is halowed.

☞ (Dogges) are they that persecute the worde ☞ (Swyne) are they, whych wallowe thē selues in the poddell and fylthynes of fleshly lustes, and regarde not the worde.

The. viii. Chapter. ✠

Mar.1.b Luc.5.b. WHē he was come downe frō ẏ mount tayne, much people folowed hym. ¶ And lo, ther came a leper, & worshypped hym, saeng: LORDE, yf thou wylt ẏ canste make me cleane. And Jesus put forth his honde, & touched hym, saynge I wyl, be thou cleane: & immediatly hys leprosye was clēsed. And Jesus sayd vnto hym: See thou tell no mā, * but go & shewe thy selfe to ẏ preste: and offer ẏ gyfte that Moses cōmaūded, ☞ in wytnesse to thē. ✠

Leui.14.a

Luce.7.a Joh.4.f ✠ * Whē Jesus was entred into Capernaū, ther came vnto him a Captayne, & besought him sayeng: Syr, my seruaūt lyeth sycke at home of the palsye, & is greuously payned. Jesus sayd vnto hym: I wyll come & heale hym. The captayne answered & sayd: Syr, I am not worthye, that

Psa.106.c thou shuldest come vnder my roofe, * but speake the worde only, & my seruaūt shalbe healed. For I my selfe also am a man subiecte to ẏ authorite of another, & haue sowldyers vnder me. Yet ☞ whan I say to one: go, he goeth, & to another: come, he cōmeth: & to my seruaunt: do thys, he doeth it. Whē Jesus herde that, he marueyled and sayde to thē ẏ folowed hym: Verely I saye B vnto you: I haue not foūde so great faythe, no

Esa.41.a, Luc.13.c not in Israel. But I say vnto you * Many shall come ☞ frō the east & west, and shall rest wyth Abraha, Isaac and Jacob in ẏ kyngdome of heauē & the chyldrē of ẏ kingdome shalbe caste

out into vtter darckenes: there shalbe wepynge and gnashynge of teth. And Jesus sayd vnto the Captayne: go thy waye, and as thou beleuest, so be it vnto the. And hys seruaunt was healed the same houre. ✠

* And Jesus went into Peters house, and sawe hys wyues mother lyenge sicke of a feuer: so he touched hyr hande, and the feuer lefte hyr: & she arose, and ministred vnto them. Mar.1.c Luc.4.d

* When the euē was come, they brought vnto hym many that were possessed wyth dyuels. And he cast out ỹ spirites with a worde, and healed all that were sicke, that the thynge myght be fulfylled, whych was spoken by Esaye the Prophet, sayenge: * He toke on hym our infirmityes, and bare oure sicknesses. Mar.1.c Luc.4.c Esa.53.a 1.Pet.2.c

L When Jesus sawe much people aboute hym he cōmaunded to go ouer the water. * And ther came a scrybe and sayd vnto hym: master, I wyll folowe the, whyther so euer thou goest. And Jesus sayd vnto hym: the foxes haue holes, and the brydes of the ayer haue nestes, but the sonne of man hath not where on to rest his heade. * Another that was one of his disciples, sayd vnto him Syr, geue me leue fyrst, to go and burye my father But Jesus sayd vnto him: folowe thou me, and let the dead burye theyr dead. Luc.9.f Luc.9.f

✠* And he entred into a shipe, and his disciples folowed hym. And beholde, ther arose a great tempest in the see, in so much that ỹ shippe was couered wyth waues, and he was aslepe. And his disciples came vnto hym, & awoke hym sayenge: LORDE, saue vs, we perysshe. And he sayde vnto thē: why are ye fearful, o ye of lytell fayth? Thē he arose * & rebuked ỹ wyndes and the see, & ther folowed a great calme. And ỹ mē mar.4.d Luc.8.c Job.26.b Ps.106.b

marueyled & sayde: what man is thys, that both wyndes and see obey hym?

Mar.5.a Luc.8.c.d * And when he was come to the other syde, D in to the contry of the Gergesytes, ther met hym two possessed of deuyls, which came out of ỹ graues, & were out of measure fearce, so that no mā myght go by that waye. And beholde, they cryed

2.Cor.6.c out sayenge: O h Jesu thou sonne of God * what haue we to do with the? Art thou come hether to

Mar.5.b torment vs before the tyme be come? * And ther was a good waye of from thē a great heerd of swyne feopnge. Then the deuyles besought hym, sayenge: yf thou cast vs out, suffre vs to go our waye into ỹ heerde of swyne. And he sayde vnto thē: go youre wayes. Thē went they out, & departed into the heerd of swyne. And beholde, the whole heerd of swyne was carped wyth violence headlinge in to ỹ see, and perished in ỹ waster. Thē the heerdmen fled, & wente theyr wayes into the cytie, and tolde euery thynge, and what had fortuned vnto ỹ possessed of the deuyls. And

Act.16.e beholde all ỹ cytie came out and met Jesus, and when they sawe hym, they * besought hym, for to departe out of theyr coastes.

¶ Glose vpon the .viii. Chapter.

☞ (In wytnesse to them) Moses calleth the lawe a witnesse ouer the people, Deute.xxxi. For the lawe accuseth vs, and is a witnesse ouer oure synnes: Euen so here the prestes, testifienge that Christ clensed thys leper, and yet beleue him not, are witnesse agaynst them selues.

☞ (Whan I saye to one: go, he goeth) That is, Yf my wordes be of such effecte, howe much more myghtie then are thy wordes?

☞ (From the East and west. &c,) That is, the Heythē commynge to the fayth, shalbe receaued:

and ỹ Iewes and such as trust in their worckes, shall for theyr vnbeleefes sake, be refused.

The.ix.Chapter. ✠

¶ THen entred he into a ship, & passed ouer & cam into his own cyte * And lo, they brought vnto him a mā sycke of ỹ palsie, lyeng in his bed. And whē Iesus sawe the faith of thē, he sayde to the sicke of ỹ palsie: my sonne, be of good chere, thy synnes are forgeuen ỹ. And beholde, certayne of the scribes sayde in thē selues: this man blasphemeth. But whā Iesus sawe theyr thoughtes, he sayde: wherfore thinke ye euyl in your hartes Whether ys it easier to saye: thy sinnes be forgeuē the, or to saye: aryse & walke? But ỹ ye may knowe, that the sonne of mā hath power to forgeue synnes in earth then sayde he vnto ỹ sicke of the palsie: arise, take vp thy bed, and go home. * And he arose & wente home. When the people sawe it, they maruayled, & glorifyed God, which had geuen suche power vnto men. ✠ Mar.2.a Luce.5.c Joh.5.a Actu.9.c and.3.a.

¶ ✠ * And as Iesus passed forth from thence he sawe a man syt receauing of custome, named Mathew, and sayde vnto him: folowe me, & he arose & folowed him. And it came to passe as he sat at meate in ỹ house, beholde, many publicans and synners came and sat down also with Iesus and his disciples. Mar. 2.b Luce.5.b and.15.a

When the Pharises sawe that, they sayde to hys disciples: why eateth your master with publicans and synners? When Iesus herde that, he sayde vnto them: The whole nede not the physician, but they that are sicke. Go and learne what that meaneth: * I haue pleasure in mercy, and not in offeryng. For I am not come to call the Osee.6 b. Mat.12.a

righteous, but the synners to repentaunce. ✠

Marc.2.b ✠✱ Then came the disciples of Jhon to hym
Luce.5.e sayeng: why do we and the Pharises fast so oft: and thy disciples fast not? And Jesus sayde vnto thē: Can the weddynge chyldren ☞ mourne, as lōge as the bridegrome is with them? The tyme wyll come, when the bridegrome shalbe take frō thē, and thē shall they fast. No mā peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garmēt, and the rent is made greater. Nother do men put new wyne in to olde vessels, for then the vessels breake, & the wyne runneth out, and the vessels perysshe. But they poure newe wyne in to newe vessels, and so are both saued together. ✠

Marc.5.c. ✠✱ Whyle he thus spake vnto them, beholde L
Luce,8.e ther came a certayne ruler, & worshipped hym, sayeng: My doughter is euen now deceassed, but come & lay thy honde on her, and she shal liue. Jesus arose and folowed hym with hys disciples

Leuit.15.d ✱And beholde, a woman which was diseased
marc.5.c an yssue of bloude. xii. yeares, came behynde hym,
Luce.8.e and touched the hem of hys vesture. For she sayde in her selfe: yf I maye touche but euen his vesture only, I shalbe safe. Then Jesus tourned hym a boute, & beheld her, saynge: Doughter be of good conforte, thy faith hath made ỹ safe. And she was made whole, euen that same houre.

Mar.5.d ✱And when Jesus came into the rulers house,
Luce,8.f & sawe the minstrels and the people raginge, he sayde vnto thē: Get you hēce, for ỹ mayde is not
Jhon.11.b dead, but ✱slepeth. And they laughed him to scorne. But whan the people were put forth, he went in, and toke her by ỹ honde, and the mayde arose. And this was noysed through out all ỹ londe. ✠

And as Jesus departed thence, two blynde mē

folowed hym, cryenge and sayeng: O thou sonne of Dauid, haue mercy vpon vs. And whē he was come home, the blinde came to hym, And Jesus
D sayde vnto them: Beleue ye that I am able to do thys? And they sayde vnto hym: yee LORDE. Thē touched he theyr eyes, sayenge: *accordinge to youre fayth, be it vnto you. And their eyes were opened. And Jesus charged thē, sayeng: See ỳ no mā knowe of it. But they departed, & spred abroade his name throughout all that londe. math.8.b.

* Whan these were gone out, beholde, they brought to hym a dōme mā possessed of a deuyll. And whā the deuyl was cast out, ỳ domme spake And ỳ people meruayled sayeng: it was neuer so sene in Jsrael. But *the Pharises sayde: he casteth out deuyls, thorow the chefe deuyll. marc.7.d. Luc.11.b Mat.12.c. Mar.3.b

‡And Jesus wente aboute in all cities & townes, teachinge in their synagoges, & preachyng ỳ gospel of ỳ kyngdome, & healinge all maner sickenesse & al maner dysease amonge ỳ people. *And whē he sawe the people, he had campassiō on thē because they were pyned awaye, and scattered abrode, euen as shepe hauinge no shepherde. ‡mar.6.a Luc.13.b Exec.34.a Mar.6.d.

*Then sayde he to hys disciples: the haruest is greate, but the labourers are fewe. Wherfore *pray the LORDE of ỳ haruest, to send forth labourers into hys haruest. Luc.10.a. 2.Tes.3.a.

¶Glose vpon the.ix.Chapter.

☞(His owne citie) Capernaum.

☞(I am not come to cal the righteous) Christ refuseth all mans righteousnesse, and wyll ỳ we shal buylde onely vpō his righteousnesse: ād therfore sayeth he here, that he is come onely to call synners. And.1.Timo.1. sayeth S. Paul. ỳ Christ came in to the worlde to saue synners.

☞(Mourne) Ther are two maner of mour

ynges: one of a mans owne chosynge, as are the
strayte lyues of monkes and freers, and as Baals
prestes prycke them selues with knyues and
botkés. 3 Reg. 18. This mourninge doth not god
regarde. But to suffre shame, losse, persecucion &
death for righteousnesse sake, is the right mour-
nynge. Therfore sayeth Christ, that his disciples
fast not whyle the brydegrome is with them, ꝑ
is, whyle god sẽdeth thẽ no trouble & for so much
as Christ him selfe is yet wt thẽ & defendeth thẽ.

The.x. Chapter.

Marc.3.d and.6.a Luce.6.b 9.a.f.10.a

AND he * called his .xii. disciples vnto
hym, & gaue thẽ power ouer vncleane
spyrites, to cast them out, & to heale al
maner of sicknesses, and all maner of
diseases.

The names of the.xii. Apostels are these: The
fyrst, Symõ called Peter, & Andrew his brother:
James ꝑ sonne of zebede, and Jhon his brother,
Philip & Bartolomew, Thomas, and Mathw ꝑ
Publican, James ꝑ sonne of Alphe, & ☞ Leb-
eus otherwyse called Taddeus, Symõ of Cana
and Judas Iscarioth, which also betrayed hym.

These twoine sent Jesus, and commaunded
them, sayinge: Go not in to the wayes that leade
to the Heithen, and in to the cities of the Sama-
ritãs enter ye not. But go rather to the lost shepe
Mark.6.b of the house of Israel. * Go and preach, sayenge:
The kyngdom of heauẽ is at hãde. Heale ꝑ sicke
Actu.8.b clense the lepers, rayse the dead, cast out ꝑ deuils.
‡Mar 6.a * Frely ye haue receaued, frely geue agayne.
Luce.9.a ‡Possesse not golde, nor syluer, nor brasse in your
and.10.a gerdels, nor yet scrip towardes your iourney: ne-
*Phi. 2.c ther two cotes, nother shues, nor yet a staf * For
1.Tim.5.c the workmã is worthy of his meate. In to what

soeuer citie or towne ye shall come, enquyre in it, who is mete for you, and there abyde, tyll ye go thence.

B *And when ye come in to an house, salute the same. And yf ỳ house be mete for you, your peace shall come vpon it. But yf it be not mete for you, your peace shall turne to you agayne. Math.6.b Luce.9.a and.10.a

And yf no mā will receaue you, nor heare youre preachinge, departe out of that house or ỳ citie, and *☞ shake ỳ dust of youre fete. Truly I saye vnto you: it shal be easyer for the lōde of Sodoma and Gomorra in the daye of iudgement, then for that citie. Actu.13.c and.18.a

*Beholde, I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes, and innocent as doues. * Beware of men, for they shal deliuer you vp to the councels, and shall scourge you in their synagoges. And ye shall be brought before pryntes and kynges for my sake, in witnesse to them and to the gentyls. Luce.10.a Mar.13.b Luce.21.b. Joh.16.a

L *But whē they delyuer you vp, take no thought how or what ye shall speake, for yt shalbe geuen you, euen in that same houre, what ye shal saye. For it is not ye that speake, but ỳ spyrete of your father which speaketh in you. Mar.13.b Luce 12.b. and.21.b

* The brother shall delyuer ỳ brother to death, and the father the sonne. And the chyldren shall aryse agaynst their fathers and mothers, & shall helpe thē to death: and ye shal be hated of al men for my names sake. But * he ỳ endureth to the ende, shalbe saued. Mich.7.a Mat.24.a

*When they persecute you in one citie, flye in to another. I tell you for a treuth, ye shall not fynyshe al the cities of Israel, tyll the sonne of man come. * The disciple is not aboue the master. nother ỳ seruaūt aboue the Lorde. It is inough Jere.1.a Math.2.c Actu 8.a, and.14.a *Luc.6.d

for the disciple, to be as his master, and the ser-
uaunt as his Lorde. Yf they haue called the
good mā of ꝯ house Belzebub, howe muche more
shall they call them of his houshold so? Feare
them not therfore.

Mar 4.b. Luce.8.b and.12.a * Ther is nothing hyd, that shall not be open D
ly shewed: and nothing secrete, that shall not be
knowne. What I tell you in darkenesse ꝯ speake
ye in lighte: and what ye heare in the care, that
preache ye vpon the house toppes.

Luce.12.a. * And feare ye not them that kyll the body, &
be not able to kyl the soule. But rather feare him
which is able to destroye both soule & body in to
hell. Are not two sparowes solde for a farthing?
Yet doth ther none of them light vpon ꝯ groūde
without youre father. And now are al the heeres
of youre head tolde. Feare ye not therfore: ye are
of more value then many sparowes.

Mare.8.c Luce.9.d. and.12.a * Therfore who so euer knowlegeth me before
men, him wyll I knowlege also before my father
which is in heauen. But who so euer denyeth me
before men, him wyll I also denie before my fa-
ther which is in heauen.

Luce.12.f. * Thinke not that I am come to sende peace
vpō earth. I came not to send peace but a swerd. E
Mich.7.a For I am come to set a mā at variaūce * against
his father, and the doughter agaynst hyr mother
and the doughter in lawe agaynst hyr mother in
lawe: and a mans foes shalbe they of his owne
houshold.

Luce.14.d and.17.d. * Who so loueth father and mother more thē
me, is not mete for me: and he that loueth sōne or
doughter more then me, is not mete for me. And
Mat.16.d Marc.8.e Joh.12.c he ꝯ taketh not his crosse and folowe th me, is not
mete for me. * Who so fyndeth his lyfe, shall lose
it: & he ꝯ loseth his lyfe for my sake, shal fynde it.

*He that receaueth you receaueth me: & who * Luc.9.b
so receaueth me, receaueth him ỹ sent me. ‡ He and.10.c
ỹ receaueth a prophet in ỹ name of a pphet, shall Jo.13.c
receaue a prophetes reward. He that receaueth a ‡3 re.18.a
righteous man in the name of a righteous man
shall receaue a righteous mans reward. * And Mark.9.c
Who so euer geueth vnto one of the least of these
a cuppe of colde water onely to drinke, in ỹ name
of a disciple, verely I saye vnto you: he shall not
lose his reward.

¶ Glose vpon the.x. Chapter.

☞ (Lebbeus) is S. Jude the good Apostle.
☞ (Shake ỹ dust) So litle shall ye take of thē,
that ye shall shake awaye theyr very duste from
youre fete, that they maye knowe, howe that ye
seke not youre owne profite, but theiz saluacion.

The.xi. Chapter.

AND it came to passe, whā Jesus had
made an ende of commaundinge hys
twolue disciples, he departed thence,
to teache & to preache in theyr cities.
†*Whā Jhon beinge in preſō herde Luce. 7.b.
of the woorkes of Christe, he sent two of his disci
ples, & sayde vnto him: Art thou he ỹ shall come,
or shall we loke for another? Jesus answered &
sayde vnto them: Go youre waye and tell Jhon
agayne, what ye se and heare. * The blynde se, & Esa.35.a.
the lame go: the lepers are cleansed, and the deafe
heare: the dead aryse agayne * and the Gospell is Esa.61.a.
preached to ỹ poore: and blessed is he, that is not
offended at me.

* When they wēre theyr waye, Jesus began
to speake vnto the people, concernynge Jhon: Luce.7.c
What are ye gone out for to se in ỹ wyldernesse?
Woide ye se a rede shaken with the wynde? Or

what are ye gone out for to se? Wolde ye se a mā clothed in soft raymēt? Beholde, they that weare soft clothynge, are in kynges houses. But what are ye gone out for to se? A Prophet? Yee I saye vnto you, and more then a Prophet. For this is
Mala.3.a Marc.1.a he, of whom it is written: * Behold, I sende my messaunger before thy face, whiche shall prepare thy waye before the. ✠

✠ Verely I saye vnto you: Amonge the chil- B
dren of wemē arose ther not a greater thē Jhon
Some reade: least. the Baptyst. Notwithstōdinge he that is * lesse in the kyngdome of Heauen, is greater then he.
Luce.16.c From the tyme of Jhon baptiste hytherto, the kyngdome of Heauen ☞ suffreth violence, and the violent plucke it vnto thē. * For all the pro-
†Luce.1.a Mala.3.d phetes and the law prophecyed vnto Jhon. Also yf ye wil receaue it, this is † Helias, which shuld come. Who so hath eares to heare, let hī heare. ✠
*Luc.7.d Jhon.1.b * But where vnto shal I lykē this generacyō? C
It is lyke vnto chyldrē which syt in ỹ market, & cal vnto theyr felowes, & saye: we haue pyped vn to you, & ye wolde not daunce: We haue meourned vnto you, and ye wold not wepe. For Jhon came nother eating nor drynkyng, & they saye: he hath ỹ deuell. The sonne of mā came eatynge & drynkynge, & they saye: lo what a glutton & wyne bebber this man is, & a cōpanyon of publicās & synners? & wysedome is iustified of hir chyldrē.
Luce.10.b * Then began he to vpbrayde the cities, in ỹ D
which most of his miracles were done, because they amended not. Wo vnto the Chorazin Wo vnto the Bethsayda: for yf the miracles which haue bene shewed amonge you, had bene done in Tyre and Sydon, they had repented longe ago in sackcloth and asshes. Neuertheles I saye vnto you: It shalbe easyer for Tyre and Sidon in the

daye of iudgement, then for you. And thou Capernaū which art lyft vp vnto heauen, shalt be brought down vnto hel. For yf ỹ miracles which haue ben done in the, had bene shewed in Sodom they had remayned vnto this daye. Neuertheles I saye vnto you: It shalbe easyer for the londe of Sodome in the daye of iudgemēt, thē for the. ✠

✠ At the same tyme Iesus answered, & sayde
* I prayse the (O father & LORDE of heuē and earth) that thou haste hidde ☞ these thinges from the wyse & prudent, and opened them vnto babes. Euen so father, for so it plased the. * All thinges are geuē ouer vnto me of my father: ‡ & no man knoweth ỹ sonne, but the father: nother knoweth ony man the father, saue the sonne, and he to whom ỹ sonne will open it. Come vnto me all ye that laboure and are laden, and I wyl ease you. * Take my yocke vpō you, and learne of me: for I am meke & lowlye of hart, and ye shal finde rest vnto your soules ‡ for my ☞ yocke is easy, and my burthen is light. ✠

Pro.11.a
Luce.10.c
Mat. 28.a
Luce.10.c
Joh.3.e
‡Joh.7.c
8.b.10.b
Ecclc. 6.d
Jere.6.c
‡1Joh.5.a

¶ Glose vpon the.xi. Chapter.

☞ (Suffreth violence) When mens consciēces begynne to fele the swetnesse of Gods promyses they preasse thorow, & no mās power can let thē.

☞ (These thinges) The mysteries of ỹ Gospell and of faith.

☞ My yocke is easy) ỹ crosse is but a light burthē vnto such as haue a good taist of ỹ Golpel.

The.xii.Chapter. ✠

AT ỹ same tyme * wēte Iesus thorow ỹ corn vpō ỹ Sabbath, & his disciples were hōgry ‡ & begāne to plucke of ỹ eares of ỹ corn, & to eate. Whē ỹ Pharisees saw ỹ, they said vnto hī: behold

Marc.2.c.
Luce.6.a
‡Deu.23.d

thy disciples do that, which is not lawfull to do
vpon the Sabbath. He sayd vnto them: haue ye
not red what Dauid dyd, whan he was hongrie,
1.Re.21.b & they also that were with hym: * Howe he en-
tred in to the house of God, & dyd eate the shew
breads which were not lawful for hym to eat, no
ther for thē ỹ were with hym, but onely for ỹ pri
estes: Or haue ye not red in the law, how that the
priestes in the temple breake ỹ Sabbath, and yet
are blameles: But I saye vnto you: that here is
one greater then the temple. But yf ye wyst what
Ozee. 6.b this were, * (I haue pleasure in mercy, and not
Math.9.a in offringe) ye wolde not haue condemned inno-
centes: For the sonne of man is Lorde euē ouer
☞ the Sabbath.
Marc.3.a * And he departed thence, and wente into theyr B
Luce. 6.a synagoge: and beholde, there was a man whiche
had his hande dryed vp. And they axed hym, say-
Luce.14.a eng: * Is it lawfull to heale vpō the Sabbath:
because they myght accuse hym. But he sayd vn
to them: Which of you is it, yf he had a shepe fal
Deu. 22.a. len into a pytte vpon the Sabbath, * that wold
not take hym, and lyfte hym out: And how much
is a mā better thē a shepe: Therfore is it leful to
do good vpon ỹ Sabbath. Thē sayd he to ỹ mā:
Stretch forth thyne hande. And he stretched it
forth: & it was whol agayn lyke vnto ỹ other. ✠
Marc.3.a ✠ * Then went the Pharises out, and helde a
Joh.10.d. and.11.e. councell agaynst hym, how they myght destroye
hym. But whan Jesus knewe therof, he depar-
ted thence, and muche people folowed hym: and
he healed them all, and charged them, that they
shulde not make hym knowen: that the thynge
Esa.42.a. myght be fulfylled, which was spoken by Esaye
the prophete, which sayeth: * Behold this is my
seruaunt, whome I haue chosen: and my beloued

in whom my soule delyteth: I wyll put my spyrete vpon hym, and he shall shewe iudgement vnto the Heythen. He shall not stryue nor crye, nother shall ony man heare his voyce in the stretes. A bruised rede shall he not breake, and flaxe that beggyneth to burne shall he not quenche, tyll he sende forth iudgement vnto victory. And in his name shall the Heythen trust. ℣

℣ * Thē was ther brought vnto hym one possessed (of a deuell) the which was blynde & dōme, and he healed hym: in so muche that the blynde & domme both spake and sawe. And all the people were amased, and sayd: Is not this the sonne of Dauid? * But whan the Phariseis herde that, they sayd: He dryueth the deuels out none other wyse, but thorow Belzebub the chefe of ỳ deuels. Neuertheles Iesus knewe theyr thoughtes, and sayd vnto thē: Euery kyngdome diuyded within it selfe, shalbe desolate: and euery cytie or house diuyded in it selfe maye not contynue. So yf one Sathan caste oute another, then is he at variaunce within hymselfe: how may then his kyngdome endure? But yf I cast out deuels thorowe Belzebub, thorowe whome do your chyldren cast them out? Therfore shall they be your Iudges. But yf I cast out the deuels by ỳ spyrete of God, then is the kyngdome of God come vpon you. * Or how can a man entre in to a stronge mans house, and violently take awaye his goodes, except he fyrst bynde the stronge man, & then spoyle his house? He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abrode. Therfore I saye vnto you: * All synne & blasphemy shalbe forgeuen vnto men, but ỳ blasphemy agaynst the spyrete shall not be forgeuen vnto men: * and who so euer speaketh a worde a-

Luce.11.c

Math.9.b
Mar.3.b
Luce.11.b

Luce.11.c

Mat.3.c
Luce.12.a

1.Reg.2.c

gaynst the sonne of man, it shalbe forgeuen hym. But who so euer speaketh ☞ agaynst the holy goost, it shall not be forgeuen hym, nother in this worlde, ☞ nor in the worlde to come.

Mat 7.b Luce.6.e * Ether make the tre good and his frute good also, or els make the tre euell and his frute euell also. For the tre is knowen by the frute. O ye generacyon of vypers, how can ye speake good, whan ye your selues are euell? * For of the

Psal.39.b Luce.6.e abundaunce of the harte the mouth speaketh. A good man out of the good treasure of his harte, bryngeth forth good thynges: and an euell man out of his euell treasure, bryngeth forth euell thynges. But I saye vnto you, ✠ of euery ydell worde that men haue spoken, they shall geue accomptes

2.Reg.1.c Luce.19.b at the daye of iudgement. * Out of thy wordes thou shalte be iustified, and out of thy wordes thou shalte be condempned.

✠ Then answered certayne of the scrybes & pharyses, and sayd: Master, we wolde fayne se a token of the. And he answered and sayd vnto thē:

Mat.16.a Mar 8.b Luce.11.c ‡Jone.2.a * This euell and aduouterous generacyō seketh a token: and ther shall no token be geuē them, but the token of the prophete Jonas. ‡ For as Jonas was thre dayes and thre nyghtes in the Whales belly, so shall the sonne of man be thre dayes & thre nyghtes in the harte of the earth. The mē of Ninive shall ryse in the last iudgement with this

Jone.3.a generacyon and shal condempne it: * for they dyd penaunce at the preachyng of Jonas. And behold here is one greater then Jonas. The quene of ✠ South shall aryse in the laste iudgement with

3.Re.10.a 2.Par.9.a this generacyon, & shall condēne it: * for she came from the vttemooste partes of the earth, to heare the wysedome of Salomon: and lo, here is one greater then Salomon.

* Whā the vnclene spyrite is gone out of mā, he walketh thorow drye places, sekynge rest, and fyndeth none. Thē sayeth he: I wyll turne agayn in to my house from whēce I went out. And whē he cōmeth, he fyndeth it empty, swepte & garnysshed. Then goeth he his way, & taketh vnto hym seuen other spyrites worse thē hymselfe: and whē they are entred in, they dwell there: * And ỹ ende of that man is worse then the begynnynge. Euen so shal it go ỹ this euell generacyon. ¶ Whyle he yet talked vnto the people, beholde his mother & his brethrē stode without, desyrynge to speake ỹ hym. Then sayd one vnto hym: Beholde, thy mother & thy brethrē stonde without, & wold speake ỹ the. Neuertheles he answered & sayd vnto him that tolde hym: Who is my mother and who are my brethren? And he stretched forth his hande ouer his disciples, and sayd: Beholde my mother & my brethren. * For who so euer doth the wyll of my father which is in heauen, the same is my brother, syster and mother.

Luce.11.c.

2.Pet.2.b
Hcb.6.a
¶marc.3.c.
Luce.8.c

Ioh.15.b

¶ Glose vpon the.xii Chapter.

☞ Lorde ouer the Sabbath.) So greatly doth the vnderstandynge of all outwarde cōmaūdemētes cōsist in loue, that euen ỹ precepte of God hym dereth not, where loue and necessite requyreth.

☞ Agaynst ỹ holy goost.) To synne agaynst ỹ holy goost, is presūptuously and (ỹ a malycyous hate towards ỹ gospell) to despyse ỹ trueth, to fall clene awaye frō it, to crucyfye ỹ sōne of God afreshe after the parfyte knowlege of the verite, to make a mocke of hym, to despyse hym, & vtterly to ascrybe his worde vnto the deuell.

☞ Nor in the worlde to come.) That is to saye (as ¶ Marke expoūdeth it, marc.iii.) Who so blasphemeth ỹ holy goost, shal neuer haue forgeuenes

Mar.4.a
Luce.8.a

THe *same daye went Jesus out of ℣ a house, and sat by the see syde, & much people resorted vnto hym: so that he went in to a shippe & sat him downe, and all the people stode vpon ℣ shore. And he spake many thynges vnto them in similitudes, sayenge: Beholde, The sower wente forth to sowe: and as he sowed, some fell by the waye syde: Then came the foules, and dyd eate it vp. Some fell vpon stony grounde, & anone it sprōge vp, because it had no depth of earth: But whē ℣ Sōne arose, it caught heate: and for so muche as it had no roote, it withered away. Some fel amōg the thornes, & the thornes grewe vp, & choked it. Some fell vpon good groūde, & gaue frute: some an hundreth folde, some sixty folde, some thyrtye folde. Who so hath eares to heare, let hym heare.

Mar.4.a
Luce.8.b

* And the disciples came vnto hym, & sayde: ℣ Why speakest thou to them by parables? He answered and sayd vnto them: Vnto you it is geuē to knowe the mystery of ℣ kyngdome of heauen.

2.Cor.3.c
†mat.25.c
Mar.4.c
Luce.8.b
and.19.c

*but vnto them it is not geuē. For ℣ who so hath, vnto hym shalbe geuen, and he shall haue aboundaunce. But who so hath not, from hym shal be taken away, euē that he hath. Therfore speake I vnto them by parables, for wyth seynge eyes they se not, and with hearynge eares they heare not, for they vnderstande it not. And in them is fulfylled the prophecye of Esay, which sayeth:

Esa.6.b
Mar.4.a
Luce.8.b
Joh.12.c
Actu.28.d
Rom.11.b

* Ye shal heare in dede, and shal not vnderstāde: and with seynge eyes shal ye se, and not perceaue. For the harte of this people is waxed grosse, and theyr eares are thycke of hearyng, and theyr eyes haue they closed, lest they shulde once se with the eyes, and heare with the eares, and vnderstande with the harte, and turne, ℣ I myght heale them.

L * But bleſſed are your eyes, for they ſe: & your eares, for they heare. Merely I ſaye vnto you: Luce.10.c
*many Prophetes and ryghteous men haue deſyred to ſe the thynges that ye ſe, & haue not ſene them: and to heare the thynges that ye heare, and haue not herde them. * Heare ye therfore the pa- 1.Pet.1.b
rable of the ſower. When one heareth the worde Mar.4.b
of the kyngdome, and vnderſtandeth it not, the e- Luce.8.b
uel mā cōmeth and plucketh it awaye that is ſowen in his harte: and this is he that is ſowen by the waye ſyde. But he that is ſowen in the ſtony grounde, is this: whan one heareth the worde, & anone with ioye receaueth it: neuertheles he hath no roote in hym, but endureth for a ſeaſon: whan trouble and perſecucyon aryſeth becauſe of the worde, immediatly he is offēded. As for hym that is ſowen amonge the thornes, this is he: Whan one heareth the worde, and the carefulnes of this worlde, and the deceatfulnes of ryches choke the worde, and ſo he becommeth vnfrutefull. But he that is ſowen in the good grounde, is this: whan one heareth the worde and vnderſtandeth it, and bryngeth forth frute, & ſome geueth an hundreth folde, ſome ſyxty folde, and ſome thyrty folde.

D * Another parable put he forth vnto them & Mar.4.c
ſayd: † The kyngdome of heauen is lyke vnto a man, ſowed good ſede in his felde. But whyle men ſlepte, ther came an enemye, and ſowed tares amonge the wheate, and wente his waye. Now whan the blade was ſpronge vp & brought forth frute, then the tares appeared alſo. Then came the ſeruaūtes to the houſholder, and ſayd vnto hym: Syr, ſowdeſt thou not good ſede in thy felde? Frō whence then hath it tares? He ſayd vnto them: that hath the enemye done. Then ſayd the ſeruaūtes: wilt thou then that we go and wede thē out?

He sayd: No, lest whyle ye wede out the tares, ye plucke vp the wheat also with the. Let the both growe together tyll the harueste, & in tyme of harueste, I wyll saye vnto the reapers: Gather the tares fyrst, and bynd the in sheaues to be brent: but gather the wheate in to my barne. ✠

✠ Another parable put he forth vnto them, & sayd: * The kyngdome of heauen is lyke vnto a Mat.4.c Luce.13.b ☞ grane of mustarde sede, which a man toke, & sowed it in his felde. Which is the leest amonge all sedes. But whan it is growen, it is the greatest amōge herbes, and is a tre: so that the byrdes vnder the heauen come and dwell in the braunches of it.

Luce.13.b. Another parable spake he vnto them: * The kyngdom of heauē is lyke vnto ☞ Leuē which a woman toke, and myxte it amonge thre peckes of meele, tyll all was leuended.

Mar.4.d. * All such thynges spake Jesus vnto ỹ people by parables, & without parables spake he no thynge vnto them: ỹ the thynge myght be fulfylled, which was spokē by ỹ prophet, sayenge: Pla.77.a * I wyll open my mouth in parables, & wyll speake out ỹ secretes frō the begynnyng of the worlde. ✠

✠ Thē sent Jesus the people awaye, & came home. * And his disciples came vnto hym, & sayd Mar.4.d Declare vnto vs the parable of the tares of the felde. Jesus answered, and sayde vnto them: He that soweth the good sede, is the sonne of man: ỹ felde is the worlde: the good sede are the chyldren of the kyngdome. The tares are the chyldren of wyckednesse: the enemye that soweth them is the Apoc.14.d deuell: * the harueste is the ende of the worlde: the reapers are the angels. For lyke as the tares are weded out, and brent in the fyre, euen so shal it go in the ende of this worlde. The sonne of man shal

sende forth his angels, and they shall gather out of his kyngdome all thynges that offende, & them that do iniquite, and shall cast thē in to a fornace of fyre, there shalbe waylynge and gnashynge of teth. * Then shall the ryghteous shyne as the sonne, in the kyngdome of theyr father. Who so hath eares to heare, let hym heare. ✠ Dan. 12. a Sap. 3. b

✠ Agayne the kyngdome of heauen is lyke vnto a treasure hyd in the feld, which a man foūde & hyd it, and for ioye therof he wente and solde all that he had, and bought that felde. 1. Cor. 15. c

Agayne the kyngdom of heauē is lyke vnto a marchaunt, that sought good pearles: and * whā he had foūde a precyous pearle, he went and sold all that he had, and bought it. Phil. 3. a

Agayne the kyngdome of heauen is lyke vnto a nette cast in to the See, where with are taken all maner of fyshes & whan it is full, men drawe it out vnto the shore, and syt and gather the good in the vessels, but cast the bad awaye. * So shall it be in the ende of the worlde. The angels shall go out, and seuer the bad from the ryghteous, & shall cast them in to a fornace of fyre, * there shal be waylynge and gnashynge of teth. Mat. 22. b Mat. 25. c

G And Iesus sayd vnto them: Haue ye vnderstonde all these thynges? They sayde: Yee LORDE. Then sayd he vnto them: Therfore euery scrybe taught vnto the kyngdome of heauen, is lyke an housholder, whiche bryngeth out of his treasure thynges new and olde. ✠

* And it came to passe whan Iesus had ended these parables, he departed thence, and came in to his owne contrey, and taught them in theyr synagoges: in so much, that they were astonnyed and sayd: Whence commeth such wysedome and power vnto hym? * Is not this ✠ carpēters sone Mat. 6. a Luce. 4. b Joh. 6. c

Is not his mother called Mary? and his brethre
James and Joses, and Symon and Jude? And
are not al his systers here with vs? Whence hath
he then all these thynges? and they were offended
Mar.6.a at hym. But Jesus sayd vnto them. *A prophet
Luce.4.c is no where lesse set by, then at home and amõge
Joh.4.e his owne. And he dyd not many myracles there,
because of theyr vnbelefe.

¶ Glose vpon the.xiii. Chapter.

☞(Who so hath, to hym shalbe geuen.) Where ther is lust to vnderstande and folowe ỹ worde of God, there it groweth, and altereth me in to a better lyfe. But where it is resysted or fayntedly receaued, there it abateth, & so men become worse then afore.

☞ (A grane of mustarde sede.) Ther is no worde in the worlde more despysed then the gospell, and yet is ther nothynge more myghtye: for it is the power of God that saueth as many as beleue theron: which nother law nor workes cã do.

☞(Leuen) The worde of God is lykened vnto leuen, because it altereth men and renueth them, as lower dowe chaungeth the taist of bread.

The.xiiii. Chapter.

Mar.6.b AT *that tyme Herode the ☞ Tetrarcha herde of the fame of Jesu, &
Luce.9.a sayd vnto his seruauntes: this is Jhõ the baptist. He is rysen agayne from ỹ dead, therfor are his dedes so myghtye. *For Herode had taken Jhon, bounde hym, &
Luce.3.c put hym in prison for Herodias sake his brother
Leui.18.b Philips wyfe. For Jhon sayd vnto hym: *It is
and.20.c not lawfull for the to haue her. And fayne wolde haue put hym to death, but he feared the people
Mat.21.b *because they helde hym hym for a prophete.
‡Ge.40.c But whã Herode helde his ‡ byrthdaye, the

doughter of Herodias daunsed before them, and
*that pleased Herode well, wherfore he prom- Marc. 6.c
sed her with an oth, that he wolde geue her, what
so euer she wolde are. And she (beynge instructe of
hyr mother afore) sayde: geue me Thon baptystes
heade in a platter. And the kynge was sory. Ne-
uertheles for the oth sake, and them that sat with
hym at the table, he commaunded it to be geuen
her, and sente, and beheaded Thon in the prison.
B And hys head was broughte in a platter, and ge-
uen to the damsell, and she broughte it vnto hyr
mother. Then came his disciples, and toke his bo
by, and buryed it, and wente and tolde Iesus.

*When Iesus herde that, he departed thence Marc. 6.d
by shyppe in to a deserte place alone. ‡ And when Luce. 9.b
ỹ people herde therof, they folowed him on foote ‡Joh. 6.a
out of the cytyes. And Iesus wente forth, & sawe
much people, and had pytye vpon them, & healed
theyr sycke. But at euen came hys disciples vnto
hym, and sayde: This is a deserte place, and the
nyghte falleth on: let the people departe from the
that they maye go in to the townes, and bye them
vytayles. But Iesus sayd vnto them: They nede
not go awaye, geue ye them to eate. Then sayde
they vnto him: We haue here but fiue loaues and
two fyshes. And he sayde: bring them hyther. And
he commaunded the people to syt down vpon the
grasse, and toke the fyue loaues and two fyshes,
and loked vp toward heauen, and gaue thankes,
C and brake, and gaue the loues vnto the disciples,
and the disciples gaue thē to the people. And they
al dyd eate, an were suffised. And they gathered
vp of the broken meate ỹ remayned ouer, twolue
baskettes ful. And they ỹ dyd eate, were aboute a
fyue thousande men, besyde wemen and chyldren.

*And straight waye Iesus made his disciples Marc. 6.e

Ihon. 6.b to entre in to a shyppe, and to go ouer befoꝛ hym, tyll he had sente the people awaye. And whan he
Luce. 6.b had sente the people awaye. ✱ He wente vppe in to a mountayne alone, to make hys pꝛayer. And at euen was he there hymselfe alone. And the shyp was alreadye in the myddeste of the see, and was toste wyth waues, foꝛ the wynde was contrary. But in the fourthe watche of the nyghte Iesus came vnto them, walkyng vpon the see. And whā hys disciples sawe hym goinge vpon the see, they were afrayed, sayeng: It is some spꝛete, and cryed oute foꝛ feare. But strayghte waye spake Iesus vnto them, and sayde: Be of good cheare, it is I, be not afrayed. Peter answered hym and sayde: LORDE, yf it be thou, byd me come vnto the vpon the water. And he sayd: com on thy way. And Peter stepte out of the shyppe, and wente vpon ỹ D water, to come vnto Iesus. But whan he sawe a myghtye wynd, he was afrayed, & began to synke and cryed, sayenge: LORDE helpe me. And immediatlye Iesus stretched foꝛthe hys hande, and caughte hym, & sayde vnto hym: O thou of lytle
Mar. 6.f fayth, wherfoꝛe doutest ỹ ✱ And they went in to ỹ shyppe, & the winde ceassed. Then they that were in the shyppe, came and fel down befoꝛe hym, and sayde: Of a treuthe thou arte the sonne of God. And they shypped ouer, and came in to the londe of Genazereth. And whan the men of that place had knowlege of hym, they sente out in to al that contrye rounde aboute, and bꝛought vnto hym al that were sycke, and besought hym, ỹ they might but touch the hēme of hys vesture onely. And as manye as touched it, were made whole.

¶ Glose vpon the. xiiii. Chapter.

☞ (Tetrarcha) Iewꝛye and the londes belongynge therto, was deuyded in to foure lozdshyp-

pes, and euery one of these foure lordes was called Tetrarcha, that is to saye, lorde ouer ỹ fourth parte, and Herode was one of these.

The.xv.Chapter. ✠

A THen came vnto hym the Scrybes and Pharises from Ierusalem, sayenge: Why do thy disciples transgresse the traditiõs of the elders? for they wash not theyr hãdes whã they eate bread? He answered and sayde vnto them. Why do ye transgresse the commaundement of God, because of youre owne tradicyons? For God commaunded, sayenge: * Honoure father and mother, & he that curseth father and mother, shal dye ỹ death. But ye saye: ‡ Euery mã shal say to father or mother: The tyme that I shulde helpe the wythall, ☞ is geuen vnto God. By thys is it come to passe, that no man honoureth hys father or hys mother ony more. And thus haue ye made the cõmaundement of God of none effect, for your owne tradicyons. Ye ypocrytes, full wel hath Esay prophecied of you, and sayd: * This people draweth nye vnto me wt theyr mouth, & honoureth me wt their lippes, how be it their hart is far fro me: but in vayne do they serue me, whyle they teach suche doctrines as are nothig but ỹ cõmaundemẽtes of men. And he called the people to him, and sayd vnto thẽ. Heare & vnderstond: That which goeth in to the mouth, defyleth not the man: but ỹ whiche commeth oute of the mouth, defyleth the man.

Marc.7.a

Exo.20.b
Deut.5.c
and.27.c
‡Pro.28.d

Esa.29.c
Ezech.33.f

B Then came hys disciples, and sayd vnto him: knowest thou that the Pharises were offended, whan they herde this sayenge? He answered, and sayde. ☞ * All plantes which my heauenly father hath not plãted shal be pluckt vp by ỹ rootes Let thẽ go, they are ỹ blynde leaders of the blynd

Actu.5.e

Whan one blynde leadeth another, they fall both in the diche.

Marc.7.b * Then answered Peter and sayd vnto him: Declare vnto vs thys pareble. And Jesus sayde vnto them: Are ye yet then wythoute vnderstondynge? Perceaue ye not, that whatsoeuer goeth in at the mouth, descendeth down in to the bely, & is caste oute in to the draught? But the thynge ỹ procedeth oute of the mouthe, commeth from the harte, and that defyleth the man. For oute of the harte come euel thoughtes, murthur, breaking of wedlocke, whordom, theft, false witnesse, blasphemy. These are the thynges that defyle a man. But to eate & vnwashen hãdes, defyleth not a mã. ✠

Mar.7.c. ✠ * And Jesus wente oute from thence, and departed in to the coastes of Tyre & Sidon. And beholde, a woman of Canaan wente oute of the same coastes, & cryed after hym, sayeng: O LORD thou sonne of Dauid, haue mercy vpon me. My doughter is sore vexed wyth a deuyll. And he answered her neuer a worde. Then came his disciples vnto hym, and besoughte hym, sayenge: Sende her awaye, for she cryeth after vs. But he

Luce.19.a answered, and sayde: * I am not sente, but vnto the loste shepe of the house of Israell. Notwythstondynge she came and fell downe before hym, & sayde: LORD, helpe me. He answered and sayd: It is not good, to take the chyldrens bread, and to cast it vnto dogges. It is treuth LORD (sayde she) Neuertheles the whelpes eate of the crommes, that fall from theyr Lordes table. Then answered Jesus & sayd vnto her: O womã, great is thy faith: be it vnto the, euen as ỹ desyrest. And hyr doughter was made hole at ỹ same houre. ✠

✠ And Jesus departed thence, and came nye vnto the see of Galile, and wente vp in to a moun

tayne, and sat downe there. And ther came vnto
hym much people, hauyng wyth thē, lame, blinde,
domme, crepell, and other manye, and caste them
downe at Jesus fete. * And he healed them, in so
much that the people wondred, to se the domme
speake, the crepell whole, the halte to go, and the
blynde to se. And they praysed the God of Israel.

Esay. 35.a

D * And Jesus called hys disciples vnto hym, & Mare. 8.a
sayde: I haue compassion vpon ỹ people, for they
haue continued wyth me now thre dayes, & haue
nothynge to eate, and I wyll not let them depart
fastynge, leste they perysh in the way. And his dis-
ciples sayde vnto hym: Whence shulde we get so
much bread in the wyldernesse, that we myghte
satisfye so much people? And Jesus sayde vnto
them: How many loaues haue ye? They sayde: se-
uen, and a fewe lytle fyshes. And he commaunded
the people to syt downe vpon the grounde, and
toke the seuen loaues, & the fyshes, and gaue thank-
kes and brake them, and gaue them to hys disci-
ples and the disciples gaue them vnto the people.
And they al dyd eate, and were suffysed. And they
toke vp of ỹ broken meate that was left, seuen bas-
kettes ful. And they that dyd eate, were four thou-
sande men, beside wemen and chyldren. ¶ And
whan he had sente awaye the people, he went in
to a shyp, & came in to the partyes of Magdala.

¶ Glose vpon the.xv. Chapter.

☞ (Is geuen to God) I can not geue it the,
it belongeth to the church. I muste bestow it vpō
Gods seruice, for the Canon lawe sayeth: Quod
semel est deo dicatum. &c

☞ (All plantes) All doctrines and workes
which God worketh not in men, are but synne, &
here thou seist ỹ mās fre wyll maye do nothynge

to saluacyon, for God muste worke all.

The .xvi. Chapter.

Marc. 8.b
Joh. 6.d
Luce. 12.f

THen came the Pharises and Saduces vnto him, and tempted him, requiring hym to shewe them a token from heauen. * But he answered, and sayde: At euen ye saye. It wyll be fayre wedder, for the skye is reed. And in the morynge, ye saye: It wyll be foule wedder to daye, for the skye is reed, & gloometh. O ye ypocrytes, ye can discerne the fashyon of the skye, can not ye then discerne the

Mat. 12.d

tokēs of these tymes also? * Thys euell and aduouterous generacyon seketh a token, and ther shall no token be geuen thē, but the token of

Jone. 2.a

ỳ Prophet * Jonas. So he left them, & departed.

Mat. 8.b

‡ And whan hys disciples were come to the other syde of the water, they had forgotten to take

Luce. 12.g

bread wyth them. Jesus sayd vnto them. * Take hede and beware of the leuen of the Pharises and of the Saduces. Then thought they in them selues, sayenge: We haue taken no bread wyth vs. Whan Jesus perceaued that: he sayd to them: O ye of lytle fayth, why are ye combred (in your mindes) because ye haue taken no bread? you? Do ye not yet perceaue? Remembre ye not those fyue

Mat. 14.c

loaues * whan ther were fyue thousande men, &

Mat. 15.d

howe many basshettes toke ye vp? ‡ Nother the seuen loaues whan ther were foure thousand mē and how many basshettes toke ye vp? * Why perceaue ye not ther, ỳ I spake not to you of bread, whan I sayde: beware of the leuen of the Pharises & of the Saduces? Thē vnderstode they, how that he bad not thē beware of the leuen of bread,

Mat. 8.d

but of ỳ doctrine of ỳ Pharises & of ỳ Saduces.

Luce. 9.c

✠ * Thē came Jesus in to ỳ coastes of the cytie

Cesarea Philippi, & axed his disciples and sayd:
Whome do men saye ☞ ꝥ the sonne of man is? Some rea
They sayde: Some saye, that thou arte Jhon the de: that Jꝥ
Baptist: Some, that thou arte Elias: Some that son of mā
thou arte Jeremy, or one of ꝥ Prophetes. He said am.
to thē: But whō say ye ꝥ I am? Then answered
Simon peter, and sayde: * Thou arte Christ the Luce.9.c
L son of the lyuynge God. And Jesus answered, & Joh. 6.g
sayde vnto hym: Blessed art thou Simon the son
of Jonas, for flesh and blonde hath not opened ꝥ Joh.6.e
vnto the * but my father that is in heauen. And I
saye to the: Thou art Peter, & vpon thys * rocke 1 Co 10.a
wyll I buylde my cōgregacyō, & the ☞ ‡ gates ‡Esa.28.c
of hel shal not preuayle agaynst it. And the keyes 1.Pa.18.b
of heauen wyl I geue vnto the * What so euer ꝥ *ma.18.b
shalt bynd vpon earth, shall be bound also in hea Joh.20.c
uē: & what soeuer thou shalt louse vpō earth shal
be louled also in heauē ‡ Thē charged he hys dis
ciples, ꝥ they shuld tel no mā ꝥ he was Jesꝰ christ.

* Frō that tyme forth began Jesus to shewe Mar.8.d
vnto hys disciples, how that he must go to Jeru Luce.9.c
salem, & suffre many thynges of the elders, & of ꝥ
hye prestes, & of ꝥ scrybes, & be put to death, and
D ryse agayne ꝥ thyrde daye. But Peter toke hym
aside, & began to rebuke him, sayeng: LORDE,
fauour thy selfe, let not this happē vnto ꝥ. Neuer
theles he turned hym about, & sayde vnto Peter:
* Auoyde fro me Sathā, thou hyndrest me, for ꝥ 2.Re.19.d
sauourest not ꝥ thynges ꝥ be of God, but of men.

* Thē sayd Jesus vnto his disciples: Yf ony Mat.10.e
man wyll folowe me let hym forsake hymselfe, & Mar.8.e
take vp hys crosse, and folow me. For who so wil Luce.9.c
saue his life, shal lose it: but who so loseth his life and.14.d
for my sake, shal fynde it. What helpeth it a man Joh.12.f
though he wanne the whole worlde, and yet suffe
red harme in hys soule? Or what can a man geue

to redeme hys soule wythall: For it wyll come to
Rom.2.a passe, that the sonne of man shall come in the glo-
ry of hys father wyth his angels, * and then shal
he rewarde euery one accordynge to hys dedes.
Mar.8.e Verely I saye vnto you: * ther stonde here some,
Luce.9.c which ☞ shall not tayste of death, tyl they se the
sonne of man come in hys kyngdome.

Glose vpon the.xvi. Chapter.

☞ (Tokens of those tymes) By these tokens
dothe Christe meane the myracles and wonders,
which were prophecyed afore, that they shulde
come to passe in hys tyme. Esa.xxxv.

☞ (The gates of hell.) Are all power agaynste
the Christen, as is death, hell, desperacyon, synne,
worldly wysdome and strength.

☞ (Shall not tayst of death.) That is, who so
euer beleueth in me, shall not se deathe. Joh.viii.
xi. and.xii.

The.xvii.Chapter. ✠

Mare.9.a And after syxe dayes Jesus toke, Pe- J
Luce.9.d ter James, and Jhon his brother, and
brought thē vp in to an hye moūtaine
out of ỹ way, & was trāsfigured before
Apoc.1.c thē: * & his face shone as the Son, and
his clothes where as whyte as ỹ lyght. And be-
hold, ther appeared vnto thē Moses & Elias tal-
kynge wyth hym, Thē answered Peter, & sayde
vnto Jesus: LORD, here is good beyng for vs.
Yf thou wylt, let vs make here thre tabernacles:
one for ỹ, one for Moses, & one for Elias. While
he yet spake, behold, a bryght cloude ouershado-
wed thē: and lo, ther came a voyce oute of ỹ cloude,
Esa.42.a saying: * This is my deare sonne, in whom I de
Mat.3.h lyte, heare hym. Whan the disciples herde that,
Mar.1.a they fell vpon they faces, and were sore afrayed,

But Jesus came and touched them, and sayd: Aryse, and be not afrayed. And whā they loked vp, they sawe no man, but Jesus onely.

B * And whan they came downe from the mou- Mat.9.a
tayne, Jesus charged them, and sayd: Tell no mā of this vision, tyll the sōne of mā be ryssen agayn from the dead. ¶ And his disciples axed hym, and sayde: Why saye the scrybes then, that * Elias Mala.3.d
must fyrst come? Jesus answered and sayd vnto them: Elias shall fyrst come in dede: and bringe al thynges to ryght agayne. But I say vnto you: * Elias is come already, & they knewe hym not, Math.11b
but they haue done vnto hym, what they wolde. Euen so shall also the sonne of man suffre of thē. Thē perceaued the disciples, that he spake vnto them of Jhon the Baptiste.

* And whan they were come to the people, Mar.9.b
ther came vnto hym a certayne man, and kneled Luce.9.d
vnto hym and sayd: LORDE haue mercy vpon
L my sonne, for he is lunatyke, and sore vexed. He falleth oftymes in the fyre, and oft in to the water: & I brought hym vnto thy disciples, and they coulde not heale hym. And Jesus answered, and sayd: O thou faythlesse and froward generacyō, how longe shall I be with you? How longe shall I suffre you? Bringe hym hyther to me. And Jesus rebuked hym, & the deuell wente out of hym, and the chylde was healed euen the same houre.

* Then came the disciples vnto Jesus se- Mar.9.f
cretly, and sayde: Why coulde not we caste hym out? Jesus sayd vnto them: Because of your vnbeleefe. For I say verely vnto you: * Yf ye haue Mat.21.c
fayth as a grane of mustarde sede, ye may say vn- Luce.17.a
to this mountayne: Remoue hence to yonder place and he shal remoue, nother shal ony thynge be impossible vnto you. How be it this kynde goeth

out, but by prayer and fastynge.

Mar.8.d 9.d & 10.d Luce.9.c Mat.16.c and.20.b * Whyle they occupyed in Galile, Jesus said vnto them: It wyll come to passe, that the sonne of man shalbe delyuered in to the handes of men, and they shall kyll hym, & the thyrde daye shall he ryse agayne. And they were very sory. ✠ Now whan they were come to Capernaum, they that receaued the tribute money, came to Peter, and sayd: Doth your master paye tribute? He sayd: yee. And whan he was come home, Jesus preuēted hym, and sayd: What thynkest thou Symō? Of whome do the kynges of the earth take toll or tribute? Of theyr childrē, or of straūgers? Thē sayd Peter to hym: Of straungers. Jesus sayde vnto hym: Then are the children fre. * Neuerthelesse lest we offende them, go thy waye to the see, and cast thyne angle, and take the fysche that fyrst commeth vp, & whā thou hast opened his mouth thou shalt fynde a pece of twenty pens, take that and geue it them for me and the. ✠

Mat. 22. c

The. xviii Chapter. ✠

Mar.9.d Luce.9.e

AT the same tyme came ỹ disciples vnto Jesus, & sayde: Who is ỹ greatest in the kyndom of heauē? And Jesus called a chylde vnto hym, & set him in the myddest amōge thē, & sayd: Verely I say vnto you: Except ye turne & become * as chyldren, ye shall not entre in to the kyngdome of heauē. Who so euer therfore hūbleth hymselfe as this chylde, ỹ same is ỹ greatest in the kyngdome of heauen. And who so receaueth such a chylde in my name, receaueth me. * But who so offendeth one of these lytle ones which beleue in me, it were better for hym, ỹ a mylstone were hanged aboute his necke, & he drowned in the depth of the see.

1. Pet. 2. a.

Mar.9.e Luce.17.a.

Wo vnto the worlde because of sklaunders. * Yee ther muste sklaunders come: but wo vnto that man, by whome sklaunder commeth. ‡ But yf thy hande or thy foote offende the, cut hym of, and cast hym from the. It is better for the to entre in vnto lyfe, lame or crepell, the that thou shuldest haue two handes or two fete, and be cast in to euerlastinge fyre. And yf thyne eye offende the, plucke it out, & cast it from ỹ. Better it is for the to entre in vnto lyfe with one eye, then to haue two eyes, and to be cast in to hell fyre. 1.Cor.11.b Luce.17.a ‡Mat.5.d Mar.9.c

Take hede, that ye despyse not one of these lytle ones. For I saye vnto you: theyr angels do alwaye beholde the face of my father whiche is in heauen: ‡ for the sonne of man is come to saue that which is lost. How thynke yee? * Yf a man haue an hundreth shepe, and one of them be gone astraye, dothe not he leaue the nyntye and nyne in the mountaynes, and goeth, and seketh, that one which is gone astraye? And yf it happen that he fynde it, verely I saye vnto you: he reioyceth more ouer it, then ouer the nynty and nyne which wente not astraye. Euen so is it not the wyll before your father in heauen, that one of these lytle ones shulde perysh. Luce.15.a

✝ * Yf thy brother trespasse agaynst the, go and tell hym his faute betwene the and hym alone. Yf he heare the thou hast wonne thy brother. But yf he heare the not, then take yet with the one or two, * that in ỹ mouth of two or thre wytnesses, euery matter may be stablysshed. Yf he heare not them, tell it vnto the congregacyon. Yf he heare not the congregacyon, holde hym as an Heythen and Publican. Verely I saye vnto you: * What so euer ye shall bynde vpon earth, shalbe bounde also in heauē: & what socuer ye lowse vpō Leui.19.d. Eccl.17.d Luce.17.a Num.35.c Deu.17.b and.19.c 2.Cor.13.a Mat.16.c

earth, shalbe lowsed also in heauē. Agayne, I say vnto you: Yf two of you shall agre vpon earth (for what thynge so euer it be that they wolde desyre) they shal haue it of my father which is ī heauen. * For where two or three are gathered together ī my name, there am I ī ye middest amōg thē. L

Luce.24.b

Mat.6.b
Mar.11.c
Luce.17.a

* Then came Peter vnto hym, and sayde: LORD, how ofte shall I forgeue my brother, ye trespalleth agaynst me? Seuē tymes? Iesus sayd vnto hym: I say not vnto the seuen tymes, but seuenty tymes seuen tymes. ✝ Therfore is the kyngdom of heauen lykened vnto a kinge, which wolde reken with his seruauntes. And whan he began to rekē, one was brought vnto him, which ought hym ten thousande pounde. Now whā he had nothynge to paye, his lorde cōmaunded hym to be solde, and his wyfe and his chyldren, and all that he had, and payment to be made. Then the seruaunt fell downe, and besought hym, sayeng: Syr, haue pacyence with me, and I wyll paye the all. Then had the lorde pytie on that seruaunt, & discharged hym, and forgaue hym the dette.

And the same seruaunt went out, and founde one of his felowes, which ought hym an hūdreth pens, and layd hande vpon hym, and toke hym by the throte, & sayd: paye me that thou owest. Then his felowe fel downe, and besought hym, sayeng: haue pacyence with me, and I wyll paye the all. Neuertheles, he wold not, but went and cast him in to prison, tyll he shulde paye the dette. Whan his felowes sawe what was done, they were very sory, and came and tolde theyr lorde all ye had happened. Then his lorde called for him and sayd vnto hym: * O thou wycked seruaūt, I forgaue the all this dette, because thou prayedest me: shuldest thou not then haue had compassion also vpō

D

Iacō.2.b

thy felowe, euen as I had pytie vpon the? And
his lorde was wroth, and delyuered hym vnto ȳ
iaylers, tyll he payed al that he ought. * So shal Math. 6 b
my heauenly father do also vnto you, yf ye euery Mark. 11. c
one of you from your hartes, forgeue not his bro
ther his treſpalles. ℣

The.xix.Chapter.

ANd it cam to paſſe, whan Jeſus had Mar. 10. a
ended theſe ſayenges, he gat hym frō
Galilie, and cam in to coaſtes of Jew
ry beyonde Jordane, & muche people
folowed hym, & he healed thē there.

Then came vnto hym the Phariſes & temp-
ted hym, and ſayd vnto hym: Is it lawfull for a
man to put awaye his wyfe for ony maner of
cauſe? He anſwered and ſayd vnto them: Haue
ye not red, how that he which made (man) at the
begynnynge, made them man and womā, & ſayd:
* For this cauſe ſhal a man leaue father and mo- Gene. 2. d
ther, and cleue vnto his wyfe, and they two ſhall
be one fleſhe? Now are they not twayne thē but
one fleſh. Let not man therfore put aſunder, that
which God hath coupled together.

Then ſayd they: * Why dyd Moſes thē cō- Deu. 24. a
maunde to geue a teſtimoniall of deuorcement, & Jere. 3. a
to put her awaye? He ſayd vnto them: Moſes (be Mala. 2. c.
cauſe of the hardnes of your hartes) ſuffred you
to put awaye your wyues: Neuertheles from the
begynnynge it hath not ben ſo. But I ſaye vnto
you: * Who ſo euer putteth awaye his wyfe (ex- Mark. 5. d
cepte it be for fornicacyon) and maryeth another, Mar. 10. a
breaketh wedlocke. And who ſo maryeth her that Luce. 16. c
is deuorced, commytteth aduoutrye.

Then ſayd his diſcyples vnto hym: Yf the
matter be ſo betwene man and wyfe, then is it

not good to marry. But he sayd vnto them: All
Gay.8.c men can not comprehende that sayenge, * saue they to whom it is geuē. For ther be some gelded which are so borne from theyr mothers wombe: and ther be some gelded, which are gelded of mē: and ther be some gelded, which haue ☞ gelded them selues for the kyngdome of heauens sake. He that can comprehende it, let hym comprehende it.

* Then were brought vnto hym yonge chyl
Mar.10.b dren, that he shulde put his handes vpon them, &
Luce.18.b prayе. And the disciples rebuked them. But Jesus sayd: Suffre the chyldren, and forbyd them not to come vnto me, for vnto suche belongeth ỹ kyngdome of heauen. And whan he had layed his handes vpon them, he departed thence.

Mar.10.b * And beholde, one came vnto hym and sayd:
Luce.18.b Good master, what good shal I do, that I maye haue the euerlastynge lyfe? He sayd vnto hym:
Psa.118.i ☞ Why callest thou me good? * ther is none good, but God onely. Neuertheles yf thou wylt
Exo.20.d entre into lyfe, kepe the * commaundementes.
Deu.4.a Then sayd he vnto hym: Which? Jesus sayde:
and.5.a Thou shalt not kyl, thou shalte not breake wedlocke, thou shalte not steale, thou shalte beare no
Rom.13.b false wytnesse. Honour father and mother, * and
Gal.5.b thou shalt loue thy neghboure as thyselfe. Then sayd the yonge man vnto hym: All these haue I kepte fro my youth vp, what lacke I yet? Jesus
Luce.12.d. sayd vnto hym: * Yf thou wylt be perfecte, go thy waye and sell that thou hast, and geue it vnto
Mat.6.c the poore, and thou shalt haue a * treasure in heauen, and come and folowe me. Whan the yonge man herde that worde, he wente awaye sorye, for he had great possessions.

Mat.10.c * Jesus sayd vnto his disciples: Verely I say

vnto you: it shalbe harde for a ryche man to entre Luce.18.c
D in to ỹ kyngdom of heauē. And moreouer I say
vnto you: It is easyer for a Camel to go thorowe
the eye of a nedle, the for a rych man to entre in to
the kyngdom of heauē Whā his disciples herde
that, they were exceadyngly amased, and sayd:
Who can then be saued? Neuertheles Iesus be
helde thē, & sayd vnto thē: With mē it is vnpos-
sible, but * with God all thynges are possible. zacha.8.a

✠ Then answered Peter & sayd vnto hym:
Beholde, * we haue forsaken all, & folowed the: Mar.10.c
What shall we haue therfore? Iesus sayde vnto Luce.18.c
thē: Verely I say vnto you: that ‡ when ỹ sōne of mat.4.c
man shall syt in ỹ seate of his maiestye, ye which ‡Luc.22.b
haue folowed me in the new byrth, shall syt also
vpon twelfe seates, * and iudge the twelfe try-
bes of Israel. ‡ And who so euer forsaketh hou- Sap.5.a
ses or brethren, or systers, or father, or mother, or ‡deut.33.b
wyfe, or chyldren, or landes, for my names sake,
* the same shall receaue an hundreth folde, & in- Job.42.b
herete euerlastynge lyfe. ✠ But ‡ many that be ‡mat.20.b
fyrst, shalbe the last: and the last shalbe ỹ fyrst. Luce.13.c

¶ Glose vpon the xix. Chapter.

☞ (Geldeth thē selues. &c.) This must be some spirituall geldynge, namely, euen wylful chastite: els were it lyke the seconde maner of geldynge, which is done corporally.

☞ (Why callest thou me good?) Like as Christ sayeth Joh. vii. My doctryne is not myne, So sayeth he here also: I am not good. For he speaketh of hymselfe after the nature of man.

The.xx Chapter. ✠

A THe kyngdome of heauen is lyke vnto an housholder, which went out early in the
morynge, to hyre labourers into hys
vyneyarde, & whan he had agreed with ỹ

labourers for a peny a daye, he sent them into his
vynyarde. And about the thyrde houre he wente
out, and sawe other standynge ydle in the market
place, and sayd vnto them: Go ye also in to my
vynyarde, and what so euer is ryght, I wyl geue
it you. And they went theyr waye. Agayne, he
wente out about the sixte and nynth houre, and
dyd lykewyse. And aboute the eleuenth houre he
wente out, and founde other stondynge ydle, and
sayd vnto them: Why stande ye here all the daye
ydle? They sayd vnto hym: because no man hath
hyred vs. He sayd vnto them: Go ye also in to my
vynyarde, and loke what is ryght, ye shal haue it.
Now whan the euen was come, the lorde of the
vynyarde sayd vnto his stewarde: Call the labou-
rers, and geue them theyr hyre, begynnynge from
the last vnto the fyrst. Then they that were hyred
about the eleuenth houre, came and receaued eue-
ry man a peny. But whan the fyrst came, they sup-
posed that they shulde receaue more, and they al-
so receaued euery man a peny. And whā they had
receaued it, they murmured agaynst the housholo-
der, and sayd: These last haue wrought but one
houre, and thou hast made them equall vnto vs,
which haue borne the burthē and heate of ỹ day.
He answered and sayd vnto one of them: frende,
I do the no wronge: dyddest not thou agree with
me for a peny? Take that thyne is, & go thy way.
I wyll geue vnto this last also, lyke as vnto the.

Rom. 11. c * Or haue I not power to do as me lysteth with
myne owne? ☞ Is thyne eye euell because I
Mat. 19. d am good? * So the last shalbe the fyrst, and the
Mar. 10. c fyrst the last. For many are called, but fewe are
Luce, 13. c chosen. ✠

✠mat. 22. b ✠ And Jesus wente vp to Jerusalem, & toke
the twelue disciples aside in the waye, and sayde

vnto them:* Beholde, we go vp to Ierusalem, and the sonne of man shall be delyuered vnto the hyghe prestes and scribes: and they shal condemne hym to death, and shall delyuer hym vnto the Hey then to be mocked, to be scourged, and to be crucifyed: And the thyrde daye he shall ryse agayne. Mar. 10.d Luce. 18.d

L ✠* Then came vnto him the mother of zebedees chylderen wyth hyr sonnes, fell downe before hym and desyred a certayne thyng of hym. And he sayd vnto her: What wylt thou? She sayd vnto hym: Let these two sonnes of myne sytte in thy kyngdome: the one vpon thy ryghthande, and ỹ other vpon thy lefthande. But Iesus answered, and sayde: Ye wote not what ye axe. Maye ye drynke the cuppe, that I shall drynke, and to be baptysed wyth the baptyme, that I shall be baptysed wyth all? They sayde vnto hym: Yee that we may. And he sayde vnto them: My cuppe truelye shall ye drynke, and wyth the baptyme that I shal be baptysed wythall, shall ye be baptysed: Neuertheles to sytte vppon my ryghthande and on my lefte, is not myne to geue, but vnto them for whome it is *prepared of my father. ✠ Mar. 10.d

Mat. 25.c

D Whan the ten herde that, they dysdayned at the two brethren. But Iesus called them vnto hym, and sayde:* Ye knowe that the princes of the worlde haue dominacyon of the people, and the greateste ☞ exercyse power among them. It shall not be so amonge you But who soeuer wyll be greate amonge you, let hym be youre minister: and who soeuer wyll be cheke, let hym be your seruaunte: Euen as the sonne of man came not to be serued, but to do seruyce, and to geue hys lyfe to a redempcyon for many.

Marc. 9.d and. 10.e

Dome rede: The greateste deale with violence.

*And whan they departed frō Iericho, much people folowed hym: and beholde, two blinde mē

Mar. 10.e Luce. 18.d

lat by the waye syde: And whan they herde that Iesus passed by, they cryed and sayde: O LORDE, thou sonne of Dauid, haue mercy vpon vs. But the people rebuked them, that they shulde holde theyr peace. Neuertheles they cryed the more, and sayde: O LORDE thou sonne of Dauid, haue mercy vpon vs. And Iesus stode styll, & called them, and sayde: What wyll ye, that I shal do vnto you? They sayde vnto hym: LORDE, our eyes may be opened. And Iesus had cõpassiõ vpõ them, & touched theyr eyes. And immediatlye theyr eyes receaued syght. And they folowed him.

¶ Glose vpon the.xx. Chapter.

☞ (Is thyne eye euell. &c.) Thys appeareth to be some straunge maner of speakynge, & as much to say, as lokest thou asquynte, or lokest thou frowardlye because I am good?

The.xxi. Chapter. ✠

Mar. 11.a Luce. 19.c

WHan they drewe nye vnto Ierusalem, and were come to Bethphage vnto mounte Oliuete, Iesus sente two of hys disciples, and sayde vnto them: Go in to the towne that lyeth before you, and anone ye shall fynde an Asse bounde, and hyr foale wyth her: lowse them, and bryng them vnto me. And yf ony man saye oughte vnto you, saye ye: the LORDE hath nede of them. And straycht waye he wyll let them go. But all thys was done, that the thynge myghte be fulfylled, which was spoken by the prophet, sayeng: * Tell the doughter Sion: beholde, thy kynge commeth vnto the, meke, syttynge vpon an Asse, and a foale of the Asse vsed to the yocke. The disciples went, and dyd as Iesus commaunded them, & brought the Asse and the foale, & layed theyr clothes vpon

Esay. 62.c
Zacha. 9.b

thē, and set hym theron. * But many of ỹ people Joh.12.b
spred theyr garmētes in the way: other cut down
braunches from the trees, & strowed them in the
way. As for ỹ people ỹ wente before & that came
after, they cryed & sayde: ☞ Hosianna vnto the
sonne of Dauid. * Blessed be he that commeth in Psa.117.c
the name of ỹ LORD. Hosianna in ỹ heyght. ☜

B * And whan he was come in to Ierusalem, al Mar. 11.b
the cytye was moued, & sayde: Who is this? And Luce. 19.b
the people sayde: ‡ Thys is Iesus the Prophet ‡Joh. 7.b
of Nazareth oute of Galile. * And Iesus wente Joh.7.d
in to the temple of God, and cast oute all them ỹ *Joh.2.b
bought and solde in the temple, and ouerthrewe ỹ
tables of the money chaungers, and the seates of
them that solde doues, and sayd vnto them: It is
wrytten: * My house shall be called the house of 3.Reg. 8.d
prayer, but ye haue made it a denne of murthu- Esay.56.a
rers. The blynde also & the lame came vnto hym Iere.7.a
in the temple, and he healed them.

But whan the hyghe prestes and the scrybes
sawe the wonders that he dyd, and the chylderen
cryenge in the temple and sayenge: Hosianna vn-
to the sonne of Dauid, they dysdayned, and sayde
vnto hym: Heareste thou what these saye? Iesus
sayde vnto them: Yee. Haue ye neuer red: * Oute Psal 8.a
of the mouth of very babes and sucklynges thou
hast ordeyned prayse? And he lefte them there, * & Joh. 8.a
wente oute of the cytye vnto Bethania, and there
abode ouer nyghte.

* But in the morynge as he returned in to Marc.11.c
the cytye, he hungred. And in the waye he sawe a ‡Luc. 13.a
fygge tre, and came vnto it, and founde nothynge
theron, but leaues onely, and sayde vnto it: Ne-
uer frute growe on the from hencefoorthe. And
immediatlye the fyggetre wythered awaye. And
whan hys disciples sawe that, they maruayled,

and sayd: Howe is the fygge tre wythered awaye
so soone? Jesus answered and sayde vnto them:
Mat. 17.c Luc. 17.a Verely I saye vnto you: * Yf ye haue fayth and
doute not, ye shall not onely do thys wyth ✝ figge
tre, but yf ye shall saye vnto thys mountayne: Auoyde, and caste thy selfe in to the see, it shall be
Marc. 11.c done: * And what so euer ye axe in prayer, yf ye
Joh. 14.b beleue, ye shall receaue it.
15.a 16.c ✝‡And whan he was come in to the temple,
‡Luc. 20.a the chefe prestes and the elders of the people came
Marc. 11.d vnto hym (as he was teachynge) and sayde: * By
*Exo. 2.b what authorite doest thou these thynges? & who
Actu. 4.a and. 7.d gaue the thys authorite? Jesus answered & sayd
vnto them: I wyll axe a worde of you also: which
yf ye tell me, I in lyke wyse wyll tel you, by what
authorite I do these thynges. The baptyme of
Jhon, whence was it? from heauen, or of men?
Then thought they amonge themselues, & sayde:
Yf we saye it was from heauen, then shall he saye
vnto vs: Why dyd ye not then beleue hym? But
yf we saye it was of men, then feare we the peo-
Mat. 14.a ple. * For euery man helde Jhon for a prophet.
And they answered Jesus, and sayd: We can not
tell. Then sayde he vnto them: Nother tell I you
by what authorite I do these thynges. ✝ But
what thynke ye? ✝ A certayne man had two sonnes, and came to the fyrste, and sayd: Go thy way
my sonne, and worke to day in my vyneyarde. He
answered and sayde: I wil not, but afterward he
repented, and went. He came also vnto the second D
and sayde lykewyse. And he answered and sayde:
I wyll syr. And went not. Whether of thē twayn
dyd the wyll of the father? They sayde vnto him:
the fyrst. Jesus sayde vnto them: Verely I say vn
to you: The publicans and harlottes shall come
Math. 3.a in to the kyngdom of God before you. * For Jhō

tame vnto you, and taught you the ryghte waye, and ye beleued hym not: but the publicans & harlottes beleued hym. As for you, though ye saw it, yet were ye not moued wyth repentaunce, that ye myghte afterwarde haue beleued hym. ✝

✝Heare another parable. Ther was a certayne housholder whiche* planted a vyneyarde, and hedged it rounde aboute, and dygged a wyne presse in it, and buylt a tower, and let it oute vnto husbandmen, and wente in to a straunge contry. Now whan the tyme of the frute drew neare, he sent his seruauntes to the husbandmen, to receaue ỳ frutes of it. Then the husbandmē caught hys seruauntes: one they bet, another they kylled, the thyrde they stoned. Agayne he sent other seruauntes, mo then the fyrste, and they dydde vnto them in lyke maner. At the laste he sent hys owne sonne vnto them, and sayde: They wyll stonde in awe of my sonne. But whan the husbandmē saw the sonne, they sayde amonge themselues: Thys is the Heyre* come, let vs kyll hym, and take hys enheritaunce vnto oure selues. And they caughte hym, and thrust hym oute of the vyneyarde, and slewe hym. Nowe whan the Lorde of the vyneyarde commeth, what wyll he do wyth those husbandmen? They sayde vnto hym: He wyl cruelly destroye those euell personnes, and let out hys vyneyarde vnto other husbandmen, which shall delyuer hym the frute at tymes conuenient.

Gene.9.d
Esay.5.a
Iere.12.b
Mar.12.a
Luce.20.a
Gen.37.d

Jesus sayde vnto them: Dyd ye neuer reade in ỳ scryptures: * The same stone which the buylders refused, is become to heade stone in ỳ corner: This was the LORDES doynge, and it is maruaylous in oure eyes. Therfore I saye vnto you: The kyngdome of God shall be taken from you, & shalbe geuen vnto the heythen, which shall

Psa.117.c
Acta.4.a
1.Pet.2.a

Zacha. 12.a bryngе forth ✠ frutes of it. * And who so falleth
‡Dani. 2.e vpon thys stone, shall be broken in peces: ‡ and
loke vpon whom it falleth, it shall grynde hym to
poulder. And whan the hyghe prestes and Phari
ses herde hys parables, they perceaued, that he
Marc. 11.c spake of them. * And they wente about to take
Luc. 19.d hym, but they feared ✠ people, because ‡ they helde
and. 20.b hym for a Prophete. ✠

‡Joh. 7.d

¶ Glose vpon the .xxi. Chapter.

☞ (Hosianna) is as much to say, as geue lucke, health, and prosperyte.

The .xxii. Chapter. ✠

Luce. 14.b AND Jesus answered, and spake vnto ✠
them agayne by parables, and sayde:
The kyngdome of heauen is lyke vn-
to a kynge, which maryed hys sonne.
Apoc. 19.b * And sente forth hys seruauntes, to
call the gestes vnto the mariage, and they wolde
not come. Agayne, he sente forth other seruauntes
and sayde: Tell the gestes: Beholde, I haue prepa
red my dynner, myne oxen and my fed cattell are
kylled, and all thynges are ready come to the ma-
riage. But they made lyghte of it, and went theyr
wayes: one to his husbandrye another to his mar
chaundyse. As for the remnaunt they toke his ser
uaūtes, and intreated them shamefully, and slew
them. Whan the kynge herde that, he was wroth
and sent forth hys warryers, and destroyed those
murtherers, and set fyre vpon theyr cytye. Then
sayde he vnto hys seruauntes: The mariage in
dede is prepared, but the gestes were not worthy.
Go youre wayes oute therfore in to the hyghe
wayes, and as many as ye fynde, byd them to the
mariage. And the seruaūtes wente out in to ✠ hye
wayes, and gathered together as manye as they

coulde fynde, bothe good and bad, and the tables
B were all full. Then the kynge wente in, to se the
geestes, an spyed there a mā that had not on a wed-
dynge garmente, and sayde vnto hym: Frende,
how cameste thou hyther, and hast not on a wed-
dynge garmente? And he was euen spechlesse.
* Then sayde the kynge vnto hys seruauntes: Mat.13.c
Take and bynde hym hande and foote, and caste and.25.c
him in to the vtter darknes: there shal be wailing
and gnashynge of teth. * For many be called, but Mat. 20.b
fewe are chosen. ✠

✠ Then wente the Pharises, and toke coun- Mar. 12.a
cell, howe they myghte tangle hym in hys wordes Luce. 20.c
and sent vnto hym theyr disciples wyth Herodes Joh. 7.d
officers, and sayde: Master, we knowe that thou
arte true, and teachest the waye of God truely, &
carest for no man: for thou regardeste not the out-
warde appearaunce of men. Tell vs therfore,
howe thynkest thou: Is it lawful to geue tribute
vnto the Emperoure, or not? Now whan Jesus
perceaued theyr wyckednesse, he sayde: O ye hypo-
crytes, why tempte ye me? Shewe me the tribute
C money. And they toke hym a peny. And he sayde
vnto them: whose is thys ymage and superscryp-
cyon? They sayde vnto hym: The Emperours.
Then sayde he vnto them: * Geue therfore vnto Mat.17.d
the Emperoure, that whiche is the Emperours: Rom. 13.b
and geue vnto God, that which is Gods. Whan
they herde that, they maruayled, and lefte hym, &
wente theyr waye. ✠

* The same day ther came vnto him the Sa- Mar. 12.b
ducees (which holde that ther is no resurrecyon) Luce. 20.d
and axed hym, and sayde: Master, Moses sayde: Actu. 23.a
‡ Yf a man dye, hauynge no chyldren, his brother ‡Deu. 25.a
shall mary hys wyfe, and rayse vp sede vnto hys
brother. Now were ther wyth vs seuen brethren:

The fyrste maryed a wyfe, and dyed: and for so muche as he had no sede, he lefte hys wyfe vnto hys brother. Lykewyse the seconde, and thyrd vnto the seuenth. Laste of all the woman dyed also. Nowe in the resurrection, whose wyfe shall she be of the seuen? For they all had her. Jesus answered and sayde vnto them: Ye erre and vnderstond not the scryptures, nor the power of God. In the resurrection, they shall nother marye, nor be maryed, but are as the angels of God in heauen.

D As touchynge the resurrection of the dead, haue ye not redde, what is spoken vnto you of
Exod.3.a God, which sayeth. * I am the God of Abraham
Hebr.11.c and the God of Isaac, and the God of Jacob? Yet is not God a God of the dead, but of the lyuynge. And whan the people herd that, they were astonnyed at hys doctryne.

Marc.12.c ✝* Whan the Pharises herde, that he had
Luce.10.c stopped the mouth of the Saduces, they gathered themselues together. And one of them (a Scribe) tempted hym and sayde: Master, which is the chefest commaundemente in the lawe? Jesus said
Deut.6.b vnto hym: * Thou shalt loue the LORDE thy
and.30.b God wyth all thy harte, wyth all thy soule, and wyth all thy mynde: thys is the pryncypall & greatest commaundemente. As for the seconde, it is lyke vnto it: * Thou shalte loue thy neghboure as
Leui.19.e thyselfe. In these two commaundementes hange
Rom.13.b all the lawe and the Propheres.

Mar.12.d * Now whyle ye Pharises were gathered together, Jesus ared them, and sayde: What thinke ye of Christ? Whose sonne is he? They sayde Dauids. He sayde vnto them: Howe then doth Da-
Ps.109.a. uid in spryte, call hym LORDE, sayeng: * The LORD said vnto my LORD: Syt thou on my ryghtehande, tyll I make thyn enemies thy foote

Roole: Yf Dauid now call hym LORD, howe is he then hys sonne? And no mā coulde answere hym one worde, nother durste ony man axe hym ony mo questions, from that day forth. ✠

The.xxiii. Chapter. ✠

A THen spake Jesus vntō the people & to hys disciples, and sayd: The scribes & pharyses are set downe in vpō Moses seat. Therfor * what so euer they byd you obserue, that obserue and do, but after theyr workes shall ye not do, for they saye & do not. * For they bynde heuy and intollerable burthens, & laye them vpō mens shulders: But they thē selues wyll not heaue at them with one of theyr fyngers. All theyr workes do they to be sene of men. They set abrode theyr * Philacteries, & make large borders vpō theyr garmentes, and loue to syt vppermost at ỳ table and to haue the chefe seates in ỳ synagoges, and loue to be saluted in the market, & to be called of men Rabbi. Deu.17.c

Esa.10.c and.28.b Luc.11.b

Philacteries were writtynges, where in the commaundemētes were wrytten.

‡But ye shall not suffre youre selues to be called Rabbi: for one is your master, euen Christ, and all ye are brethren. And cal no mā father vpō earth, for one is youre father which is in heauē. And ye shall not suffre your selues to be called maysters, for one is your master, namely Christ. He ỳ is greatest amonge you, shalbe youre seruaunt. * For who so exalteth hym selfe, shalbe brought lowe: & he ỳ hūbleth hymselfe, shalbe exalted. B ‡Iac.3.c

Luc.14.b and.18.b

* Wo vnto you Scribes and Pharises, ye ypocrytes, that shut vp the kyngdome of heauen before men: Ye come not in youre selues, nother suffre ye them to enter, that wolde be in. Luc.11.c

* Wo vnto you Scribes and Pharises, ye Luc.20.c

ypocrytes, that deuoure wydowes houses, and that vnder the colour of prayeng longe prayers, therfore shal ye receaue the greater dampnacyon.

Wo vnto you Scrybes and Pharises, ye ypocrytes, whych compasse see and londe to make one * Proselyte: and whan he is become one, ye make of hym a chylde of hell, two folde more the ye youre selues are.

Proselite, a nouyce or conuerte, turned frō the beleef of the Hey then vnto the Iewes.

Wo vnto you blynde gydes, whyche saye: Who so euer sweareth by the temple, that is nothynge: but who so euer sweareth by the golde of the temple, he is gylty. Ye fooles and blynde, whether is greater: the golde, or the temple that sanctifieth the golde? And who so euer sweareth by the altare, that is nothynge: but who so euer sweareth by the offeringe that is vpon it, he is gylty. Ye fooles and blynde, whether is it greater: the offering, or the altare that sanctifieth the offeryng? Therfore why so sweareth by the altare sweareth by the same, and by all that is theron. and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therin. * And who so sweareth by heauen, sweareth by the seate of God, and by hym that sytteth there on.

Mat. 5. d

Luc. 11. d

* Wo vnto you Scrybes and Pharyses, ypocrytes, whiche tyth Mynt, Anyse and Commyn, and leaue the wayghtier matters of the lawe behynde: namely, iudgement, mercye, and faythe. These ought to haue bene done, and not to leaue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalowe vp a Camell.

Luc. 11. d

* Wo vnto you Scrybes and Pharyses, ypocrytes, whiche make cleane the vtterside of the cuppe and platter, but wythin are ye full of

robbery and * exceſſe. Thou blynde Pharyſe, clense fyrſt the inſyde of the cuppe and platter. ỳ the outſyde maye be cleane alſo. Some read * vn cleanneſſe.

D Wo vnto you Scrybes and Pharyſes, ye ypocrytes, whiche be lyke vnto paynted Sepulcres, that appeare beawtyfull outwarde, but wyn they are full of dead mens bones and all fylthy neſſe. Euen ſo are ye alſo: Outwarde ye appeare ryghteous vnto men, but within ye are full of ypocryſe and iniquite.

* Wo vnto you Scrybes and Pharyſes, ye ypocrytes, whiche buylde the tombes of the prophetes, and garnyſhe the ſepulcres of the ryghteous, and ſaye: Yf we had bene in oure fathers tyme, we wolde not haue bene partakers wyth them in the bloude of the prophetes. * Therfore ye be wytneſſes vnto your ſelues, that ye are the chyldren of them, which ſlewe the prophetes. Go to, fulfyll ye alſo the meaſure of youre fathers. O ye ſerpentes. O ye generacyon of vypers, howe wyll ye eſcape the dampnacyon of Hell? Luc.11.e 1.Theſſ.2.e

E † * Therfore beholde, I ſende vnto you prophetes and wyſe men, and ſcrybes, and ſome of them ſhall ye kyll & crucyfie, and ſome of them ſhall ye ſcourge in your ſynagoges, and perſecut them from cyte to cite: that vpon you maye come al ỳ ryghteous bloude whiche hath ben ſhedde vpon earth, from the bloude of ryghteous * Abell, vnto the bloude of ‡ Zachary ỳ ſõne of Barachyas, * whom ye ſlewe betwene the temple and the alter. Verely I ſaye vnto you: All theſe thynges ſhall lyght vpon this generacyon. O * Jeruſalē Jeruſalem, thou that ſlayeſt the Prophetes, and ſtoneſt them that are ſent vnto the: How oft wolde I haue gathered thy chyldren together * euen as the henne gathereth hyr chekens vnder Mat.10.b Luc.11.e Joh.16.e Act.5.e and.7.g Gen.4.b ‡ Zach.1a * 2pa.24 Luc.13.d 4.Eſd.1.e

Psa.68.d hyr wynges, and ye wolde not? Beholde, * your habytacion shalbe lefte vnto you desolate. For I saye vnto you: Ye shall not se me hence forth, Psa.117.c tyll ye saye: * Blessed be he that commeth in the name of the LORDE. ✠

¶ The glose vpon the .xxiii. Chapter.

☞ Upon Moses seate.) Whā preachers teach not gods lawe, thē are they not set downe vpon Moses seate: therfore doth Christ here in thys chapter refuse theyre workes, and the doctrines of men.

The .xxiiii. Chapter.

Mar.13.a Luc.21.a AND Jesus went out, & departed frō the tēple and his disciples came vnto hym, to shewe hym ✠ buyldyng of the tēple. But Jesus sayd to thē: Se ye not all these thynges? Uerely I saye Luc.19.d vnto you * ther shal not be left here one stone vpō another, ✠ shall not be cast downe And as he sat vpō the mount Olyuete, hys disciples came vnto hym secretly, & sayd: Tell vs, whan shall these thynges come to passe? & which shalbe ✠ tokē of thy cōmyng, & of the ende of ✠ worlde? Jesus answered & sayd, vnto thē: * Take hede, that no Col.2.c mā deceaue you. For ther shall many come in my name, & saye: I am Christ, & shall deceaue many.

Ye shall heare of warres, and of the noyse of warres: take hede, & be not ye troubled. All these 4.Es.13.c thynges must fyrst come to passe, but the ende is not yet. * For one people shall ryse vp agaynst another, & one realme agaynst another: and there shalbe pestilence and hōger and earthquakes here & there. All these are the begynnynge of sorowes.

Mat.10.b * Then shall they put you to trouble, & shall

kyll you, and ye shalbe hated of all people for my names sake. Then shall many be offended, & shal betraye one another, and shall hate one the other. And many false prophetes shall aryse, and shall deceaue many: and * because iniquite shall haue the vpperhãde, ỹ loue of many shal abate. * But who so endureth vnto the ende, the same shalbe saued. * And thys gospell of the kyngdome shall be preached in all the worlde for a wytnesse vnto all people, and then shall the ende come. Mar.13.b Luc.21.b Joh.16.a 4.Es.14.b Mat.10.c Mar.13.b

* When ye therfore shall se the ☞ abhominacyon of desolacyon ‡ (wher of it is spoken by Daniel the prophete) stonde in ỹ holy place (who so readeth it, let hym marke it well) then let thẽ which be in Jewry, flye vnto the mountaynes: and let hym wyych is on the house toppe, not come downe to fet ony thynge out of his house: and let hym which is in the felde, not turne backe to fetche his clothes. But wo vnto them that are ☞ chylde, and to them that geue sucke in those days But praye ye that youre flyght be not ☞ in the wynter, nor in the Sabbath. * For then shall ther be great trouble, such as was not from the begynnynge of the worlde vnto thys tyme, nor shalbe. Yee excepte those dayes shulde be shortened, ther shulde no flesche be saued: but for ỹ chosens sake those dayes shalbe shortened. Mar.13.b ‡Dan.9.b Dani2.a

* Then yf ony man shall saye vnto you: lo, here is Christ, or there, beleue it not. For ther shal aryse false Christes and false prophetes, and shall do great * tokens and wonders: In so much ỹ (yf it were possible) the very chosen shulde be brought into errour. Beholde, I haue tolde you before. Wherfore yf they shall say vnto you: Beholde, he is in the wyldernesse, go not ye forth: Beholde, he is in the chamber, beleue it not. Mar.13.c Luc.17.c Deu.13.a 2.Thess.2.b

For lyke as the lyghtenynge goeth out from the East, and shyneth vnto the west, so shal the com-
Iob .39. d mynge of the sonne of mā be. * For where so euer a dead carcase is, there wyll the Aegles be gathered together.

Mar.13.c * Immediatly after the trouble of the same
Luc.21.c tyme, shall the Sonne & Moone lose theyr lyght,
Ioel.2.b and the starres shall fal from heauen, and ỹ powers of heauen shall moue: and then shal appeare
Act.1.b the token of the sonne of man in heauen: and thē shall all the kynredes of the earth mourne, * and they shall se the sonne of man come in the cloudes of heauen with great power and glory. And * he
1.Thes.4.c shall sende hys angels wyth the great voyce of a trompe, and they shall gather together hys chosē from the foure wyndes, from one ende of the heauen to the other.

Mar.13.d * Learne a similitude of the fygge tre.
Luc.21.d When hys braunche is yet tender, and his leaues sprynge, ye knowe that Sommer is nye. So lykewyse ye whan ye se all these thynges, be ye sure, that it is nye, euē at the dores. Verely I say vnto you: Thys generacyon shall not passe, tyl al
Esa.40.a and.51.b these be fulfylled. * Heauen and earth shal passe,
‡ Act.1.a but my wordes shall not passe. Neuertheles of that daye and houre ‡ knoweth no man, no not the angels of heauen, but my father onely. Euen as it was in the tyme of Noe, so shall the cōmyng
Gen.7.b of the son of man be also. * For as they were in
Luce.17.c the dayes before the floude (they dyd eate, they dranche, maryed, and were maryed, euen vnto ỹ daye that Noe entred into the shippe, and they regarded it not, tyll ỹ floude cam & toke them all away) so shal also ỹ cōmyng of the sōne of mā be.
Luc.17.d. * Then shall two be in ỹ felde: ỹ one shalbe receaued, & the other shalbe refused: Two shalbe gry-

synge at the Myll, the one shalbe receaued, and the other shalbe refused: (Two in the bed, ỹ one shalbe receaued, and the other refused)

* Watch ye therfore, for ye knowe not what houre youre LORDE wil come. But be sure of this, that yf the good man of the house knewe what houre the ‡ theefe wolde come, he wolde surely watch, & not suffre his house to be broken vp. Therfore be ye redy also, for in the houre ỹ ye thynke not, shal ỹ sonne of man come, * Who is now a faithfull and wyse seruaunt, whom his lorde hath made ruler ouer his housholde, ỹ he maye geue them meate in due season? * Blessed is that seruaunt, whom his Lorde (whan he commeth) shall fynde so doynge. Verely I saye vnto you: he shall set hym ouer all his goodes. But & yf that euell seruaunt shall saye in his hart: Tush, it wyl be longe or my lorde come, and begynne to smyte his felowes, yee and to eate & drynke with the dronke: The same seruauntes lorde shal come in a daye, whan he loketh not for hym, and in an houre that he is not ware of, and shall hew hym in peces, and geue hym his rewarde with ypocrites: there shall be waylinge and gnashinge of teth.

Mat. 25.a
Mar.13.a
Luce.12.d
Apo.16.c
Mat.25.b
Apoc.16.c

¶ Glose vpon the.xxiiii. Chapter.

☞ (The abhominacio of desolacion). This abhominacio before god, must (no doute) haue some fayre outwarde appearaũce of holynesse before ỹ worlde, to vtter desolacio and waistinge of true holynesse like as ỹ papistrye hath done & yet doth and as the Idolatry of the Iewes and heythen dyd in tymes past.

☞ (In the wynter, nor on the Sabbath) This is spoken after the maner of a bywordе, and is as much to saye as: Praye, that your flyght

maye be in due seasō, for in wynter it is euēn tra naylynge, and on the Sabbath it was forbyd den the Iewes.

The.xxv.Chapter.

THen shal the kyngdome of heauen be lyke vnto ten virgins, which toke their lāpes, & wēte forth to mete ỹ brydegrome, But fyue of thē were foolish, & fyue were wyse. The foliſh toke their lāpes, neuertheles they toke none oyle with them. But the wyse toke oyle in their ves sels with their lampes. Now whyle the brydegrome taried, they slōbred all and slepte. But at mydnight ther was a crye made: Beholde, ỹ bry degrom commeth, go poure waye out for to mete hym. Thē arose all those virgins, and prepared their lampes. But the foliſh sayde vnto ỹ wyse: geue vs of youre oyle, for oure lampes are gone out. Then answered the wyse, and sayde: Not so, lest ther be not ynough for vs and you, but go rather vnto them that sell, and bye for youre selues. And whyle they wente to bye, the brydegrome came: and they that were readye, wente in with him vnto the mariage, & the gate was shut vp. At the last came the other virgins also, and sayde: * LORDE LORDE, opē vnto vs. But he answered, & sayde: Verely I saye vnto you: I knowe you not.

Mat.7.b Luce.6.e

Mat.24.b marc.13.b Luce.12.b and.21.b Mar.13.b Luce.19.c.

* Watch ye therfore: for ye know nether ỹ daye nor yet ỹ houre, whā ỹ sonne of mā shal come. ✝ ✝ Like wyse as a certayne man ready to take his yourney in to a straunge contry, called his ser uauntes, and deliuered his goodes vnto thē. And vnto one he haue fyue talentes, to another two, & to another one: vnto euery mā after his abilyte

and straight waye departed. Thē he ꝑ had receaued the fyue talentes, wente & occuppyed with the same & wanne other fyue talētes. Likewyse he ꝑ receaued two talentes, wanne other two also. But he that receaued ꝑ one, wēte & dygged a pyt in the earth, and hyd his lordes money. After a lōge season came ꝑ lorde of those seruauntes and rekened with them Thē came he that had receaued fyue talentes, & brought other fyue talentes, & sayde: Syr, thou delyueredest vnto me fyue talentes: Beholde, with thē haue I wonne fyue talētes mo. Thē sayde his lorde vnto hym: ✱wel ꝑ good & faithful seruaunt, thou hast bene faithful ouer litle. I will set the ouer much: entre thou in to the ioye of thy lorde. Then came he also that had receaued two talentes, and sayde, Syr thou delyueredest vnto me two talentes: Beholde I haue wonne two other talētes with thē. His lorde sayd vnto him: Well thou good and faythfull seruaunt, thou hast bene faithful our litle, I wyl set ꝑ ouer much: entre ꝑ in to ꝑ ioy of thy lord. ℣ Then he that had receaued the one talent, came and sayde: Syr, I knew ꝑ thou art an hard mā: thou reapest where thou hast not sowen, and gatherest where thou hast not strowed, and so I was afrayed, and wente and hyd thy talēte in the earth: lo, there thou hast thine owne. But his lorde answered, and sayde vnto him: Thou euell and slowthfull seruaunt, knewest thou that I reape where I sowed not, and gather where I strowed not? Thou shuldest therfore haue had my money to the chaungers, and then at my comynge shulde I haue receaued myne owne with vauntage. Therfore take the talent from hym, and geue it vnto hym that hath tentalētes ✱ For who so hath, to hym shalbe geuen, and he shall

Mat. 24 b

Mat. 13. b

Marc. 4. c

Luce.8.b and.19.c haue abundaunce. But who so hath not, frō hym shalbe taken awaye euen that he hath. And cast the vnprofitable seruaunt in to vter darcknes:
Mat.13.e. Luce.13.c * there shalbe waylinge and gnasshynge of teth.
¶ 2.tes.1.b ✠ ‡ But whan ỳ sonne of man shall come in his glory, and all holy angels with hym, then shal he syt vpon the seate of his glory. And all people
Ezec. 34.c shalbe gathered before hym: * and he shall separate them one from another, as a shepherde diuideth the shepe from the goates. And he shall set ỳ shepe on his right hande, and the goates on the lefte. Then shall the kynge saye vnto them that shalbe on his right honde: Come hyther ye blessed of my father, inheret ye the kyngdome, which
Mat. 20.c * is prepared for you from the begynnynge of ỳ
‡esa.58.b. worlde. ‡ For I was hongrye, and ye gaue me
Ezec.18.a. meate: I was thyrstye, & ye gaue me drynke: I was harbourlesse, & ye lodged me: I was naked,
Eccli.7 d. & ye clothed me: * I was sicke, & ye vysited me:
‡2.tim.1.c I was in prison, and ye came vnto me.

Then shall the righteous answere hym, and ℣ saye: LORDE, when sawe we the hongrye, & fed the? Or thirstye, and gaue the drinke? When sawe we the herbourlesse, and lodged the? Or naked, and clothed the? Or whē sawe we ỳ sycke or in prison, and came vnto the? And the kynge shall answer and saye vnto them: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these brethren, the same haue ye done vnto me.

Psal.6.b Then shall he saye also vnto them that shalbe
Mat.7.b on the left hande: * Departe fro me ye cursed in
Luce.13.c to the ‡ euerlastynge fyre, which is prepared for
‡Esa.30 f the deuell and his angels. For I was hongrye, &
Dan.7.b ye gaue me no meate: I was thyrstye, & ye gaue

me no dynke: I was herbourleſſe, and ye lodged Apoc.19.d
me not: I was naked, and ye clothed me not: I and.20.c
was ſicke and in preſon, and ye vyſited me not.

Then ſhall they alſo anſwere hym, and ſaye: LORDE, whē ſawe we the hongrye, or thyrſty, or herbourleſſe, or naked, or ſicke, or in preſon, & haue not mynyſtred vnto the? Then ſhall he anſwere them, and ſaye: *Verely I ſaye vnto you: zacha.2.b
Loke what ye haue not done vnto one of the leeſt Jere30.c
of theſe, ſ̄ ſame haue ye not done vnto me. ‡And Apo.14.d
theſe ſhall go in to euerlaſtynge payne, but the and.17.a
righteous in to euerlastinge lyfe. ‡Joh.5.c

¶ Gloſe vpon the.xxv.Chapter.

☞ (Their lampes) The lampes without oyle, are good worckes without faith, all ſuch muſt nedes quench and go out. The oyle in the veſſel, is a ſtedfaſt faith, that doth ſuch worckes as contynue, and are alowed in the ſighte of God. But lyke as none here geueth oyle to another, euen ſo muſt euery one beleue for hym ſelfe, and not to truſt to another mans faith.

The .xxvi. Chapter.

AND it came to paſſe whan Jeſus had tynyſhed al theſe worckes, he ſayde vn to his diſciples: ✠ *Ye knowe, that Mar.14.a after two dayes ſhalbe Eaſter, and ſ̄ Luce.22.a ſonne of man ſhalbe delyuered to be Joh.18.a crucifyed.

*Thē aſſembled togeither the hye preſtes & the Joh.11.c ſcrybes, & the elders of the people in to ſ̄ palace of ſ̄ hye preſt which was called Caiphas, & held a councell, how they myght take Jeſus by decease, & kyll hym. But they sayde: Not on the holy daye, leſt ther be an vproure in the people.

marc.14.a Luce.7.d Joh.12.a Some rea de: glas wyth precyous water.

*Nowe when Jesus was at Bethany in the house of Symon the leper, ther came vnto hym a woman, whiche had * a boxe with precyous oyntment, and poured it vpon his heade, as he sat at the table. Whan his disciples sawe ỹ, they dysdained, & sayd: Where to serueth this waist? Thys oyntmẽt might haue ben well sold, & geuẽ to ỹ poore. Whẽ Jesus perceaued that, he sayde vnto thẽ: Why trouble ye the womã? She hath

Deut.15.b wrought ☞ a good worke vpõ me* for ye haue alwaye the poore with you, but me shall ye not haue alwayes. Where as she hath poured this oyntmẽt vpon my body, she dyd it to bury me. Verely I saye vnto you: where so euer this gospell shalbe preached throwe out all the worlde, there shall this also ỹ she hath done, be tolde for a memoriall of her.

Then one of the twolue (called Judas Iscarioth) * wente vnto the hye prestes and sayde: What wyll ye geue me, & I shal delyuer hym vn to you? And they offred hym thirtie syluer pens. And from that tyme forth, he sought opportunite to betraye hym.

marc.14.b Luce.22.a Joh.13.a

marc 14.b Luce. 22.a

*The fyrst daye of swete bread came the disciples to Jesus, & sayde vnto hym: Where wylt thou that we prepare for the, to eate the Easter lambe? He sayde: Go in to the cytie to such a mã. & saye vnto hym: The Master sendeth ỹ worde: My tyme is at honde, I wyll kepe myne Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them, and made ready the Easter lambe.

marc.14.c Luce.22.b ‡ Joh.13.c

*And at euen he sat downe a the table with ỹ twolue. And as they dyd eate, he sayde: Verely I saye vnto you:‡ One of you shal betraye me. And they were excedynge sorowfull, and begãn

euery one of the to saye vnto hym: Syr, is it I? He answered & sayde: He ꝑ dyppeth his honde with me in ꝑ dyshe, ꝑ same shal betraye me. The sonne of man goeth forth, as it is wrytte of hym But wo vnto that man, by whom ꝑ sonne of mā shalbe betrayed: It had bene better for that man yf he had neuer ben borne. Then Judas that betrayed hym, answered and sayd: Master is it I? He sayde vnto hym: Thou hast sayde it.

C * And as they dyd eate, Jesus toke the bread, gaue thankes, brake it, & gaue it to the disciples, & sayde: Take, eate, this is my body. And he toke ꝑ cuppe, & thanked, and gaue it them, and sayde: Drynke ye all therof, this is my bloude of the newe testament, that shalbe shed for many, for the remission of synnes. I saye vnto you: I wyll not drynke hence forth of this frute of the vyne tre, vntyll that daye that I shall drynke it new with you in my fathers kyngdome. Mar.14.c Luce.22.b 1.Cor.11.c

* And whan they had sayde grace, they wente forth vnto mounte Oliuete. Then sayd Jesus vnto them: This nyght shall ye all be offended in me. For it is wrytte: ‡ I wyl smyte the shepherd: and ꝑ shepe of the flocke shalbe scattered abrode. * But after that I ryse agayne, ‡ I wyll go before you in to Galile. Peter answered & sayde, vnto hym: * Though al men shuld be offended in the, yet wyll I neuer be offended. Jesus sayde vnto hym: Verely I saye vnto ꝑ: This same nyght before ꝑ cock crowe, shalt thou denye me thryse. Peter sayde vnto hym: And though I shuld dye with the, yet wyll I not denye ꝑ, lykewyse also sayde all the disciples. Mar.14.d Luce 22 c Joh 18.a ‡ zach.13.b * ma.26.c marc.14.d Joh.16.d ‡ Actu.1.a mar.14.c * luc.22.c Joh.13.d

D * Then came Jesus with them in to a felde which is called Gethsemane, & sayd vnto ꝑ disciples: Syt ye here, whyle I go yonder & praye. marc.14.d

And he toke with hym Peter, and the two sonnes of zebede, and began to waxe sozowful, & to
Jhon. 12.c be in an agonye. Thē sayd Jesus vnto thē: * My soule is heuy euen vnto the death. Tary ye here,
Luce.22.c. and watch with me. * And he wēte forth a lytle, and fell flat vpon his face, and prayd sayenge: O my father, yf it be possible, let this cuppe passe fro me: neuertheles not as I wyll, but as thou wylt. And he came to his disciples, and founde thē aslepe, and sayde vnto Peter: What? coulde ye not watch with me one houre? Watch and
Gala.5.c praye, that ye fal not in temptacyon. * The spyrit is wyllinge, but the flesh is weake.

Mar.14.e * Agayne, he wente the seconde tyme & prayed, sayenge: O my father, yf this cuppe can not passe awaye fro me (excepte I dynke of it) thy wyll be fulfilled. And he came, & foūde thē aslepe agayn, and theyr eyes were heuy. And he left them, and wente forth agayne, and prayed the thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe on now: & take youre rest. Beholde, the houre is come, that the sonne of man shalbe delyuered in to the hondes of synners: Aryse, let vs be goynge. Beholde, he is at honde, that betrayeth me.

Mar.14.e * Whyle he yet spake, lo, Judas one of the
Luce.22.d twolue came, and with hym a greate multitude
Joh.18.a with swerdes & staues, sent from ỳ hye prestes and elders of the people. And he ỳ betrayed hym, had geuen them a token, sayenge: Whom so euer I kysse, that same is he, laye hondes vpon hym. And forth withall he came to Jesus, and sayde: Hayle Master, and kyssed hym. And Jesus sayde vnto hym: Frende, wherfore arte thou come? Thē came they, & layed hondes vpon Jesus and toke hym. And beholde, one of them that were with

Jesus, stretched out his hond, & drue his sweard and stroke a seruaunt of the hye prestes, & smote of his eare. Then sayde Jesus vnto hym: Put vp thy sweard into his place, * For (☞) all that take ỳ sweard, shal perysshe with ỳ sweard. Or thinkest thou that I can not pray my father now to sende me more thē twolue (☞) legions of angels? But how then shulde ỳ scriptures be fulfylled? * For thus must it be. Gene.9.a. Eze.11.b Apoc.13.b Luce. 22.d

F ‡ In the same houre sayde Jesus vnto the multitude: Ye are come out as it were to a murthurer with sweardes and staues for to take me? I sat dayly teachyng in the temple among you and ye toke me not. ‡ But all this is done, that ỳ scriptures of the Prophetes myght be fulfilled. * Thē all the disciples left hym, and fled. ‡ But they that toke Jesus, led hym to Cayphas ỳ hye prest, where the scrybes and the elders were gathered togethet * As for Peter, he folowed hym a farre of vnto ỳ hye prestes palace, and wēte in and sat with ỳ seruautes, ỳ he myght se the ende. ‡mar.14.f Luce. 22.d Esa.53.d Psal.21. and.69. *mat.26.c ‡mar 14.f Joh.18.b

* But ỳ hye prestes & the elders, & ỳ whole counsell sought false witnesse agaynste Jesus, ỳ they myght put him to death, & foūde none, & though many false witnesses stepte forth, yet foūde they none. At the last ther stepte forth two false witnesses, & spake: He sayd: * I can breake downe ỳ temple of God & buylde it agayne in thre dayes. Mar.14.c Actu.6.b Joh.2.c

* And ỳ hye prest stode vp & sayde vnto hym: Answerest thou nothyng vnto it, that these testifye agaynst ỳ? Neuertheles Jesus held his tūge. * And ỳ hye prest answered, & sayde vnto hym: I charge ỳ by the lyuynge God, that thou tell vs, yf thou be Christ ỳ sone of god. Jesus spake: Thou hast sayd it. Neuertheles I saye vnto you: * Frō this tyme forth ỳ shall come to passe, ỳ ye shall se Mar.14.g Luce. 22.e Joh.6.g act.1.b.7 ¶

the sonne of man sytteynge vpon the ryght hande of the power (of God) and cõmynge in ỹ cloudes of the heauen.

marc.14.g Luce.22.c * Then the hye preest rente his clothes, and sayde: He hath blasphemed, what nede we ony mo witnesses? Lo, now haue ye hard his blasphemy: What thynke ye? They answered, & sayde: Leuit.24.c. ✝He is gylty of death. Thẽ * spitted they in his *esa.50.b face, & smote hym with fistes. Some smote hym Joh.18.c vpon the face, & sayde: Prophecie vnto vs thou Christ, who is it, that smote the?

mar.14.g. Luce.22.d Joh.18.b * As for Peter, he sat without in the palace, And ther came vnto hym a damsell, and sayde: And thou wast with Jesus of Galile also. Neuertheles he denyed before them all, and sayde: I can not tell what thou sayest. But whan he wẽte out at the dore, another damsell sawe hym, and sayde vnto them that were there: This was also with Jesus of Nazareth. And he denyed agayne and sware also: I knowe not the man. And after a lytle whyle, they that stode there, stepte forth, and sayde vnto Peter, Of a trueth thou art one of them also, for thy speche bewrayeth the. Then beganne he to curse and to sweare: I knowe not the man. And immediatly the cock crew. Then thought Peter vpon ỹ wordes of Jesus, which Mat.26.c sayde vnto hym: * before ỹ cock crow, thou shalt denye me thryse. And he wente out, and wepte bytterly.

¶ Glose vpon the.xxvi. Chapter.

☞ (A good worke) Here they ỹ haue eyes to se, may se, that faith onely by the approbacion of God, maketh the worke good: for all naturall reason wolde haue condempned thys worke of Mary Magdalene, as the Apostles dyd them selues in very dede: for those are truly the best workes:

which no man knoweth how good they be.

☞(All that take the swearde.) Here doth oure Saueour confirme the temporall sweard: so that who so euer vseth it(excepte he be an ordinate officer of the same for the punyshment of euell doers)he taketh the rowme of God vpon hym, and is seditious.

☞Legions.) A legion after some mens rekenyng, is a nōbre of sixe thousand, or there about.

The.xxvii.Chapter.

VPon the morow, all the hye prestes & elders of the people helde a councell agaynst Jesus, that they myghte put hym to death, and bounde hym, & led hym forth, and ‡delyuered hym vnto Pontius Pilate the debite. Psal.2.a Mar.15.a Luce.23.a Joh.18.d ‡Actu.3.b

Whan Judas which betrayed hym, saw this that he was condempned vnto death, it repented hym, & he brought agayne the thyrty syluer pens to the hye prestes and ỹ elders, and sayde: I haue done euell, in ỹ I haue betrayed innocent bloud. They sayd: What haue we to do with that? See thou therto. And he cast the syluer pens in the temple, and gat hym awaye, *and went and hanged hymselfe. 2.Re.17.d Actu.1.c

So the hye prestes toke the syluer pens, and sayd: It is not lawfull to put thē in to the Gods chest, for it is bloudmoney. Neuertheles they helde a councell, and bought with them a potters felde, for to bury straūgers in. Wherfore ỹ same felde is called the bloude felde vnto this daye. Then was that fulfylled, which was spoken by Jeremy the prophete, sayenge: * And they toke thyrtye syluer pens, the pryce of hym that was solde, whome they bought of the chyldren of Is- Jere.32.b. zacha.11.c.

eael: and these they gaue for a potters feilde, as the LORDE commaunded me.

Mar.15.a Luce.23.a. Joh.18.d

* As for Jesus, he stode before the debyte, & the debyte axed hym, and sayd: Art thou ℣ kyng of the Jewes? And Jesus sayde vnto hym: Thou sayest it. And whan he was accused of the hye prestes and elders, he answered nothynge. Then sayd Pylate vnto hym: Hearest thou not, how sore they accuse the? And * he answered hym not one worde: in so much that the debyte maruayled exceadyngly.

Esa.53.b

Mar.15.a Luce.23.b Joh.18.e

* At that feast, the debyte was wonte to deliuer a prisoner free vnto the people, whom they wolde. And at the same tyme he had a notable prisoner called Barrabas. And whan they were gathered together. Pylate sayd vnto them: Whether wyll ye that I geue lowse vnto you? Barrabas or Jesus, which is also called Christ. For he knewe wel, that they had deliuered him of enuy. And whan he sat vpon the iudgement seate, his wyfe sent vnto hym, sayeng: Haue thou nothyng to do with that ryghteous mā, for I haue suffred many thynges this daye in a dreame because of hym.

Mar.15.a Luce.23.b

* But the hye prestes and the elders persuaded the people, that they shulde axe Barrabas, & destroye Jesus. * Then answered the debite, and sayd vnto them: Whether of these two wyll ye ℣ I geue lowse vnto you? * They said: Barrabas: ‡ Pylate sayd vnto them: What shall I do then with Jesus, which is called Christ? They sayde all: let hym be crucyfyed. The debyte sayd: What euell hath he done then? Neuerthcles they cryed yet more, and sayd: let hym be crucifyed. So whā Pylate sawe, that he coulde not helpe, but that ther was a greater vproure, he toke water, & wa

Act.3.b ‡mar.15.b

hed his handes before the people, and sayd: I am
vnpgiey of the blonde of this ryghteous man.
See ye therto. Then answered all the people, and
sayd: * His blonde come vpon vs, and vpon our Iesu.5.d
chyldren. † Then gaue he Barrabas lowse vnto †mar.15.b
them, but caused Iesus to be scourged, and dely- Luce.23.c
uered hym to be crucifyed. Joh.19.a

* Then the debyties souldyours toke Iesus *mar.15b
in to the commune hall, & gathered the whole mul Joh.19.a
tytude ouer hym, and stryped hym out of his clo-
thes, and put a purple robe vpō hym, and plated
a crowne of thorne, and set it vpon his heade, and
a rede in his hande and kneled before him, & moc
ked hym, and said: hayle kinge of the Iewes. And
spytted vpon hym, and toke the rede, & smote him
vpon the heade. And whan they had mocked him,
they toke the robe of him agayne, & put his owne
clothes vpon hym, and led hym forth, that they
myght crucifye hym. * And as they were goynge Mar.15.c
out, they founde a man of Cyren called Symon: Luce.23.c.
hym they compelled to beare his crosse.

* And whan they came vnto the place called Joh.19.b
Golgatha (ꝥ is to saye by interpretacyon, a place
of dead mens skulles) they gaue him to drynke be
neger myrre with gall: And whan he had tasted
therof, he wolde not drynke.

* So whan they had crucyfyed hym, they par Mar.15.c
ted his garmētes, & caste lottes therfore, that the Joh.19.c
thynge myght be fulfylled, which was spoken by
the prophete: * They haue parted my garmētes Psal.21.b
amonge them, & cast lottes vpon my vesture. And
there they sat, & watched hym. * And aboue ouer Luce.23.d
his head, they put vp ꝥ cause of his death in writ Joh.19.b
tyng, namely: This is the kynge of the Iewes.

* Then were ther two murthurers crucyfyed Esa.53.b
with hym, the one on the ryght hande, and the

Mar.15.c other on the lefte. * They that wente by, reuyled
Luce.23.d hym, and wagged theyr heades and sayd: Thou that breakest downe the temple of God, and buyldest it in thre dayes, helpe thy selfe. Yf thou be ỹ sonne of God, come downe from the crosse. The hye prestes also in lyke maner with the scrybes & elders, laughed hym to scorne, and sayd: he hath
Sapi.2.d helped other, and can not helpe hymselfe: * Yf he be the kynge of Israel, let hym come downe now
Psa 21.a from the crosse, and we wyll beleue hym. * He
38.and.69 trusted in God, let hym delyuer hym now, yf he wyll haue hym. For he hath sayd: I am the sone of God. The murthurers also that were crucyfyed with hym, cast the same in his teth.

Mar.15.d * And from the sixte houre, ther was dark-
Luce.23.d nesse ouer the whole earth vnto the nynth houre. And aboute the nynth houre, Jesus cryed with a loude voyce, and sayde: Eli, Eli, Lamma asa b-
Psal.21.a thani? that is, * My God, my God, why haste thou forsaken me? But some of them that stode there, whē they herde that, sayd: He calleth Elias
Mar.15.d. * And immediatly one of them ranne, and toke a
Joh.19.c sponge, and fylled it with veneger, and put it vpon a rede, and gaue hym to drynke. But ỹ other sayd: holde, let se whether Elias wyll come, and delyuer hym. Jesus cryed agayne with a loude voyce, and gaue vp the goost.

And beholde, the vale of the temple was rent ỹ in two peces, frō aboue tyll beneth, and the earth quaked, and the stones rent, and the graues opened, and many bodyes of the sayntes that slepte, arose, and went out of the graues after his resurrecyon: and came in to the holy cytie, and appeared vnto many.

Mar.15.d * But the Captayne and they that were
Luce.23.e with hym, and kepte Jesus, whan they sawe the

earthquake and the thynges that were done, they were sore afrayed, and sayde: Verely this was Gods sonne. * And ther were many wemen there lokynge to ward of, whiche had folowed Jesus from Galile, and hadde mynistred vnto hym, amonge whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the chyldren of zebede. Mat.15.c

* At euen ther came a ryche man of Arimathia, called Joseph, which was also a disciple of Jesus. He wente vnto Pilate, and axed the body of Jesus. Then cõmaunded Pilate, that the body shulde be geuen hym. And Joseph toke the body, and wrapped it in a clene lynnen cloth, and layed it in his owne new Sepulcre, which he hadde hewen out in a rocke, and rolled a great stone to the dore of the sepulcre, and went his waye. * And there was Mary Magdalene and the other Mary, syttynge ouer agaynst the sepulcre. Mat.15.c Luce. 23.c Joh. 19.c Mat.15.c

The nexte daye that foloweth the daye of preparynge, the hye prestes and Pharises came together vnto Pylate, and sayde: Syr, we haue called to remembraunce, that this deceauer sayde whyle he was yet alyue: * After thre dayes I wyll ryse agayne. Commaunde therfore that the Sepulcre be kepte vnto the thyrde daye, lest peraduenture his disciples come, and steale hym awaye, and saye vnto the people: He is ryssen frõ the dead, and so shall the last errour be worse thẽ the fyrst. Pylate sayd vnto them: There haue ye watchmen, go your waye and kepe it as ye can. They wente and kepte the sepulcre with watchmen, and sealed the stone. Mat.16.d and.17.c d Mar.9.d Luce.18.d

The.xxviii.Chapter.

.....6.a Upon ☞ the euenynge of the Sab-
Luce.24.a bath holy day, which dawneth ẏ mo-
Joh.20.a rowe of the fyrſt daye of the Sabba-
thes, came Mary Magdalene & the
other Mary to ſe the ſepulcre. And
beholde ther was made a great earthquake: for ẏ
angell of the LORDE deſcended from heauen,
and came and rolled backe the ſtone from ẏ dore,
and ſat vpon it. And his countenaunce was as ẏ
lyghtenynge, and his clothynge whyte as ſnowe.
But the watchmē were troubled for feare of him
and became as though they were dead.

Mar.16.a *The angell anſwered, and ſayd vnto ẏ wo-
Luce.24.a men: Be not ye afrayed. I knowe that ye ſeke
Jeſus that was crucifyed. He is not here. He is
ryſen, as he ſayd. Come, and ſe the place, where ẏ
LORDE was layed, and go your waye ſoone,
and tell his diſcyples, that HE is ryſen from the
dead. And behold, he wyl go before you in to Ga-
lile, there ſhal ye ſe him. Lo, I haue told it you.

Mar.16.b †*And they departed from the graue in all ẏ
Luce.24.c haſt with fear and greate ioye, and ranne to
brynge his diſcyples worde. And as they were go-
ynge to tell his diſcyples, beholde, Jeſus met thē
and ſayd: God ſpede you. And they wente vnto
hym, and helde his fete, and fell downe before
hym. Then ſayd Jeſus vnto them: be not afrayd
go youre waye and tell my bretheren, that they go
in to Galile, *there ſhall they ſe me.

Actu.1.b And when they were gone, beholde, certayne
of the watchmen came in to the cytie, and tolde ẏ
hye prieſtes euery thynge that had happened. And
they came together with the elders, and helde a
councell, and gaue the ſouldyers monye ynough,
and ſayd: Saye ye: his diſcyples came by nyghte,
and ſtale hym awaye, whyle we were aſlepe. And

¶ this come to ỹ debytes cares, we wyl styl hym, and bryng it so to passe, that ye shalbe safe. And they toke the money, & dyd as they were taught. And this sayenge is noysed amonge the Iewes vnto this daye. ✠

✠ The eleuen disciples went vnto Galile in to a mountayne, where Iesus had appointed thē. And whā they sawe hym, they fell downe before hym: but some of them douted. And Iesus came vnto them, talked with them, and sayd: * Vnto me is geuen all power in heauen and in earth. ‡ Go ye your waye therfore, and teache all nacyons, and baptyse them in the name of the father, and of the sonne, and of the holy goost: and teach them to kepe all thynges, what so euer I haue cō maunded you. * And lo, I am with you euery daye vnto the ende of the worlde. ✠

Mat.xi.e
Ioh.17.a
Phil.2.a
‡mar.16.b
Ioh.14.b

¶ Glose vpon the.xxviii Chapter.

(The euenynge.) The scripture begynneth the daye at the euenynge, and the ende of ỹ same euenynge is the morow after. So sayeth S. Mathew here, that Christ rose on the morow, which was the ende of the euenynge, and the dawnynge of the fyrst holydaye, which folowed ỹ hye Sabbath. For the same daye that we call Estereuen, was the pryncypall Sabbath amonge the Iewes: and the next daye folowynge the same, was called Prima sabbatorū, and that weke they kepte holy daye.

¶ The ende of the Gospell of S. Mathewe.

The summe.

¶ The Gospel

of S. Marke.

The Summe of this gospell.

Chap. i. The office of Jhon the baptist. The baptyme of Christ, his callynge, his preachynge, and the callynge of Peter, Andrewe, James and Jhon. Christ healeth ye man with the vncleane spyrete, helpeth Peters mother in lawe, and cleanseth the leper.

Chap. ii. He healeth the man of the palsye, calleth Leui the customer, eateth with opē synners, and excuseth his disciples.

Chap. iii. He helpeth the man with the dryed hande, choseth his apostles, and casteth out the vncleane spyret, which the Pharises ascrybe vnto the deuell. The brother, syster and mother of Christe.

Chap. iiii. The parable of the sower. Christ stylleth the tempest of the see, whiche obeyeth hym.

Chap. v. He deliuereth the possessed from the vncleane spyrete, the woman from the bloudye yssue, & rayseth the captaynes doughter.

Chap. vi. Christ preacheth at home, and is not regarded. He sendeth out his disciples. Jhon baptist is taken and beaded. Christe fedeth fyue thousande men with fyue loaues &

two fyshes. He walketh vpon the see.

Chap. vii. The Pharises are not contente that the disciples eate wyth vnwashen handes: but Christ rebuketh themselues for breakynge the commaundementes of God, healeth the woman of Canaans doughter, & maketh the domme to speake.

Chap. viii. He fedeth foure thousandes men with .vii. loaues, reproueth ỹ Pharises that are so desyrous of tokens, warneth hys disciples te beware of theyr leuē, maketh a blynd man to se, axeth hys dysceppies what men holde of hym, reproueth Peter, telleth hys dysciples of hys passyon, and exhorteth them to folowe hym.

Chap. ix. The transfiguracyon of Christ, which healeth the chylde that was possessed of a domme spyrite, teacheth hys dysceppies to be lowly, and to auoyde occasyons of euell.

Chap. x. Christ geueth his answere concernynge mariage, and that it is harde for the ryche to come in to heauen: reproueth the disdayn of his disciples, learneth thē to be meke & restoreth blynde Barthimeus to hys syght.

Chap. xi. Christ rydeth in to Jerusalem, dryueth the marchauntes out of the temple, curseth the frygge tre, & cōfoundeth ỹ Pharises.

Chap. xii. He rebuketh the synne and vnthankfulnesse of the Jewes wyth a goodly similitude, taketh thē in theyr owne deceatfull

queſtyons, exhorteth to beware of theyr doc-
tryne and lyuing, and commendeth the good
wyll of the poore wydowe.

Chap. xiii. He warneth hys diſciples to be-
ware of falſe teachers and deceauers, cõfor-
teth them agaynſt the trouble for to come, tel
lynge them of the horrible deſtruccyon of Je-
ruſalem, of hys commynge, and ende of the
worlde.

Chap. xiiii. The Magdalene anoynteth
Chriſt. They eate the eaſter lambe, and the
ſupper of the LORDE. Chriſt is taken,
and brought in to Caiphas houſe. Peter de-
nyeth hym.

Chap. xv. The crucifyenge of Chriſt, and
howe he was buryed.

Chap. xvi. The reſurrecyon of Chriſte,
which appeareth vnto Mary Magdalene &
to his diſciples, whom he ſendeth forth in to
the worlde to preache the Goſpell, and aſcen-
deth vp in to heauen hymſelfe.

¶ The Goſpell of S. Marke.



The fyrſt Chapter. ✝

THys is the begynnynge of ỹ goſpel of Jeſus Chriſt ỹ ſon of god as it is wrytten in the prophetes
* Beholde, I ſende my meſſaunger before thy face, which ſhal prepare thy waye before the. ¶ The voyce of a cryer in the wyldernesse, Prepare the waye of the LORDE, make his pathes ſtraighte. Mala. 3.a Mat. 11.b. Luce. 7.c Eſa. 40.a Math. 3.a Luce. 3.a
* Jhon was in the wyldernesse, and baptyled, and preached the baptyme of amendmente Jhon. 1.b * Joh. 3.b

for the remyssyon of synnes. And ther wente oute vnto hym the whole londe of Jewry, and they of Jerusalem, and were all baptysed of hym in Jordane, and knowleged theyr synnes.

Mat.3.a * Jhon was clothed wyth camels heer, and wyth a letheren gyrdell aboute hys loynes, & dyd eate locustes and wylde honye, and preached, and
Math.3.b Luce.3.c Joh.1.c sayde: * Ther commeth one after me, whiche is stronger then I: before whome I am not worthy to stoupe down, and to louse vp the lachet of hys shue. I baptyse you wyth water, but he shall baptyse you wyth the holy goost.

Math.3.b Luce.3.c Joh.1.d * And it happened at the same tyme, that Jesus came oute of Galile from Nazareth, and was baptysed of Jhon in Jordan. And as soone as he was come oute of the watre, he sawe that the heauens opened, and the goste as a doue commynge downe vpon hym. And ther came a voyce from heauen: Thou arte my deare sonne (☞ in whom I delyte.

Home rede: in whō I am pacyfyed.

Math.4.a Luce.4.a * And immediatly the spyrete droue hym into the wyldernesse: and he was in the wyldernesse fortye dayes, and was tempted of Sathan, and was wyth the wylde beastes. And the angels mynystred vnto hym.

Math.4.b Luce.4.b Jmar.6.b * But after that Jhon was taken, Jesus came into Galile, and preached the Gospell of the kyngdome of God, and sayde: The tyme is fulfylled, and the kyngdom of God is at hande: Amende youre lyues: and beleue the Gospell.

Math.4.c Luce.5.a * So as he walked by the see of Galile, he sawe Simon and Andrew hys brother, castynge theyr nettes in the see: for they were fyshers. And Jesus sayde vnto them: Folowe me, and I wyll
Jere.16.c Eze.47.b make you * fyshers of men. And immediatly they lefte theyr nettes, and folowed hym.

And whan he was gone a lytle farther from thence, he sawe James the sonne of zebede, and Jhon hys brother, as they were in ỹ shyppe, mendynge theyr nettes. And anone he called thē. And they lefte theyre father zebede in the shyppe wyth the hyred seruauntes, and folowed hym.

* And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entred in to the synagoge, and taught. ‡ And they were astōnyed at hys doctryne: for he taughte them as one hauynge power, and not as the scrybes. Math.4.b Luce.4.d Joh.2.b ‡math.7.e

* And in theyr synagoge ther was a man possessed wyth a foule spyrete, which cryed and sayde: Oh what haue we to do wyth the, thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe that thou arte that holy one of God. And Jesus reproued hym and sayde: holde thy tunge, and depart oute of hym. And the foule spyrete tare hym, and cryed wyth a loude voyce, and departed oute of hym. And they were all astonnyed, in so much that they ared one another amonge themselues, and sayde: What is thys? What newe learnyng is this? For he commaundeth the foule spyretes with power, and they are obedyent vnto him. And immediatly ỹ fame of hym was noysed roūd aboute in the caostes and borders of Galile. Luce.4.d

* And forth wyth they wente oute of the synagoge, and came in to the house of Simon and Andrew, wyth James and Jhon. And Symons mother in lawe laye & had the feuers, and anone they told hym of her. And he came to her, & set her vp, and toke her by the hande, and the feuer lefte her immediatly. And she mynystred vnto them. Math.8.b Luce.4.d

* At euen whan the Sonne was gone downe they brought vnto hym all that were syck, & possessed, and ỹ whole cytye was gathered together Math.8.b Luce.4.e

at the doze, and he healed many that were dyſeaſed wyth dyuerſe ſyckneſſes, and caſte oute many deuels, and ſuffred not the deuels to ſpeake, becauſe they knewe hym.

And in the mozynynge befoze daye, he aroſe, & wente oute. And Jeſus departed in to a deſerte place, and prayed there. Peter alſo and they that were wyth hym, folowed after hym. And whan they had founde hym, they ſayde vnto hym: Euery man ſeketh the. And he ſayde vnto them: Let vs go in to the nexte townes, that I maye preach there alſo, foz therto am I come. And he preached in theyr ſynagoges, in all Galile, and dzoue oute the deuyls.

Math.8.a Luce.5.b * And ther came vnto hym a leper, whych beſoughte hym, and kneled befoze hym, and ſayd vnto hym: Yf thou wylte, thou canſte make me clean. And it pytyed Jeſus, and he ſtreched foz the hys hande, and touched hym, and ſayde: I wyll, be thou cleane. And whan he had ſpoken, immediatly the lepzoſy departed from hym, and he was Marc.7.d and.9.a cleanſed. * And Jeſus fozbadde hym ſtrately, and foztwith ſent hym awaye, and ſayde vnto hym: Take hede, that thou ſaye nothynge to ony man, Leui.14.a * but go thy waye, and ſhewe thy ſelfe vnto the preſt, and offre foz thy cleanſynge what Moſes cõmaunded, foz a wytneſſe vnto them. But he whã he was departed, beganne to ſpeake much of it, & made ẏ dede knowne: in ſo much ẏ Jeſus coulde nomoz go in ẏ cytie opẽly, but was wout in deſert places, & they came vnto hym from all quarters.

The.ii. Chapter.

Math.9.a Luce.5.c Johan.5.a AND after certayne dayes * he wente agayne vnto Capernaum, and it was noyſed that he was in the houſe. And imediatly ther was gathered a great

multytude, in so muche that they had no rowme, no not wythoute the doze. And he spake the word vnto thē. And ther came vnto him certayn, which broughte one sycke of the palsye borne of foure. And whan they coulde not come nye hym for the people, they vncouered the rofe of ỹ house where he was. And whan they had made a hole, they let downe the bed (by coardes) wherin the sycke of ỹ palsye laye. But whan Jesus sawe theyr faythe, he sayde vnto the sycke of the palsye: My sonne, thy synnes are forgeuen the.

Neuertheles ther were certayn scribes which sat there, and thought in theyr hartes: How speaketh thys man suche blasphemy? * Who can forgeue synnes, but onely God? And immediatly Jesus knewe in hys spyrete, that they thoughte so in themselues, and sayde vnto them: Why thynke ye suche thynges in youre hartes? Whether is easyer to saye to the sycke of the palsye: Thy synnes are forgeuen the, or to saye: Aryse, take vp thy bed and walke? But that ye maye knowe, that the sonne of man hath power to forgeue synnes vpō earth, he sayde vnto the sycke of the palsye: I say vnto the. Aryse take vp thy bed, and go home. Esa. 43.d and. 44.d

* And immediatly he arose, toke hys bed, & wente forth before them al: in so much that they were al astonyed, and praysed God, and sayde: We neuer sawe suche. Actu. 9.e

B * And he went forth agayne vnto the see, & al ỹ people came vnto hym, & he taught thē. And as Jesus passed by, he sawe Leuy ỹ son of Alpheus, sytting at the receate of custome, and sayd vnto hym: Folowe me. And he arose, & folowed hym. And it came to passe as he sat at the table in hys house, ther sat manye publycans and synners at the table wyth Jesus and hys disciples: For ther Math. 9.e Luce. 5.d and. 15.e

were many that folowed hym. And whan the scribes & Pharises sawe that he dyd eate wyth publycans & synners, they sayde vnto hys disciples: Why doth he eate and drynke with the publicās and synners? Whan Jesus herde that, he sayde vnto them: The whole nede not the Phisician
1. Tim. 1.c but they that are sycke. * I am not come to call ỹ ryghteous, but the synners to repentaunce.

Math. 9.b Luce. 5.c * And the disciples of Jhon and of the Pharises fasted. And ther came certayne which sayde vnto hym: Why fast the disciples of Jhon, and of the Pharises, and thy disciples fast not? And Jesus sayde vnto them: How can the weddynge children faste, whyle the brydegrome is wyth them? So longe as the brydegrome is wyth them, they can not faste. But the tyme wyll come, that ỹ brydegrome shall be taken from them, and then shall they fast.

No man soweth a pece of new cloth vnto an olde garmente, for els he taketh awaye the newe pece from the olde, and so is the rente worse. And no man putteth newe wyne in to olde vessels, els the newe wyne breaketh the vessels, and ỹ wyne is spylt, and the vessels perysshe: but newe wyne muste be put in to newe vessels.

Mat. 12.a Luce. 6.a * And it chaunced that vpon the Sabbath he wente thorow the corne feldes, and hys disciples beganne to make a waye thorowe, and to plucke the eares of the corne. And ỹ Pharises sayde vnto hym: Beholde, what thy disciples do, whych is not lawfull vpon ỹ Sabbath. And he sayde vnto them: Haue ye neuer red what Dauid dyd, whan he had nede, & was anhūgred? bothe he and they
1. Re. 21.b that were wyth hym: * howe he wente in to the house of God, ☞ in the tyme of Abiathar ỹ hye prest, and dyd eate ỹ ☞ shewbreads (which was

lawfull for no man to eate, but for the prestes) & he gaue them vnto hym, and to them that were with hym: and he sayde vnto them: The sabbath was made for mans sake, and not man for the Sabbathes sake. Therfore is the sonne of man Lorde euen ouer the Sabbath.

¶ Glose vpon the.ii. Chapter.

☞ (In the tyme of Abiathar.) The scripture 1. Reg. 21. sayeth, that this was done vnder Abimelech. Now is it all one, for Abiathar was Abimelechs sonne, and they were both prestes at one tyme.

☞ (Shewbreads:) In the Hebrewe it is called panis facierum, Bread that is euer in syght vpō a table, and signifieth the worde of God, whiche ought euer to before the eyes of our hartes. As ℣ xxii. Psalme, sayeth: Thou prepareste (or hast prepared) a table before me agaynste myne enemyes.

The.iii. Chapter. ✠

AND he went agayne also * in to the synagoge, and ther was a man that had a wythred hāde. And they marked him, whether he wolde heale hym on the Sabbath, ℣ they myght accuse hym. And he sayd vnto the mā with the wythred hāde: Steppe forth here. And he sayd vnto them: Is it lawful to do good on the Sabbath? Or is it lawfull to do euel? to saue lyfe, or to kyll? But they helde theyr tunge. And he loked rounde about vpon them with wrath, and was sory for the harde hartes of them, and sayd vnto the man: Stretch out thyn hande. And he stretched it out, and * his hande was made whole lyke as the other. ✠ Mat. 12. b Luce. 6. a 3. Reg. 13. b

* And the Pharises went out, and straight waye they helde a counsell with Herodes officers, Mat. 12. b Joh. 10 d

agaynst hym, how they might destroye hym. But
Mat.4.c Jesus departed awaye with his disciples vnto
Luce.6.b the See * And ther folowed hym muche people
out of Galile, and from Jewry, and from Jeru-
salem, and out of Idumea, and frō beyonde Jor-
dane, and they that dwelt aboute Tyre and Sy-
don, a great multytude which had herd of his no
ble actes, and came vnto hym.

And he spake vnto his disciples, that they
shulde kepe a shippe for hym because of the peo-
ple, lest they shulde thronge hym: for he healed ma
ny of them, in so muche, that all they which were
plaged, preassed vpō hym, that they myght touch
Luce.4.e hym. * And whā the foule spretes saw hym, they
fell downe before hym, and cryed, and said: Thou
art the sonne of God. And he charged them stra-
tely, that they shulde not make hym knowen.

Mat.10.a * And he wente vp in to a mountayne, and cal
Luce.6.b led vnto hym whom he wolde, and they came vn
and.9.a. to hym. And he ordeyned the twelfe, that they
Actu,1.b shulde be with hym, and that he myght sende thē
out to preach, and that they might haue power to
heale sycknesses, and to cast out deuels. And vnto
Symon he gaue the name Peter, and James the
sonne of zebede, and Jhon the brother of James,
and gaue thē the name Bonarges, that is to say,
the chyldren of thonder: and Andrewe, and Phi-
lippe, and Bartolomew, and Mathew, and Tho
mas, and James the sonne of Alpheus, and Tad-
deus, and Simon of Cana, and Judas Iscari-
oth which betrayed hym.

And they came to house. Then assembled the
people together agayne, in so much that they had
no leysure to eate. And when they that were a-
Some bout hym herde of it, they went out to holde him.
For they sayd: ☞ he taketh to much vpon hym.

But the scrybes that were come downe from Ie-
rusalem, sayde: ‡He hath Belzebub, and thorow
the cheefe deuell casteth he out deuels. And he cal-
led them together, and spake vnto them in simili-
tudes.

How can one Sathan dryue out another?
And yf a realme be diuyded in it selfe, how can it
endure? And yf a house be diuyded agaynst it self
it can not cõtinue. Yf Sathan now ryse agaynst
hymselfe, and be at variaunce with hymselfe, he
can not endure, but is at an ende. No man can en
tre in to a stronge mans house, and take awaye
his goodes, except he fyrst bynde the stronge mã,
and then spoyle his house.

Verely I saye vnto you: All synnes shalbe for
geuen the chyldren of men, and the blasphemy al-
so wherwith they blaspheme *But who so blas
phemeth the holy goost, hath neuer forgeuenesse,
but is gylty of the euerlastynge iudgement. For
they sayd: he hath an vnclene spyrite.

*And ther came his mother and ☞his bre
thren, and stode without, and sent vnto hym, and
called hym. And the people sat about hym, & sayd
vnto hym: Beholde, thy mother and thy brethren
are after the without. And he answered, & sayde:
Who is my mother and my brethren? And he lo-
ked rounde aboute hym vpõ his disciples, which
sat rounde in compasse aboute hym, and sayd: Be
holde my mother and my brethren. For who so
euer doth the wyll of God, the same is my bro-
ther, and my syster, and my mother.

reade: he wyll go out of his wytte.
‡mat.9.d and.12.c Luce.11.b
Mat.12.c Luce.12.a 1.Joh.5.c
Mat.12.c Luce.8.c

Glose vpon the.iii. Chapter.

☞His brethren.) The maner of ỹ scripture is, to cal thẽ brethren, which are of one kynred, as ỹ readest Gene.xiii. Deute.xxv. Ruth.iii. Mat xii.

xxii. Mat. xii. Luce. viii. xx. lyke as they are called
comtyme systers also, that are of one kynred. mar
vi. Els yf thou take not heede to the circumstaūce
of scripture, how dyuersly & sondrye wayes this
worde brother (& many other wordes mo) are ta-
ken therin, thou shalt not onely blaspheme & say,
that the virgin Mary had mo chyldrē thē Christ
but that the scripture is cōtrary to it selfe, which
God forbyd ony christen man to affirme.

The. iiii. Chapter. ✠

Mat. xiii. a
Luce. viii. a

AND * he beganne agayne to teache by
the see syde. And ther gathered muche
people vnto hym, so that he went into
a shippe, and sat vpon the water. And
all the people stode vpon the lande by
the See syde. And he preached longe vnto them
by parables, and sayd vnto them in his doctrine:
Herkē to, behold, ther went out a sower to sowe:
and it happened whyle he was sowynge, ſ some
fell by the waye syde. Then cam the foules vnder
the heauen, and dyd eate it vp. Some fell vpon ſ
stony ground e, where it had not much earth: and
anone it came vp, because it had not depe earth.
Now whan the Sonne arose, it caught heate: &
in so much as it had no roote, it wythered away.
And some fell amonge the thornes, and the thor-
nes grew vp, and choked it, and it gaue no frute.
And some fell vpon a good grounde, which gaue
frute, that came vp and grewe. And some bare
thyrty folde, and some sixty folde, and some an hū
dreth folde. And he sayd vnto them: Who so euer
hath eares to heare, let hym heare. ✠

Mat. xiii. b
Luce. viii. b

* And whan he was alone, they that were
aboute hym with the twelfe, ared hym concer-
nynge this parable. And he sayd vnto them: An-

to you it is geuen, to knowe ỹ mystery of ỹ kyng
dome of God: but vnto them that are without, al
thynges happen by parables, * that with seynge Esa.6.b
eyes they may se, and not discerne: and that with Joh.12.c
hearynge eares they maye heare, and not vnder- Actu. 28.d
stande, lest at ony tyme they turne, and they? syn- Rom.11.b
nes be forgeuen them. And he sayd vnto them:
Vnderstande ye not this parable? How wyll ye
B then vnderstande all other parables?

* The sower soweth the worde. These be Mat. 13.c
they that are by the waye syde: where the worde
is sowen, and as soone as they haue herde it, im-
mediatly commeth Sathan, and taketh awaye ỹ
worde that was sowen in they? hartes. And lyke
wyse are they that are sowen on ỹ stony grou̅de:
which when they haue herde the worde, receaue
it with ioye, & haue no roote in them: but endure
for a tyme. When trouble and persecucyon ary-
seth for the wordes sake, immediatly they are of-
fended. And these are they that are sowen among
the thornes: which heare the worde, and the care-
fulnesse of this world, and the deceatfulnes of ry
ches, and many other lustes entre in, & choke the
worde, and so is it made vnfrutefull. And these
are they that are sowen vpon a good grounde:
whiche heare the worde and receaue it, & bringe
forth frute: some thyrty folde, and some syxty fold
L and some an hundreth folde,

* And he sayd vnto them: Is a candle lygh- Mat.5.b
ted to put vnder a buschell, or vnder a table? Is it Luce.8.b
not lyghted, to set vpon a candelsticke? ¶ For ther and.11.c
is nothynge hyd, that shal not be openly shewed: ¶mat.10.b
and ther is nothynge secrete, that shall not be kno Luce.8.b
wen. Who so hath eares to heare, let hym heare. and.12.a
And he sayd vnto them: Take hede what ye hear.
* With what measure ye meete, with the same Mat.7.a

Luce.6.d shall it be measured vnto you agayne. And vnto
‡mat.13.b you that heare this shall more be geuen. ‡ For
and.25.c who so hath vnto hym shalbe geuen: and who so
Luce.8.b hath not, from hym shalbe taken away, euen that
and.19.c he hath.

And he sayd: The kyngdome of God is after this maner, as when a man casteth sede vpon the londe, and sleepeth, and ryseth vp nyght and day,
Mat.13.d * and the sede springeth vp, and groweth, he not knowynge of it. (For the earth bryngeth forth frute of her selfe: fyrst the grasse, afterwarde the eare, then the full wheate in the eare.) But whan the hath brought forth the frute, he putteth to the sycle, because the haruest is come.

And he sayd: Where vnto wyll we lyken the kyngdome of God? Or by what similitude wyll
Mat 13.d we compare it? * It is lyke a grayne of mustarde
Luce.13.b sede, which whan it is sowen vpon the lande, is the leest amonge all sedes of the earth. And whan it is sowen, it groweth vp, & is greater then all herbes, and getteth great braunches, so that the fowles vnder the heauen maye dwell vnder the shadowe therof.

Mat.13.a * And by many such parables he spake the ‡
worde vnto them, therafter as they myght heare it, and without parables spake he nothynge vnto them: but vnto his disciples he expoũded all thynges priuately. * And the same daye at euē he said
Math.8.c vnto them: let vs passe ouer. And they let the peo-
Luce.8.c ple go, and toke hym as he was in the shippe, and ther were mo shippes with hym. And ther arose a great stormе of wynde, and dasshed the wawes in to the shippe, so that the shippe was full. And he was behynde in the shippe, and slepte vpon a pelowe. And they awoke hym, & sayd vnto hym: Master, caresst ‡ not, ‡ we perysshe? And he arose,

and rebuked the wynde, and sayd vnto the See: Peace, and be styll. And the wynde was layed, & ther folowed a great calme. And he sayd vnto them: Why are ye so fearfull? How is it, that ye haue no fayth? And they feared exceadyngly, and sayd one to another: What is he this? For wynde and See are obedient vnto hym.

The.v.Chapter. ✠

AND * they came ouer vnto the other syde of the See into the contry of ỹ Gadarenites. And when he went out of the shippe, ther met hym a mā possessed of an vnclene spyrete, which had his dwellynge in the graues. And no man coulde bynde hym, no not with cheynes: for he was ofte bounde with fetters and cheynes and pluckt the cheynes in sunder, and brake the fetters in peces, and noman coulde tame hym. And he was alway both daye and nyght vpon the mountaynes and in the graues crienge, and beatynge hymselfe wt stones. But whan he sawe Jesus afarre of, he ranne, and fell downe before hym, & cryed loude, and sayd: * What haue I to do with the O Jesus thou sonne of the Hyest God? I charge ỹ, by God, that thou torment me not. Neuertheless he sayd vnto hym: Go out of ỹ mā thou foule spyret. And he ared hym: What is thy name? And he answered and sayd: My name is Legion, for ther be many of vs. And he prayed hym instantly, that he wolde not sende them awaye out of that contry. * And euen there in the mountaynes ther was a greate heerd of swyne fedynge, and all the deuels prayed hym, and sayd: Let vs departe into the swyne. And anone Jesus gaue them leue.

Mat.8.d Luce.8.c

Actu.16.c.

Math.8.d Luce.8.c

Then the foule spyrytes wente out, and entred in to the swyne, and the heerd of swyne raune headlynges in to the See with a storme. They were about a two thousande swyne, and were drowned in the See.

And the swyneherdes fled, and told it in the cytie, and in the contry. And they wente out for to se what had happened, and came to Jesus, & saw hym which was possessed and had had ỹ legion, that he satte, and was clothed, and in his ryghte mynde, and they were afrayed. And they that had sene it, tolde them what had happened to the possessed, and of the swyne.

And they beganne to praye hym, that he wold departe out of theyr coastes. And whan he came in to the shippe, the possessed prayed hym, that he myght be wyth hym.

Neuertheless Jesus wolde not suffre hym, but sayde vnto hym: Go in to thy house and to thyne owne, and tell them how great benefytes ỹ LORD hath done for the, and how he hath had mercy vpon the. And he wente his waye, and beganne to publysh in the ten cyties, how great benefytes Jesus had done for hym. And euery man maruayled.

Mat. 9. c
Luce. 8. c.

* And whan Jesus passed ouer agayne by L shippe, ther gathered much people vnto hym, and was by the See syde. And beholde, ther came one of the rulers of the synagoge, whose name was Jairus. And whan he sawe hym, he fell downe at his fete: and besought hym greatly, and sayd: My doughter is at the poynte (of death) let it be thy pleasure to come and laye thyne hande vpon her: that she maye be whole and lyue. And he wente with hym: and muche people folowed hym, and thronged hym.

*And ther was a woman, which had had the bloud yssue twolue yeares, and had suffred much of many phisicians, and spente al that she hadde, and was not helped, but rather in worse case. Whan she herde of Jesus, she came behynde amonge the people, and touched hys garment. For she sayde: Yf I maye but touche hys clothes, I shall be whole. Math. 9.c Luce.8.e

And immediatly the fountayne of hyr bloude was dryed vp, and she felte in hyr bodye, that she was healed of the plage.

D And forth wyth Jesus felt in hymself the power that was gone oute of hym, and turned hym aboute amonge the people, and sayde: Who hath touched my clothes? And hys disciples sayde vnto hym: Thou seyest that the people thrusteth the, and sayest: Who hath touched me? And he loked aboute to se her, that had done it.

As for the woman, she feared and trembled (for she knewe, what was done in her) and came and fell downe before hym, and told hym ỹ whole treuth. And he sayde vnto her: Doughter, * thy faith hath made the whole: go thy waye in peace, and be whole of thy plage. Luce.7.e

*Whyle he yet spake, ther came certayne frō the ruler of the synagoges house, and sayde: Thy doughter is dead, why troublest thou the master eny more? But Jesus herde rycht soone the worde that was spoken, and sayde vnto the ruler of the synagoge: Be not thou afrayed, beleue onelye. Math. 9.c Luce.8.f

E And he suffred no man to folowe hym, but Peter and James & Jhon hys brother. And he came in to the ruler of the synagoges house, and sawe the busyness, and them that wepte and wayled greatly: and he wente in, and sayde vnto them:

Why make ye thys a do, and wepe? The mayde
Joh.11.b is not dead, but ✱but slepeth.
‡4.re.4.d And they laughed hym to scorne. ‡ And he
droue them all oute, and toke the father and mo-
ther of the mayde, and them that were with hym,
and wente in where the mayden laye. And he toke
the mayden by the hand, and sayde vnto her: Tha
bita Cumi (which is by interpretacyon) Mayde.
Jhon.5.c I saye vnto the: Aryse. ✱And immediatly ☧ may-
Actu.9.f den arose and walked. She was twolue yeare
olde, and they were astonnyed oute of measure.
And he charged them straitely, that no man shuld
knowe of it, and sayde vnto them, that they shuld
geue her to eate.

The.vi.Chapter. ✠

Mat.13.g ✱And he departed thence, and came in ☧
Luce.4.b to hys owne contry, and hys disciples
folowed hym. And whā the Sabbath
came, he beganne to teache in theyr sy
nagoge. And many that herde it, mar-
uayled at hys learnynge, and sayd: From whence
hath he these thynges? And what wysdome is
thys, that is geuen hym, & such actes as are done
by hys handes? Is not thys the Carpenter ☧ son
of Mary, & the brother of James and Joses, and
of Jude and Symon? Are not hys systers here
vs also? And they were offended at hym. But Je-
Mat.13.g sus sayd vnto them: ✱A prophet is no where lesse
Luce.4.c set by, then in his owne contry, and at home amōg
Joh.4.e his owne. And he coulde not shewe one myracle
there, but layed his handes vpon a few sycke, and
healed thē. And he maruayled at theyr vnbeleefe ☧

Math.9.d ✱And he wente aboute in the townes on eue
Luce.13.b ry syde, and taught them. And ‡ called ☧ twolue,
‡mat.10.a and beganne to sende them two and two, & gaue
Luce.9.a them power ouer the vncleane spretes. And com-

maunde them that they shulde take nothynge
them towarde theyr iourneye, saue onely a rodde:
no scryppe, no bread, no monye in the gyrdell, but
shulde be shod with sendales, and that they shuld
not putte on two cotes. And he sayde vnto them:
B Where soeuer ye shall entre in to an house, there
abyde, tyll ye go thence. And * whosoeuer wyll Mat. 10.b
not receaue you: nor heare you, departe oute from Luce. 9.a
thence, and shake of the duste from youre fete, for
a wytnesse vnto them. * I saye vnto you verely: Mat. 11.d
It shall be easyer for Sodome and Gomorra in Luce. 10.a
the daye of iudgement, then for that cytye.

*And they wente forth, and preached, ỹ men Mat. 10.a
shulde amende themselues, and they caste out ma
ny deuyls: and many that were sycke * anoynted Iaco. 5.c
they wyth oyle, and healed them.

*And it came to kyng Herodes eares (for his Mat. 14.a
name was knowne) and he sayde: Ihon the Luce. 9.a
baptyste is rysen agayne from the dead, and ther-
fore are hys dedes so myghtye. But some sayde:
It is Elias. Some sayde: It is a prophet, or one
of the prophetes. But whan Herode herde it, he
sayde: It is Ihon, whom I beheaded, he is rysen
agayne from the dead. For Herode had sent
forth, and taken Ihon, and putte hym in prison,
because of Herodias his brother Philippes wyfe
for he maryed her. Neuerthelesse Ihon sayde vn- Leui. 18.b
to Herode: * It is not lawful for the to haue thy and. 20.c
brothers wyfe. But Herodias layed wayte for
hym, and wold haue slayne hym, and coulde not.
Notwythstondynge Herode feared Ihon, for he
knewe that he was a iuste and holye man: and he
kepte hym, and herkened vnto hym in many thyn
C ges, and herde hym gladly.

*And ther came a cõuenient daye, that Hero Mat. 14.a
de on his ‡ byrth day made a supper to the lordes, ‡ Ge. 40.c

captaynes and chefe estates of Galile. Then the doughter of Herodias came in, and daunsed, and pleased Herode, and them that sat at the table. Then sayde the kynge vnto the damsel: Axe of me what thou wylt, I wyl geue it the. And he sware vnto her: What soeuer thou shalt axe of me, I wyll geue it the, euen vnto the one halfe of my kyngdome. She wente forthe, and saide vnto hyr mother: What shall I axe? She sayde: Jhon baptystes heade. And immediatly she wente in vnto the kynge wyth hayste, and sayde: I wyll ℔ thou geue me strayghte waye in a platter the head of Jhon the baptyst. Then the kynge was sory. Yet for the othes sake and them that sat at the table, he wolde not saye her nay.

And immediatlye he sent the hangeman, and commaunded hys heade to be broughte in. So he went, and beheaded hym in the prison, & brought hys heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hyr mother. And whan hys disciples herde that, they came & toke hys body, and layed it in a graue. T

Mat.14.b Luce.9.b *And the Apostles came together vnto Jesus and tolde hym all, and what they had done & taught. And he sayde vnto them: Let vs go out of the waye in to the wylderneſſe, and reste a lytle. For ther were many commers and goers, & they had not tyme ynough to eate. And then he passed by shyppe oute of the waye in to a deserte place. And the people sawe them departynge awaye, and many knew of it, and ranne thyther together on foote oute of al cytyes, and came before them, and came vnto hym. * And Jesus wente out, and sawe muche people, and had compassyon vppon them: for they were, * as the shepe, that haue no shepherde, and he beganne a longe sermon.

Math.9.d

Eze.34.a

Now whan the daye was farre past, hys dis
ciples came vnto hym, and sayde: Thys is a de-
serte place, * let them departe, that they maye go Mat.14.b
in to the vyllages and townes round aboute, and
bye themselues bread, for they haue nothynge to
eate. But Iesus answered and sayde vnto them:
geue ye them to eate.

e And they sayde vnto hym: Shal we go then,
and bye two hundreth peny worth of breade, and
geue them to eate? He sayde vnto them: * Howe Marc. 8.a
many loaues haue ye? Go and se. And whan they
had searched, they sayde: Fyue, and two fyshes.
And he commaunded them all to syt downe by ta
ble fulles vpon ỹ grene grasse. And they sat down
here a rowe and there a rowe by hundrethes & by
fyftyes. And he toke the fyue loaues and two fy-
shes, and loked vp vnto heauen, and gaue thank-
kes, and brake the loaues, and gaue to the disci-
ples, to set before them. And the two fyshes par-
ted he amonge them all. And they all dyd eate, and
were satysfyed. And they toke vp twolue basket-
tes full of the broken peces and of the fishes. And
they that dyd eate, were aboute fyue thousande
men. * And anone he caused hys disciples to go Mat. 14.c
in to the shyppe, and to passe ouer before hym vn- Joh. 6.b
to Bethsayda, whyle he sente awaye the peo-
ple. And whan he had sent them awaye, he wente
vp in to a mountayne to make hys prayer. † And
at euē was ỹ shyp in the myddest of ỹ see, and he
alone vpon ỹ lond. And he saw ỹ they were in pa-
rel with rowynge, for the winde was against thē.

f And aboute the fourth watch of the nyght, he
came vnto thē, and walked vpon the see, & wolde
haue gone ouer by thē. And whan they sawe hym
walkynge vpon the see, they thought it had bene
a spyrite, and cryed out, for they sawe hym all, and

were afrayed. But immediatly he talked wyth
Mat.14.d them, and sayde vnto them: Be of good comforte,
it is I, be not afraied. * And he wente vnto them
into the shyppe, and the wynde ceassed. And they
Marc.6.b were astonied, & maruayled, exceadyngly: for they
had forgotte ỹ * loaues, & theyr hart was blinded.

And whā they were passed ouer, they came in-
to the londe of Genezareth, and drue vp in to the
hauen. And whan they were come oute of the
shyppe, immediatly they knew hym, and rāne tho
rowe oute all the regyon aboute, and began on e-
uery syde to bryngе vnto hym in beddes suche as
were sycke, where they herde that he was. And
whyther soeuer he entred in to townes, cytyes or
vyllages, there layed they the sycke in the market
place, and prayed him, that they myght but touch
the hēme of hys garmente. And as many as tou-
ched hym were made whole.

The.vii. Chapter. ✠

Mat.15.a AND ther came vnto hym * the Phari-
ses and certayne of the scrybes, that
were come from Jerusalem. And whā
they sawe certayne of hys disciples
eate bread & cōmune (that is, &
vnwashē) hādes, they cōplayned. For the Phari-
ses & all the Jewes eate not, excepte they washe
theyr handes of tymes: obseruing so ỹ tradicions
of the elders. And whan they come from that mar
ket, they eate not, excepte they washe. And many
other thinges ther be, which they haue taken vpō
them to obserue, as the washynge of cuppes, and
cruses, and brasen vessels, and tables.

Then the Pharises & scribes axed him: Why
walke not thy disciples after ỹ tradicions of the
elders, but eate bread & vnwashen handes? But
he answered & sayde vnto them: Full well hath

Esay prophecyed of you ypocrytes, as it is wrytten: * This people honoureth me wt theyr lippes, but theyr hart is far fro me. But in vayn do they serue me, whyle they teach such doctrines as are nothing but ỹ cõmaũdemẽtes of mẽ. Ye leaue the cõmaũdemẽt of God, and kepe the tradicions of men, as the washynge of cruses and cuppes, and many such thynges do ye. Esa.29.c

B And he sayde vnto them: Howe goodly haue ye caste aside the cõmaundemẽt of God, to mayntayne your own tradicions? For Moyses sayde: * Honour father and mother. ‡ Who so curseth father & mother, shall dye the death. But ye saye: A man shall saye to father or mother: Corban, ỹ is, the thyng that I shuld helpe the wythall, is geuẽ to God. And thus ye suffre hym nomore to do ought for his father or his mother, & make Gods worde of none effect, thorow your own tradicõs ỹ ye haue set vp. And many such thynges do ye. Exo.20.b Deut 5.a ‡Exo..21.b

* And he called vnto hym all the people, and sayde vnto them: Herken vnto me ye all, and vnderstonde me. Ther is nothynge wythout a man, that can defyle hym, whan it entreth in to hym. But that goeth out of him, that is it that maketh the man vncleane. Yf ony mã haue eares to hear, let hym heare. And whan he came from the people in to the house, hys disciples axed hym of this similitude. And he sayde vnto them: are ye so then wout vnderstõdyng? Perceaue ye not yet, ỹ euery thyng which is wout, & goeth in to ỹ man, can not defyle him? For it entreth not in to hys harte, C but in to the bely, & goeth out in to the draught, ỹ pourgeth al meates. And he sayd: The thyng that goeth out of ỹ mã, ỹ defyleth ỹ mã. For from wythin out of the hart of mã procede euel thoughtes aduoutry, whordõ, murthur, theft, couetousnesse, Mat.15.b

wyckednesse, deceate, vnclennesse, a wycked eye, blasphemy, pryde, foolyshnesse. All these euel thyn
ges go from wythin, and defyle the man.

Mat.15.c * And he arose, and wente from thence into the borders of Tyre and Sydon, and entred into an house, and wolde let no man knowe of it, & yet coulde he not be hyd: For a certayne woman (whose doughter had a foule spyrite) herd of him, and came and fell downe at hys fete (and it was an Heythen woman of Syrophenices) and she besought hym, that he wolde dryue oute the deuell from hyr doughter. But Jesus sayde vnto her: Let the chylderen be fed fyrste: It is not mete to take the chyldrens bread, & to cast it vnto dogges. She answered and sayde vnto hym: Yee LORD E, neuertheles the whelpes also eate vnder the table of the chyldrens crommes.

And he sayde vnto her: Because of this sayng: ☞ go thy waye, the deuell is departed oute of thy doughter. And she wente vnto hyr house, & found that the deuell was departed, and hyr doughter lyenge on the bed.

Matth.9.d Luce.11.b ✠ * And whan he wente oute agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thorowe the myddes of the coastes of the ten cytyes. And they brought vnto hym one that was deaf, and had impediment in his speech. And they prayed hym, that he wolde lay his hands vpon hym.

And he toke hym aside from the people, and put hys fyngers in hys eares, and dyd spyt, and touched his tunge, and loked vp vnto heauen, syghed, and sayd vnto hym: Ephata, that is, be opened. And immediatly hys eares were opened, and
Mar.1.d and 9.a the bonde of hys tung was lowsed, and he spake ryght. * And he charged them, that they shulde

tell no man,

But the more he forbad them, the more they published it, and maruayled out of measure, and sayde: * He hath done all thynges well. The deaf hath he made to heare, and the domme to speake. ✠ Gen. 1. d Eccl. 39. c

¶ Glose vpon the. vii. Chapter.

(Commune) What soeuer was taken out for the seruyce of God, the lawe called it holy: Agayne, what soeuer was vncleane or vnmete to Gods seruyce, it was called commune.

The. viii. Chapter. ✠

IN the same tyme * whan ther was much people there, & had nothynge to eate, Iesus called hys disciples to hym, & sayd vnto thē: I haue cōpassiō vpon the people, for they haue taried with me nowe thre dayes, and haue nothynge to eate. And yf I let them go home fro me fastinge, they shulde faynte by ẏ waye. * For some of thē were come from farre. And hys disciples answered hym: Where shuld we get bread here in ẏ wylderneſſe to satisfye thē? And he axed thē: * How many loaues haue ye? They sayde: Seuen. And he commaunded the people to syt downe vpon ẏ grounde. And he toke the seuen loaues, and gaue thankes, and brake them, and gaue thē vnto hys disciples to set them before the people. And they had a few small fyshes, and whan he had geuen thankes, he bad set the same before the people. They dyd eate, were satisfied, and toke vp seuen basketes ful of the broken meate that was lefte. And they ẏ dyd eate, were vpō a foure thousande. And he sent them awaye. ✠ Mat. 15. d Tob. 13. b Esa. 60. a Mar. 6. a

And forth wyth he wente in to a shippe wyth

hys disciples, and came in to the coastes of Dal-
Mat.16.a manutha. * And the Pharyses wente out, and
Joh.6.d beganne to dispute with hym, and tempted hym,
and desyred a token of hym from heauen. And
Mat.12.d he syged in hys spyrete, and sayd: * Why doth
Luc.11,c thys generacyon seke a token? Verely I say vn-
to you: ther shall no token be geuen vnto thys ge-
neracyon. And he lefte them, and wente agayne
in to the shippe, and passed ouer.

Mat.16.a * And they forgat to take bread wyth them,
Luc.12.a and had nomore wyth them in the shippe but one
loafe. And he commaunded the, and sayd † Take
hede, and beware of the leuen of the Pharyses,
and of the leuen of Herode. And they myndes
wauered here and there, and sayd amonge them
selues: Thys is it, that we haue no bread. And
Jesus vnderstode that, & sayd vnto them: Why
trouble ye youre selues, ỹ ye haue no bread? Are
ye yet wythout knowlege and vnderstondynge?
Haue ye yet a blinded harte in you? Haue ye eyes
and se not? and haue ye eares, and heare not? &
Mat.6.e remēbre ye not, * that I brake fyue loaues amō-
Joh.6.a ge fyue thousande, how many baskettes full of
broke meate toke ye the vp? They sayd, twolue.
Mat.15.d And * whan I brake the seuen amōge the foure
Mar.8.a thousande, how many baskettes full of broken
meate toke ye then vp? They sayd: seuen. And he
sayde vnto them: Why are ye then wyptout vn-
derstondynge? †

† And he cam to Bethsayda, & they brought
one blynde vnto hym, and prayed hym to touche
hym And he toke the blynde by the hande, and led
hym out of the towne, and spat in hys eyes, and
layed hys handes vpon hym, and axed hym whe-
ther he sawe ought. And he loked vp, and sayde:
I se men goynge as yf I sawe trees. After thys

he layed hys handes vpon his eyes agayne, and made hym to se. And he was brought to ryght a gayne, and sawe all clearly. And he sent hym home, and sayde: Go not into the towne, and tell it also vnto no man therin.

D * And Jesus wente out and hys disciples in to the townes of ℣ cytie of ℣ esarea Philippi. And in the waye he axed hys disciples and sayde vnto them: What do men saye, that I am? They answered: They saye, thou arte Jhon the baptiste: Some saye thou art Elyas, some, that thou art one of the prophetes. And he sayde vnto them: But whome saye ye that I am? Then answered Peter and sayde vnto hym: * Thou art very Christ. And he charged them straitely, that they shulde tell no man of hym. * And he began to teach them: The sonne of man must suffre many thynges, and be cast out of the elders & hye prestes and scribes, and be put to death, and after thre dayes ryse agayne And ℣ worde spake he frely openly. And Peter toke hym vnto hym, & began to rebuke hym But he turned him about and loked vpō his disciples, & rebuked Peter, & sayde: Go after me thou Sathā, for thou sauourest not ℣ thynges that be of God, but of men. Mat.16.b Luc.9.c Joh.6.g Mat 16.c 17.d.20.b

E * And he called vnto hym the people with his disciples & sayd vnto them: Who so euer will folowe me, let hym denye hym selfe, & take vp hys crosse, & folowe me. * For who so euer will saue hys lyfe, shall lose it, and who so euer loseth hys lyfe for my sake and the gospels, the same shall saue it. What helpeth it a man thoughe he wāne ℣ whole worlde, and yet take harme in his soule? Or what can a man geue, to redeme hys soule Agayne? * Who so euer is ashamed of me & of my wordes amōg this aduouterous & synful generacyō, Mat.16.d Luc.9.c Luc.17.d Joh.12.c Mar.10.b Luc.9.c 12a

of hym shall the sonne of man also be ashamed, whan he cõmeth in the glorye of hys father wyth
Mat.16.d Luc.9.c. the holy angels. And he sayd vnto them * Verely I say vnto you: Ther stonde here some, which shall not taist of death, tyll they se the kyngdome of God come wyth power.

The.ix. Chapter.

Mat.17.a Luc.9.d

AND after vi.dayes * Jesus toke vnto hym Peter, James & Jhõ, & brought them vp into a moũtayne oute of the way alone, & was trãsfigured before them, and hys clothes were bryght & very whyte as ỹ snowe: as whyte as no fuller cã make vpon earth. And ther appeared vnto them Elias wyth Moses & they talked ℔ Jesus. And Peter answered, and sayd vnto Jesus: Rabby, here is good beynge for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elyas. For he knewe not what he sayd, and they were very fearfull. And ther was a cloude, which ouershadowed them. And out of the cloude ther
Mat.3.b Mar.1.a Luc.3.c ‡Deu 18.c *mat 17b ‡mar.1.d and .9.d came a voyce, and sayd: * Thys is my deare sonne, ‡ heare hym. And immediatly they loked aboute them, and sawe no man more then Jesus onely wyth them.

* But whan they wente downe frõ the moũtayne, Jesus ‡ charged them, that they shulde tell no man what they had sene, tyll the sonne of man were ryssen agayne from the dead.

And they kepte that sayenge by them, and ℣ axed one another: What is that rysynge agayne frõ ỹ dead? And they axed hym, and sayde: Why
Mala.3.d saye the Scrybes then, that * Elias muste fyrst come? He answered and sayd vnto them: Elias shall fyrste come in dede, and bryngе all thynges

to ryght agayn. The sone of man also shall suffre many thynges, and be despised, * as it is wrytte. Esa.53.a
But I say vnto you: Elias is come, & they haue Psa.21.a
done vnto hym what they wolde, accordynge as it is wrytten of hym.

* And he came to his disciples, and sawe much Mat.17.b
people aboute them, and the scrybes disputinge Luc.9.d
wyth them. And as soone as the people saw hym
they were astonnyed, & ranne vnto hym, & saluted
hym. And he ared the scrybes: What dispute ye
wyth them? And one of the people answered, and
sayd, Master, I haue brought vnto the my sone,
which hath a domme spyrite: and whan so euer he
taketh hym, he teareth hym, and he fometh, and
gnasheth wyth the theth, and pyneth awaye, and
I haue spoken to thy disciples that they shulde
cast hym out, and they coulde not.

He answered hym, & sayde: O thou vnfaith-
full generacyon, how longe shall I be wyth you?
Howe longe shall I suffre you? Brynge hym hy-
ther to me. And they brought hym vnto hym. And
as soon as the sprete sawe hym, he tare hym, and
fell vpon the earth, and weltred and fomed. And
he ared his father: Howe longe is it, sence thys
happened vnto hym? He sayde: Of a chylde, and
oft tymes hath he cast hym in to the fyre and wa-
ter, to destroye hym: but yf thou canste ds ony
thinge, haue mercy vpon vs, and helpe vs. Jesus
sayde vnto hym: Yf thou couldest beleue. * All Luce.1.c
thynges are possible vnto him that beleueth. And and.18.c
immediatly the father of the chylde cryed wyth
teares, and sayde LORDE, I beleue: O helpe
thou myne vnbeleefe.

Nowe whan Jesus sawe that ỳ people rãne
to, he rebuked the foule sprete, and sayde vnto
hym: Thou domme and deaf sprete, I charge the

departe out of hym, & entre nomore into hym frō
hence forth. And he cryed, and rent hym sore, and
departed. And he was as though he had bene
dead, in so much that many sayde, he is dead. But
Jesus toke hym by the hande, and set hym vp.
Mat.17.c And he arose. * And whē he came home, hys dis-
ciples axed hym secretly: Why couldē not we cast
hym out? And he sayde: Thys kynde can go out
by no meanes, but by prayer and fastynge. ✠ D
Mat.17.d ✠ * And they departed thēce, and toke theyr
Mar..8 d iourney thorowe Galyle, and he wolde not that
and.10.d ony man shulde knowe of it. But he taught hys
Luce.9.c disciples, and sayde vnto them: The sonne of mā
and.18. d shalbe delyuered in to the handes of mē, and they
shall put hym to death: and whan he is put to
death, he shall ryse agayne the thyrde daye. But
they vnderstode not that worde, and were afra-
yed to axe hym.
Mat.18.a * And he came to Capernaum. And whan he
was at home, he axed them: What disputes ye
among youre selues by the waye? But they helde
Mar.10.c theyr tunges: * For they had dysputed by the
waye among them selues, who shuld be the grea-
test. And he sat downe, and called the twolue, &
Mat.20.d sayde vnto them: * Yf ony mā wyll be the fyrst,
the same shall be the last of all, and the seruaunt
of all. And he toke a chylde, and set hym in the
myddest of them, and toke him in hys armes, and
Luc.9.e sayde vnto them: * Who so euer receaueth such
and.10.b a chylde in my name, receaueth me, and who so
Joh.13.c euer receaueth me, receaueth not me, but hym
hath sent me. ✠
Jhon answered hym, & sayde: ✠ Master, we
saw one dryue out deuels in thy name, but he fo-
loweth not vs, and we forbad hym because he fo-
loweth not vs. But Jesus sayd: Forbyd hym not

for * ther is no mā ỹ doth a myracle in my name & cā soone speake euel of me. For who so euer is not agaynst vs, the same is for vs. * And who so euer geueth you a cupp of water to drynk in my name, because ye belōge vnto Christ, verely I say vnto you: he shal not lose his reward. * And who so offēdeth one of these lytle ones that beleue in me, it were better for him, that a mylstone were hanged aboute his neck, and he cast in to the see. * Yf thy hande offende the, cut hym of. Better it is for the to entre in to lyfe lame, then haynge two hondes to go in to hell in to the euerlastynge fyre, where their * worme dyeth not, & their fyre goeth not out. ☞

1 Cor. 12 a
Mat. 10. c
Mat. 18. a
Luce. 17. a
Math. 5. d and. 18. a
Esa. 66. d
Ezec. 20. f

Yf thy foote offende the, cut hym of. Better it is for the to entre in to lyfe crepel, then haynge two fete to be cast in to hell in ỹ fyre euerlastyng, where theyr worme dyeth not, & their fyre goeth not out. Yf thyne eye offende the, cast hym from the. Better it is for the to entre in to ỹ kyngdome of God with one eye, then haynge two eyes to be cast in to the fyre of hell: where their worme dyeth not, and their fyre goeth not out. For euery man ☞ must be salted with fyre, and * euery offerynge shalbe seasoned with salt. The ‡ salt is good: but yf the salt be vnsauery, where withall shall it be salted? Haue salt in you, and peace among your selues one with another.

Leui. 2. d
‡ Mat. 5. b
Luce. 14. d

¶ Glose vpon the.ix. Chapter.

☞ (Must be salted) In the olde Testamēt euery sacrifice was salted, & of euery sacrifice ther was somwhat brēt with fyre, which Christ doth here exponde after a spiritual maner: namely, ỹ thorow ỹ Gospel as thorow a fyre & salt, ỹ body (which is called the olde man) must be mortyfied, seasoned, and well salted. For the offerynge

vp of our body is ỳ right sacrifice. Ro xii. But where ỳ salt is vnsauery, & the gospell destroyed with mēs doctrynes, therean the olde man be no more seasoned. But salt byteth, and therfore is it necessary to haue patience and peace in the salt.

The. x. Chapter. ✠

AND he rose vp, & came from thēce in to ỳ places of Jewry beyonde Jordā And ỳ people wēte agayn vnto hym by heapes, & (as his maner was) he taught thē agayne. And the pharises came vnto hym, & axed hym, yf it were lawful for a mā to put away his wife, & tēpted hym withal But he answered & sayd: What hath Moses cō
Deu. 24. a maunded you? They sayde: * Moses suffred to
Mala. 2. c wryte a testimonial of deuorcemēt, & to put her a
Math. 5. d waye. Jesus answered, and sayde vnto thē Because of the hardnesse of your hart dyd Moses wryte you this commaūdemēt. But from ỳ first
Gene. 2, d. creacīō God made thē man & womā. * For this cause shal a mā leaue his father & mother, & cleue vnto his wife, & they two shalbe one flesh Nowe are they not twayne thē, but one flesh Let not mā therfore put asunder that, which God hath coupled together.

And at home his disciples axed hym agayne
Math 5. d of the same. And he sayde vnto them: * Who so
and. 19. b euer putteth awaye his wyfe, and marieth ano-
Luce. 16, c. ther, breaketh wedlocke to her warde. And yf a woman forsake hir husbande, and be maried to another, she committeth aduoutrye.

Mat. 19. b * And they brought children vnto hym, that he
Luce, 18, b might touch them. But the disciples reproued those that brought them. Neuertheles whan Jesus sawe it, he was displeased, and sayde vnto them: Suffre the children to come vnto me, and

forbyd them not, for of such is the kyngdome of God. Verely I say vnto you: Who so euer receaueth not ỹ kyngdom of god as a childe, he shal not entre therin. And he toke them vp in his armes, and layed his handes vpon thẽ, and blessed thẽ.

Mat.19.c Luc.18.c

✠ ✱ And whan he was gone forth vpon the waye, ther came one runnynge, and kneled vnto hym, & axed hym: Good Master, what shal I do, that I maye inheret euerlastinge life? But Iesus sayde vnto hym: Why callest thou me good? ✱ Ther is no man good, but God onely, Thou knowest the commaundementes: ‡ Thou shalt not breake wedlocke, thou shalt not kyll, thou shat not steale, thou shalt beare no false wytnesse, thou shalt begyle no man, Honoure thy father and mother. But he answered, and sayde vnto hym: Master, all these haue I kepte fro my youth vp. And Iesus beheld hym, & loued hym, and sayde vnto hym: Thou wantest one thynge: Go thy waye, and ✱ sell all that thou hast, & geue it vnto ỹ poore: so shalt thou haue a treasure in heauen, and come and folowe me, and take the crosse vpon the. And he was discomforted at that sayenge, and wente awaye sory, for he had great possessions.

Deut.32.f ‡Exo.20.b

Ieru.2.e and.4.d

✠ ✱ And Iesus loked aboute hym, and sayde vnto his disciples: O how hardly shall the ryche come in to the kyngdome of God? And the disciples were astonnyed at his wordes. But Iesus answered agayne, and sayd vnto them: Deare childzen, how harde is it for them that trust in riches to come in to the kyngdome of God? It is easyer for a Camell to go thorow the eye of a nedle, thẽ for a rich man to entre in to ỹ kyngdome of God. Yet were they astonnyed the more, and sayde amonge them selues: Who can then be sauede?

Mat.19.c Luc.18.c

But Jesus beheld them, and sayde: With men
Zacha.8.a it is vnpossyble, but not with God: for * with
God all thynges are possyble.

Mat.19.d * Then sayde Peter vnto hym: Beholde, we
Luce.18.c. haue forsaken all, and folowed the. Jesus answered and sayde: Verely I saye vnto you: There is no man ꝙ forsaketh house, or brethrē, or systers, or father or mother, or wyfe, or chyldren, or lōdes for my sake & the gospels, that shall not receaue an hundreth folde now in this tyme, houses, and brethren, and systers, and mothers and chyldren, and londes with persecucyons, and in the
Luce.13.c worlde to come euerlastinge lyfe. * But many that are fyrst, shall be the last: and the last, the first.

Mat.20.b * They were in the waye goynge vp to Jeru- D
Luce.18.d salem, and Jesus wente before them. And they were astonnyed, and folowed hym, and were afrayed. And Jesus toke the twolue agayne, and tolde them what shulde happen vnto hym. Beholde, we go vp to Jerusalem, and the sonne of man shalbe delyuered vnto the hye prestes & scribes, and they shall condemne hym to death, and delyuer hym vnto ꝙ heythē. And they shal mocke hym, and scourge hym, and spyt vpon hym, and put hym to death, and on the thirde daye shal he ryse agayne.

Mat.20.c * Then wente vnto hym James and Jhon ꝙ sonnes of Zebede, and sayde: Master, We desyre, that what soeuer we are of the, thou wilt do it for vs. He sayde vnto them: What desyre ye that I shal do to you? They sayde vnto hym: Graūte vs that we maye syt one at thy right hande, and one at thy left hāde in thy glory. But Jesus sayd vnto them: Ye wote not what ye axe, Maye ye drynke ꝙ cuppe, that I shall drynke? and be bap-

tyſed with the baptyme that I ſhall be baptiſed withall? They ayde vnto hym: Yee ꝑ we maye. Jeſus ſayde vnto the: The cuppe that I drynke, thal ye drynke in dede: and be baptyſed with the baptyme that I ſhall be baptyſed withal. Neuertheles to ſyt at my ryght hande and at my left, is not myne to geue you, but vnto them for whom it is prepared.

And whā the ten herde that, they diſdayned at James and Jhon But Jeſus called them, and ſayde vnto them: * Ye knowe that the princes of the worlde haue dompnacion of the people, & the myghtie exerciſe authorite amonge them. So ſhall it not be amōge you: but who ſo euer wil be greate amonge you, ſhall be youre myniſter: and who ſo wyl be cheefeſt amōge you, ſhalbe ſeruant of all. For the ſonne of man a ſo came not to be ſerued, but to do ſcrupce, and * to geue his lyfe to a redempcion for many.

Mat.20.d marc.9.d Luce.9.c and.21,b

Joh.10.b

* And they came to Jericho. And whā he wēte out of Jericho, and his diſciples, and much people, ther ſat one blynde Bartimeus the ſonne of Thimeus by the waye, and begged. And whā he herde that it was Jeſus of Nazareth, he begāne to crye and ſaye: Jeſu thou ſonne of Dauid haue mercy vpon me. And many reproued him, that he ſhulde holde his tunge. But he cryed much more Thou ſonne of Dauid haue mercy vpō me. And Jeſus ſtode ſtyll, and bad call hym. And they called the blynde, and ſayde vnto hym: Be of good conforte, aryſe, he calleth the. And he caſt awaye his garment from hym, ſtode vp, and came to Jeſus. And Jeſus anſwered, and ſayde vnto hym: What wilt thou that I do vnto the? The blynde ſayde vnto hym: Maſter, that I myght ſe. Jeſus ſayd vnto hym: Go thy waye,

Mat.20.d Luce.18.b

thy fayth hath helped the . And immediatly he had his sight, and folowed hym in the waye.

The.xi.Chapter.

Mat.21.a Luce.18.c

AND * whā they came nye Jerusalē to Bethphage & Bethanye vnto mounte Oliuete, he sent two of his disciples, & sayde vnto thē: Go into ỹ towne ỹ lyeth before you, & as soon as ye come in, ye shal fynde a foale bounde, where vpon no mā hath sytte: lowse it, & bringe it hither. And yf ony mā saye vnto you: wherfore do ye ỹ? Then saye ye: The LORDE hath nede therof, & forth with he shall sende it hither. They wente theyr waye, and founde the foale tyed by ỹ dore with out at the partynge of the waye, and lowsed it. And certayne of those that stode there, ared thē: What do ye, that ye lowse the foale? But they sayde vnto them, lyke as Jesus had cōmaunded them. And so they let thē alone. And they brought the foale vnto Jesus, & layed theyr clothes theron, and he sat theron. * But many spred theyr garmēts in the waye: some cut downe braūches from the trees, and strowed them in ỹ waye. And they that wente before, and that folowed after, cryed, and sayde: Hosianna, * Blessed be he, that cōmeth in the name of ỹ LORDE: blessed be ỹ kyngdome of oure father Dauid, which cōmeth in the name of ỹ LORD. Hosanna in ỹ heyght.

Joh.12.b

Psa.117.c

And the LORDE entred in to Jerusalē, and wente in to the temple, and loked vpon al. And at euen he wēte out vnto Bethany with ỹ twolue: and on the morowe whan they departed frō Bethanye, * he hōgred, & saw, † a fygge tre afarre of which had leaues. Then came he nye, (to se) yf he coulde fynde ony thynge theron. And whan he came to it, he founde nothyng but leaues (for the

B

Mat.21.b Luc.13.a

tyme of frygges was no yet) And Jesus answe-
red, and sayd vnto it: Neuer man eate frute of ỹ
for euermore. And his disciples herde it.

* And they came to Jerusalem. And Jesus Mat.21.b
wente in to the temple, and beganne to dryue out Luce.19.b
the sellers and byers in the temple, & ouerthrewe Joh.2.b
the tables of the money chaungers, and ỹ stooles
of the doue sellers, & suffred not ony man to cary
a vessell thorowe the temple. And he taught and
sayde vnto them: Is it not wrytten, * My house Esa.56.b
shalbe called a house of prayer for al people: But Jere.7.a
ye haue made it a denne of murtherers. 3.Reg 8.d

* And the scribes and hye prestes herde of it. Mat.21.c.
And they sought how they myght destroye hym, Joh.7.d
but they were afrayed of hym, for all the people
maruayled at his doctrine. And at euen he wente
out of the citie And * on the morow they passed Mat.21.b
by, and sawe ỹ frygge tre, that it was wythered
vnto the roote. And Peter thought therō, & sayde
vnto hym: Master, beholde, the frygge tre ỹ thou
cursedest, is withred awaye. Jesus answered &
sayde vnto thē: * Haue faith in God. † Verely Mat.17.c
I saye vnto you: Who so euer sayeth vnto this Luce.17.c.
mountayne: Auoyde, and cast thy self in to the see,
& * douteth not in his hart, but beleueth ỹ ỹ thin- * Jac.1.a
ges shall come to passe, which he sayeth, thē loke
what he sayeth, it shall come to passe. Therfore I
saye vnto you: * What so euer ye desyre in your Joh.14.b
prayer, beleue ỹ ye shall receaue it, & ye shall haue 15.a.16.c
it. ‡ And whan ye stonde and praye, forgeue yf ye ‡ mat.6.b
haue ought agaynste ony man, that youre father and.18.c d
also in heauen, maye forgeue you your trespasses. Luce.17.a

D * And they came agayne vnto Jerusalem, and * mat.21.c
whan he wēte in the temple, ther came vnto hym Luce.20.a
the hye prestes, and scribes, and the elders, and
sayde vnto hym: By what authorite doest thou

these thynges? & who gaue ỳ this authorite to do
such? But Jesus ānswered & sayd vnto thē: I wil
aske you a worde also: answere me, and I wyl tell
you, by what authorite I do these. The baptyme
of Jō, was it frō heauē, or of mē? Answere me.
And they thought in themselues: yf we saye, it
was frō heauē, then shall he say: why dyd ye not
then beleue hym? But yf we say: it was of men,
then feare we the people, for they all helde that
Jhon was a true prophet. And they answered &
sayde vnto hym: We can not tel. And Jesus an-
swered, and sayde vnto them: Nother tell I you,
by what authorite I do these thynges.

The .xii. Chapter.

Mat. 21. d
Luce. 20. a

And he beganne to speake vnto thē ā
by parables: A certayne mā, *plāted
a vynyarde, & made a hedge aboute
it & dygged a wyne presse, & buylded
a tower, & let it out vnto husbande
mē, & wēt in to a straūge cōtry. And whā ỳ tyme
was come, he sent a seruaunt to ỳ husbande mē,
that he myght receaue of the husbande men, of
the frute of the vynyarde. But they toke hym, &
bet hym, & sēt him awaye emptye. Agayn, he sent
vnto them another seruaunt: whom they stoned,
and brake his heade, and sent him awaye shame-
fully dealt withall. Agayne, he sent another whō
they slewe, and many other: some they bet, and
some they put to death.

Then had he yet one sonne onely, whome he
loued, hym he sent also vnto them at the last, and
sayde: they wyll stonde in awe of my sonne. But
the same husbandmen sayde amonge thē selues:
Gen. 37. d This is ỳ heyre, *Come, let vs kyll hym, so shal
the inheritaunce be ours. And they toke hym, &
slew hym, & cast hym out of the vynyard. What

shall now the Lorde of the vynyard do? He shall come and destroye the husbandmē, and geue the vynyard vnto other: Haue ye not red this scripture? The same stone which ỳ bylders refused, is become the headstone in the corner? This was the LORDES doynge, & it was marueylous in oure eyes. And they wēt about to take hym (but they feared the people) for they perceaued ỳ he had spoken this parable agaynste them. And they left hym, and wente theyr waye. psal.117.c Mat.22.b Luce.20.b

And they sent vnto hym certayne of ỳ Phary- Luce.20.c
sees and Herodes officers, to take hym in his wordes. And they came, & sayde vnto hym: Master, we knowe that thou art true and carest for no man, For thou regardest not the outward appearaūce of men, but teachest the waye of God truly. Is it lawfull to geue tribute vnto the Emperour or not? Ought we to geue it, or ought we not to geue it? But he perceaued theyr ypocrisye, and sayde vnto them: Why tempte ye me? Bryng me a peny, ỳ I maye se it. And they brought it hym. Then sayde he: Whose ymage and superscription is thys? They sayd vnto him: The Emperours. Then answered Iesus and sayde vnto thē: Geue therfore vnto ỳ Emperoure ỳ which is the Emperours, and vnto God that which is Gods. And they maruayled at hym. Mat.17.b Rom.13.b

Then came vnto hym the Saduces (which holde ỳ ther is no resurrecyon) these axed hym, and sayde: Master, Moses ỳ wrote vnto vs: Yf ony mās brother dye, and leaue a wyfe, and leaue no chyldren, his brother shall take his wyfe, and rayse vp sede vnto his brother. Nowe were ther seuen brethren, the fyrst toke a wyfe, and dyed & left not sede: and ỳ seconde toke her and dyed, & left no sede also: the thirde in lyke maner. Mat. 22.c Luce.20.d Act.23.a Deut.25.a

And they all seuen toke her, and left no sede. At ỹ last after them all, the wyfe dyed also. Now in the resurrection whan they shall ryse agayne, whose wyfe shall she be of them? For seuen had her to wyfe.

Then answered Jesus, and sayde vnto them: L
Do not ye erre? because ye know not ỹ scriptures nor the power of God? Whan they shall ryse agayne from the dead, they shall nother mary nor be maryed, but they are as the angels in heauen. As touchyng the dead, that they shal ryse agayn, haue ye not red in the boke of Moses, howe God
Exod.3.a Actu.7.d spake vnto hym in the bush, and sayde: * I am the God of Abrahā, and the God of Isaac, and the God of Jacob? Yet is not God a God of ỹ dead, but of ỹ lyuynge. Therfor ye erre greatly.
Mat. 22.d * And ther came vnto hym one of ỹ scribes, that had herkened vnto them howe they disputed together, and sawe that he had answered thē well, and ared hym: Which is the chefest commaūdemēt of al? Jesus answered hym: The chefest cōmaundement of all commaundementes is
Deu.6.b and.30.b. this: * Heare O Israell, the LORD oure God is one God, & thou shalt loue the LORDE thy God with all thy harte, with all thy soule, with all thy mynde, and with al thy strength. This is the chefest cōmaundement, & the seconde is lyke
Leui.19.e Ro.13.b vnto it: * Thou shalt loue thy neghboure as thy selfe. Ther is none other greater cōmaundement then these.

And the scribe sayde vnto hym: Master, verely D
thou haste sayde ryght: for ther is but one God, and ther is none other without hym, and to loue hym with all the hart, with all the mynde, with all the soule, and with all ỹ strength, and to loue a mās neghboure as hym selfe, is more thē brent

sacrifices and all offrynges. But whan Jesus sawe ỹ he answered discretly, he sayd vnto hym: Thou arte not farre from the kyngdome of God And after this durst no man axe hym ony mo questions.

* And Jesus answered and sayde, whan he taught in the temple: How saye the scrybes, that Christe is the sonne of Dauid? But Dauid hym selfe sayeth thorow the holy goost: * The LORDE sayd vnto my LORDE: Syt thou on my ryght hande, tyl I make thyne enemyes thy foote stoole. There Dauid calleth hym his LORDE. How is he then his sōne? And many people herd hym gladly. Mat.22.d Luce.20.e. pſal.109.a

And he taught them and sayd vnto them: * Beware of the scrybes, that loue to go in lōge garmentes, and loue to be saluted in the market, and syt gladly aboue in the synagoges and at the table: they deuoure wydowes houses, and vnder a coloure they make longe prayers. These shall receaue the more dampnacyon. Mat.23.a Luc.20.e

✠ * And Jesus sat ouer agaynst the ‡ Gods chest, and beheld how the people put money in to the Gods chest. And many that were rych, put in much. And ther came a poore wydowe, & put in two mytes, which make a farthynge. And he called vnto hym his disciples, and sayde vnto them: Verely I saye vnto you: ☞ this poore wydowe hath put more in to the Gods chest, then all they that haue put in: For they all haue put in of their superfluite, but she of hyr pouerte hath put in all that she had, euen hyr whole lyuynge. ✠ Luce.21.a ‡4.re.12.b

¶ Glose vpon the.xii. Chapter.

☞ This poore wydowe hath put more in the Gods chest) God regardeth ỹ harte, & not ỹ outward dede, how glorious soeuer it doth appeare.

The.xiii.Chapter.

Mat.24.a Luce.21.a

AND *when he wente out of the temple, one of his disciples said vnto him Master, se, what stones and what a buyldynge is this? And Jesus answered and sayd vnto hym: Seist thou al this great buyldynge? Ther shal not one stone be lefte vpon another, ꝑ shall not be broken downe.

And whan he sat vpon mount Oliuete ouer agaynst the temple, Peter and James, and Jhon and Andrewe axed hym priuatly: Tell vs. Whan shall all these come to passe? And what shalbe the token, whan all these shalbe fulfylled? Jesus answered them, and beganne to saye: Take hede, ꝑ no man deceaue you, for ther shal many come vnder my name, and saye: I am Christ, and shall deceaue many. But whan ye shal heare of ꝑ noyse of warres, be not ye afrayed: for so must it be, but ꝑ ende is not yet. *One people shall ryse agaynst another, and one realme agaynst another, & ther shalbe earthquakes here and there, and derth shal ther be and troubles. These are the begynnynge of sorowes.

Esa.19.a

Mat.10.b Some reade: cōcelhouses.

*But take ye hede to your selues. For they ꝑ shall delyuer you vp to the (☞) councels, and synagoges, and ye shalbe beatē, and shalbe brought before princes and kynges for my names sake, for a wytnesse vnto them. And the gospell must fyrst be preached amonge all people.

Mat.10.c Luce.12.b and.21.b

*Now when they shall lede you and delyuer you vp, take ye no thought afore, what ye shall saye: and ymagyn ye nothynge afore hande, but what so euer shalbe geuē you at the same houre, that speake: for it is not ye that speake, but the holy goost. One brother shall delyuer another vnto death, and the father the sonne, and the chyldren

shall ryse agaynst theyr fathers and mothers, and shall helpe them to death, and ye shalbe hated of all men for my names sake. But who so endureth to the ende, shalbe saued.

*When ye shall se the abhominacyon of desolacyon (wherof it is spoken by ‡ Daniel ỹ prophete) stonde where it ought not (who so readeth it, let hym marke it well) then let thē which be in Iewry, flye vnto ỹ mountaynes: & let hym ỹ is on the house toppe, not descende in to the house, nor come therin, to fetch ony thynge out of the house. And let hym that is in the felde, not turne backe to fetch his clothes. Mat.24.b Luce.21.c ‡Dan.9.c

But wo vnto them ỹ are wt chylde, & to them that geue sucke in those dayes. Neuertheles pray ye, ỹ your flyght be not in ỹ wynter. For in those dayes ther shalbe suche trouble as was not frō ỹ begynnynge of ỹ creatures which God created, vnto this tyme, nother shalbe. And yf the LORDE had not shortened those dayes, ther shuld no man be saued. But for the electes sake whom he hath chosen, he hath shortened those dayes.

*Now yf ony man shall saye vnto you at ỹ tyme: Lo, here is Christ: lo, he is there, beleue it not. For ther shall aryse false Christes, and false prophetes, which shal do tokēs & wōders, to deceaue euen ỹ very chosē, yf it were possible. But take ye hede. Beholde, I haue tolde you all before. Mat.24.b Luce.17.c

*But at the same tyme after this trouble, ỹ Sonne & Moone shall lose theyr lyght, & the starres shall fall from heauen, & the powers of ỹ heauens shall moue: ‡ and then shall they se ỹ sonne of mā cōmynge in the cloudes with great power & glory. And then shall he sende his angels, & shal gather together his chosē frō the foure wyndes, from one ende of the earth to the other. Mat.24.c Luce.21.c Joel.2.b ‡Da.7.b

Mat.24.c Luce.21.d, *Learne a similitude of the fygge tre: Whē his braunch is yet tender, and hath brought forth leaues, ye knowe that the Sommer is nye. So lyke wyse whan ye se all these thynges come to passe be ye sure, that it is nye euen at the dores. Verely I say vnto you this generacyon shall not passe tyll all these be fulfylled. Heauen & earth shall perysshe, but my wordes shall not perysh.

Actu.1.a *But of that daye and houre knoweth no man, nother the angels in heauen, no not ỹ sonne hymselfe, but the father onely.

Mat.24.d and.25.a Luce.12.d. and.19.a *Take hede, watch, and praye, for ye know not whan the tyme is. Lyke as a man that wente in to a straunge contrye, and lefte his house, and gaue his seruaūtes authorite, vnto euery one his worke, & commaunded the porter, that he shulde watch. Watch ye therfore, for ye knowe not whā the master of the house commeth, whether he cōmeth in the euenynge, or at mydnyght, or aboute the cockcrowynge, or in the mornynge, ỹ he come not sodenly, and fynde you slepynge. Loke what I saye vnto you, that saye I vnto all. Watch.

¶ Glose vpon the.xiii. Chapter.

Of that daye and houre knoweth no man, &c. no not the sonne hymselfe.) Lyke as our Sauioure Chryst, by his wonderfull power and myracles declared hymselfe to be very God, & sayde that all power was geuen hym in heauen & earth Math.xxviii, and that the father and he were all one. Joh.x. Euen so by his outwarde workes, as by eatynge, drynkynge, weppynge. &c. he sheweth hymselfe to be very man: And oft tymes he confirmeth the same by his wordes, as whan he sayeth: that the father is greater then he, Joh.xiiii. & that he knoweth not of the last daye: Which wordes he speaketh as man, and not as God.

The.xiiii.Chapter. ✠

AND * after two dayes was easter, & the dayes of swete bread. And the hye prestes and scrybes sought how they myght take him with deceate, and put hym to death. But they sayd: Not in ỹ feast daye, lest ther be an vproure in the people. Mat.26.a Luce.22.a Joh.11.c

* And whan he was at Bethanye in the house of Symon the leper, and sat at the table, ther came a woman, which hadde a boxe of pure and costly Nardus oyntment. And she brake the boxe, and poured it vpon his heade. Then were ther some, that disdayned and sayde: Wherto serueth this wayst? This oyntment myghte haue bene solde for mo then thre hundreth pens, and ben geuen to the poore. And they grudged agaynst her. Mat.26.a Luce.7.d Joh.12.a

But Jesus sayd: let her be in rest. Why trouble ye her? She hath done a good worke vpon me. Ye haue alwaye the poore with you, and whā so euer ye wyll, ye may do thē good: but me haue ye not alwaye. She hath done what she coulde, she is come before, to anoynte my body for my buriall. Verely I say vnto you: Where so euer this Gospell shalbe preached in all the worlde, there shal this also that she hath now done, be tolde for a remembraunce of her.

* And Judas Scarioth one of the twelfe wente vnto the hye prestes, to betraye hym vnto them. When they herde that, they were glad, and promysed that they wolde geue hym monye. And he soughte how he myghte conueniently betraye hym. Mat.26.b Luce.22.a Joh.13.a

* And vpon the fyrst daye of swete bread, whan the Easterlambe was offred, his disciples Exo.12.c Mat.26.b Luce.22.a,

layd vnto hym: Where wylt thou ꝙ we go & pre
pare, that thou mayest eat the Easter lambe? And
he sent two of his disciples, and layd vnto them:
Go your waye in to the cytie, and there shal mete
you a man bearyng a pytcher with water, folow
hym, and where so euer he goeth in, there saye ye
to the goodman of the house: The Master sen-
deth the worde: Where is the gesthoule, where in
I maye eate the easterlambe, with my disciples?
And he shall shewe you a great parlour, whiche
is paued and prepared, there make readye for vs.
And the disciples wente forth, and came in to the
cytie, and founde it as he had layd vnto them.
And they prepared the Easter lambe.

Mat. 26. b
Luce. 22. b
Joh. 13. c

*At euen he came with the twelfe. And as
they sat at the table and dyd eat, Jesus layd: Ve-
rely I say vnto you: One of you that eateth with
me, shall betraye me. And they were sory & sayde
vnto hym one after another: Is it I? & another
(sayde:) Is it I? He answered and sayde vnto
them: One of the twelfe, euen the same that dyp-
peth with me in the platter. The sonne of man
truly goeth forth, as it is wrytten of hym. But
wo vnto that man, by whom the sonne of man is
betrayed. It were better for the same mā, that he
had neuer ben borne.

Mat. 26. c
Luce. 22. b
1. Cor. 11. c

*And as they dyd eate, Jesus toke ꝙ breade
gaue thankes, and brake it, and gaue it them, and
sayd: Take, eate, this is my body. And he toke the
cuppe, thanked, & gaue it them, & they all dranke
therof. And he said vnto them: This is my blood
of the new Testament, which shalbe shed for ma-
ny. Verely I say vnto you, that from hence forth
I wyll not drynke of the frute of the vyne, tyl the
daye ꝙ I drynke it new in the kyngdom of God.
And whan they had sayd grace, they wente forth

D vnto mount Oliuete.

* And Jesus sayd vnto them: This nyght shall ye all be offended in me, for it is wrytten: ‡I wyll smyte the shepherde, & the shepe shalbe scattred abrode. Neuertheless after that I am rysen agayne, * I wyll go before you in to Galile. But Peter sayd vnto hym: And though al men shulde be offended, yet wolde not I be offended. And Jesus sayde vnto hym: Verely I saye vnto the: To day in this same nyght, before the cock crow two tymes, shalte thou denye me thryse. But he sayd yet more: Yee though I shuld dye with the, yet wyll I not denye the. So sayd they all in lyke maner. Mat.26.c ‡Zach.13.b Actu.1.a

* And they came in to the felde called Gethsemane, and he said vnto his disciples: Sytt ye here, tyll I go yōder, and praye. And he toke with hym Peter and James, and Jhon, and began to waxe fearfull, and to be in an agonye, and sayd vnto them: * My soule is heuy euen vnto the death: tarye ye here and watch. And he wente forth a lytle, fell vpon the grounde and prayed, that (yf it were possyble) the houre myght passe from hym, and sayde: Abba, my father, all thynges are possyble vnto the, take this cuppe away fro me: Neuertheles not what I wyl, but what thou wylte. Mat.26.d Luce.22.c Joh.18.a Joh.12.c

E And he came vnto them, and founde them slepynge, and sayd vnto Peter: Simō, slepest thou? Couldest thou not watch with me one houre? Watch and praye that ye fall not in to temptacyon. The spyrete is wyllynge, but the flesche is weake. * And he wente forth agayne and prayed, and spake the same wordes, and returned, and founde them slepynge agayne: for theyr eyes were heuy, and they knewe not what they shulde Mat.26.d

anſwere hym. And he came the thyrde tyme, and ſayd vnto them: Slepe on now and take youre reſt. It is ynough, the houre is come: Behold, the ſonne of man ſhalbe deliuered in to the handes of ſynners: aryſe, let vs be goynge. Beholde, he is at hande, that betrayeth me.

Mat. 26. e Luce. 22. d Joh, 18. a * And immediatly whyle he yet ſpake, came Judas one of the twelfe, and with hym a great multitude, with ſwearde and ſtaues from the hye prieſtes and ſcribes and elders. And the traytoure had geuen them a token, and ſayde: Whom ſo euer I kyſſe, the ſame is he, laye handes vpon hym, and lede hym awaye warely. And whan he was come, he went ſtraycht waye vnto hym, and ſayd vnto hym: O maſter, maſter, and kyſſed him Then layed they theyr handes vpon hym, & toke hym. But one of them that ſtode by, drew out his ſwearde, and ſmote the hye prieſtes ſeruaunte, & cut of his eare.

Mat. 26. f Luce. 22. d * And Jeſus anſwered, and ſayd vnto them: Ye are come forth as it were to a murthurer & ſwearde and with ſtaues to take me. I was dayly with you in the temple, and taught, and ye toke me not. * But this is done, that ỹ ſcripture may be fulfylled. And al the diſciples forſoke him and fled. And ther folowed hym a yonge man, which was clothed in lynnē vpō the bare ſkynne, and the yonge men toke holde of hym. But he let the lynnen go, and fled naked from them.

Eſa. 53. b Mar. 15. c

Mat. 26. f Luce. 22. d Joh. 18. b * And they led Jeſus vnto the hye prieſt, where all the hye prieſtes, and elders and ſcrybes were come together. As for Peter, he folowed hym afarre of in to the hye prieſtes palace. And he was there, and ſat with the ſeruauntes, and warmed hym.

Mat. 26. f * But the hye prieſtes and the whole councell

soughte wytnesse agaynste Jesus, that they might
bringe hym to death, and they founde none. Ma-
ny gaue false wytnesse against him, but theyr wit
nesses agreed not together. And some stode vp, &
gaue false wytnesse agaynst hym, and sayde: We
herde hym saye: * I wyll breake downe this tem- Joh. 2.c
ple that is made wyth handes, and in thre dayes
buylde another not made wyth handes: but theyr
wytnesse agreed not together.

6 *And the hyghe preest stode vp amonge the, Mat. 26.f
& axed Jesus, and sayde: Answerest thou nothing
vnto it, that these testifye agaynste the? But he
held hys tunge, and answered nothyng. * Then Luce. 22.c
the hyghe preest axed hym agayne, and sayde vnto
hym: Art thou Christ the sonne of the blessed? Je-
sus sayde: I am. And * ye shall se the son of man Joh. 6.g
syt at the ryghtehande of power, and come in the
cloudes of heauen. * Then the hyghe preste rente
hys clothes, & sayde: What nede we ony mo wyt Mat. 26.g
nesses? Ye haue herd ỹ blasphemy. What thynke
ye? They all condemned hym, that he was gylty
of death. Then beganne ther some to spyt vppon
hym, and to couer his face, and to smyte him with
fystes, and to saye vnto hym: Prophecy vnto vs:
* And the seruauntes smote hym on the face. 3.Re. 22.d

‡ And Peter was beneth in the palace. Then Joh. 18.b
came one of the wēches of ỹ hygh preest: And whā ‡ma. 26.g
she sawe Peter warmynge hym, she loked vppon Luce. 22.d
hym, and sayde: And thou wast wyth Jesus of Joh. 18.b
Nazareth also. But he denyed, and sayd: I know
hym not, nother can I tell what thou sayest.
And he wente oute in the fore courte, and ỹ cocke
crewe. And a damsell sawe hym, and beganne a-
gayne to saye vnto them that stode by: Thys is
one of them. And he denyed it agayne. And after
a lytle whyle they that stode by, sayde agayne vn-

to hym: Of a truethe thou arte one of them: for thou arte a Galilean, and thy ſpech ſoundeth euē alyke. But he beganne to curſe and ſweare: I knowe not the man, that ye ſpeake of. And ỹ cock crew agayne. Then thought Peter vpon ỹ word
Mat.14.d that Jeſus ſayde vnto hym: * Before the cock crowe two tymes, thou ſhalt denye me thryſe. And he beganne to wepe.

The.xv.Chapter.

Pſa.2.a
Mat.27.a
Luce.23.a
Joh.18.d
Ima.27.b

AND ſoone in the morninge * the hygh preſtes helde a councell wyth the elders and ſcrybes and the whole councell, and bounde Jeſus, and led hym awaye, and delyuered hym vnto Pylate: ¶ and Pylate axed hym: Arte thou the kynge of the Jewes? He answered and ſayde vnto hym: Thou ſaieſt it. And the hyghe preſtes accuſed him ſore. But Pylate axed hym agayne, and ſayde: Answereſt thou nothynge? Beholde, howe ſore they laye to thy charge. Neuertheles Jeſus answered nomore, in ſo much ỹ Pylate maruayled.

Mat.27.b * At that feaſt of Eaſter he was wont to delyuer vnto them a preſoner, whome ſoeuer they wolde desyre. Ther was in preſon wyth the ſedicyous, one called Barrabas, which in the vprour had cōmitted murthur. And the people wente vp, and prayed hym, ỹ he wolde do as he was wont. Pylate answered thē: wyll ye that I geue lowſe vnto you the kynge of the Jewes? For he knewe that the hygh preſtes had delyuered hym of enuy.

Mat.27.c * But the hyghe preſtes moued the people, that
Luce.23.b he ſhuld rather geue Barrabas lowſe vnto them. B

* Pylate answered agayne, and ſayde vnto them: What wyll ye then that I do vnto hym, whom ye accuſe to be kynge of the Jewes? They

cryed agayne: Crucifye hym. Pylate sayde vnto thē: What euell hath he done? But they cryed yet much moze: Crucifye hym. So Pylate thoughte to satisfye the people, and gaue Barrabas lowse vnto them, and delyuered thē Jesus, to be scourged and crucifyed.

* And the souldyers led hym in to ỹ cōmune hal, and called the whole multytude together, and clothed hym wyth purple, and plated a crowne of thozne, and crowned hym wythall, and beganne to salute hym: Hayle kynge of the Jewes. And smote hym vpon the heade wyth a rede, and spytted vpon hym, and fell vpon the kne, and wozshypped hym. And * whan they had mocked hym, they toke the purple of hym, and put hys clothes vpon hym, and led hym oute, that they myght crucifye hym. Mat.27.d Joh.19.a Joh.19.b

* And they compelled one that passed by, called Symon of Cyren (which came from the felde, and was the father of Alexander and Rufus) to beare hys crosse. And they broughte hym to the place Golgatha, which is by interpretaciō: a place of dead mens skulles. And they gaue hym wyne myrte wyth myzre to drynke, and he toke it not. * And whan they had crucifyed hym, they parted hys garmentes, and cast lottes therfoze, what euery one shulde take. And it was aboute the thyzde houre, and they crucifyed hym. And the tytle of hys cause was wzytten ouer aboue hym (namely:) The kynge of the Jewes. And they crucifyed hym wyth two murtherers, one at the ryghte hande, and one at the lefte. Then was the scryptzure fulfylled, which sayeth: * He was counted amonge the euell doers. Mat.27.d Luce.23.c Psal.21.b Mat.27.d Joh.19.c Esay.53.b Mar.14.f

‡ And they that wente by, reuyled hym, and wagged theyr heades, & sayde: Fye vpō the, howe ‡mac.17.c Luce.23.d

goodly breakest thou downe the temple, and buyldest it agayne in thre dayes? Helpe thyselfe nowe, and come downe from the crosse. The hyghe prestes also in lyke maner laughed hym to scorne amonge themselues, wyth the scrybes and sayde: He hath helped other, hymselfe can he not helpe. Yf he be Christ and the kynge of Israell, let hym come downe nowe from the crosse, that we maye se it, & beleue. And they that were crucifyed wyth hym, checked hym also.

Mat. 27.e Luce. 23.d * And whan it was aboute the syxte houre, D ther was a darcknesse ouer the whole londe, tyll aboute the nyenth houre. And aboute the nyenth houre Jesus cryed loude, and sayde: Ely, Ely, lāma sabthani? which is interpreted: * My God, Psa. 21.a My God, why hast thou forsaken me? And some that stode by, whan they herde that, they sayde:

Mat. 27.e Behold, He calleth Elias. * Then ranne ther Jhon. 19.c one, and fylled a sponge wyth vyneger, & stycke it vpon a rede, and gaue hym to drynke, & sayde: Holde styll, let se, whether Elias wyll come, and take hym downe. But Jesus cryed loude, & gaue vp the goost. And the vale of the temple rente in two peces, from aboue tyll beneth.

Mat. 27.f Luce. 23.e * The captayne that stode therebye ouer agaynste hym, whan he sawe that he gaue vp the goost wyth suche a crye, he sayde: Mercy thys mā was Gods sonne.

Johā. 19.c * And ther were wemen there also, which E behelde thys afarre of, among whom was Mary Magdalene, and Mary of James the lytle, and Luce. 8.8 the mother of Joses, & Salome, * which had folowed hym whan he was in Galile, and mynystred vnto hym: and many other that wente vp Mat. 27.g hym to Jerusalem. * And at euen (for so muche Luce. 23.e as it was the daye of preparynge, whiche is the Joh. 19.d

foze Sabbath) ther came one Joseph of Arimathia, a worshypfull Senatoure (which loked also for the kyngdome of God) and went in boldely vnto Pylate, and axed the body of Jesus. But Pylate, maruayled that he was dead already, & called the captayn, and axed hym, whether he had longe bene dead. And whan he had gotten knowlege of the captayne, he gaue Joseph the bodye. And he bought a lynen cloth, toke hym downe, & wrapped hym in the lynen clothe, and layed hym in a sepulcre, which was hewen out of a rocke, & rolled a stone before ỹ doze of the sepulcre. * But Mary Magdalene and Mary Joses beheldē, where he was layed. ✠

Mat.27.g

The.xvi.Chapter. ✠

a AND * whan the Sabbath was paste, Mary Magdalene, & Mary James, & Salome, boughte spyces, that they myght come, & anoynte hym. And they came to the sepulcre vpon a day of ỹ Sabbathes very early whan the Son arose, and sayd one to another: Who shal rolle vs the stone frō the doze of ỹ sepulcre? And whan they loked, they sawe, that the stone was rolled awaye: for it was a very great one. And they wente in to the sepulcre, and on the ryghthande they sawe a yonge man syttynge, which had a longe whyte garment vpon hym, and they were abashed. * But he sayd vnto thē: Be not ye afrayed, ye seke Jesus of Nazareth which was crucifyed: he is rysen, he is not here. Behold, the place, wher they layed hym. But go ye youre waye, and tell hys disciples and Peter, that he wyl go before you in to Galile * there shall ye se hym, ‡as he sayde vnto you. ✠ And they wente forth in al the hayste, and fled from ỹ sepulcre: for ther was a tremblynge & feare come

Mat.28.a
Luce.24.a
Joh.20.a
Mat.28.a
Luce.24.a
Actu.1.a
‡Mat.14.d

vpon them, nother sayde they ony thynge to onye
Mat.28.a man: for they were afrayed.
Luce.24.a ✠ ✱ But Jesus, whan he was rysen vp ear- B
‡1.co.15.a ly vpon the fyrste daye of the Sabbathes, ‡ he ap
peared fyrste vnto Marye Magdalene, oute of
whome he hadde caste seuen deuels. And she went
and told them that were wyth hym, as they mour
ned and wepte. And whan they herde that he ly-
ued, and had appeared vnto her, they beleued it
Luce.24.b not. ✱ Afterward as two of them were walkyng
he shewed hymselfe vnder another figure, whan
they were goynge vppon the felde. And theye
wente, and tolde the other: these they beleued not
also. ✠
Luce.24.c ✠ ✱ At the last, as the eleuen sat at the table,
he shewed hymself vnto them, and rebuked theyr
vnbeleke, and the hardnesse of theyr hart, because
they beleued not them whiche hadde sene hym ry-
Mat.28.c sen. And he sayde vnto them: ✱ Go ye youre waye
Joh.20.c in to all the worlde, and ☞ preache the Gospell
vnto all creatures. Who so beleueth and is bap-
tysed, shall be saued: But ☞ who so beleueth
not, shall be damned.
As for the tokens, whiche shall folowe them C
Act.5.b. that beleue, these are they ✱ In my name shal they
and 8.a. cast out deuels: ✱ Speake wyth newe tunges:
16.c.19.a ✱ dryue awaye serpētes: And yf they drynke ony
‡Act.2.a deadly thynge, it shall not hurte them: ‡ They
✱Lu.10.b shall laye theyre handes vpon the sycke, and they
Auu.28.a shall recouer.
‡Act.14.b ‡ And the LORDE, after that he had spoken
and.28.a vnto them, was taken vp in to heauē, and sitteth
✱Lu.24.d at the ryghte hande of God. And they wente oute
‡Actu.1.b and preached euery where. ‡ And the LORDE
and.7.g wrought wyth them, and confyrmed the worde
‡Heb.2.a wyth tokens folowynge. ✠

¶ Close vpon the.xvi.Chapter.

☞ Preache the Gospell vnto all creatures) That is, openlye and euery where both vnto the Iewes and Gentyles.

☞ (Who so beleueth not, shall be damned.) Infidelite is the synne, wherof the holy goost shal reproue the worlde. Johan.xvi. But as for thē that repente & turne vnto Christ, though God hath closed thē vp vnder vnbeleefe in tymes past, yet wyll he now haue mercy vpō them.

*.

The ende of the Gospell of Saynt Marke.

✠

¶ The Gospell of S. Luke.

The summe of thys Gospell.

Chap. i. The concepcyon and byrth of Jhō the baptyst. The concepcyon of Chryst. The thankfull songes of Mary and zachary.

Chap. ii. The byrth & circūcysyon of Chryst. How he was receaued in to the temple, how Symeon & Anna prophecy of hym, & how he was found in the tēple among the doctours.

Chap. iii. The preachynge, baptyme, & presonment of Jhon, the baptyme of Chryst, and a rehearsal of the generacyon of the fathers.

Chap. iiii. Jesus is led in to the wyldernesse, and fasteth al the tyme of hys tēptacyō, ouercommeth the deuell, goeth in to Galile, preacheth at Nazareth & Capernaum: ỹ Jewes despyse hym, ỹ deuels knowlege him: he commeth in to Peters house, healeth his mother in lawe, and doth greate myracles.

Chap. v. Chryst preacheth in the shyp: The disciples forsake all, and folow hym. He cleuseth the leper, healeth the man of the palsye, calleth Mathew the customer, and eateth wt open synners.

Chap. vi. He excuseth the disciples, ỹ plucke the eares of corne, he healeth the man wyth ỹ withred hande, choseth hys twolue Apostles, maketh a swete sermon, and teacheth to do good for euell.

Chap. vii. He healeth the captaynes seruaūt rayseth vp the wedowes sonne frō death to

lyke, enkourmeth the disciples whom Jhon bap tist sent vnto hym, commendeth Jhon, and re proueth the Jewes for theyr vnfayth fulnesse. He eateth with the Pharise. The womā wash eth his fete with hyr teares, and he forgeueth her hir synnes.

Chap. viii. Christ with his Apostles goeth from towne to towne and preacheth, sheweth the parable of ỹ sede, telleth who is his mother and his brother, stylleth the ragynge of the see, delyuereth the possessed, and dryueth ỹ deuels in to the heerde of swyne, helpeth the syck woman Jairus doughter.

Chap. ix. He sendeth out the twelfe apostles to preache. Herode heareth tell of hym. He fedeth fyue thousande men with fyue loaues and two fyshes, the disciples confesse hym to be the sonne of God, he transfygureth hymselfe vpon the mounte, delyuereth the possessed, and teacheth his disciples to be lowly. They delyre vēgeaunce, but he reproueth them.

Chap. x. He sendeth the seuentye before hym to preache, and geueth them a charge how to behaue them selues, prayseth his heauenly father, answereth the scrybe that tempted hym, & (by the example of the Samaritane) sheweth who is a mans neighboure, Martha receaueth the LORDE in to hyr house. Mary Magdalene is feruent in hearynge his worde.

Chap. xi. He teacheth his disciples to praye, dryueth out a deuell, and rebuketh the blasphemous pharises. They requyre signes and tokēs. He eateth with the Pharise, and reproueth the ypocrisye of the Pharises, scribes and ypocrites.

Chap. xii. The leuen of the Pharises. Christ

conforteth his diſciples agaynſte perſecucyon warneth thē to beware of couetouſnes, by the ſymilitude of a certayne ryche man: he wyll not haue them to hange vpon earthly thynges, but to watch and to be ready agaynſt his cōmynge

Chap. xiii. Of the Galileans whom Pilate ſlewe, and of thoſe that dyed in Syloe. The ſimilitude of the fygge tre. Chriſte healeth the ſycke womā. The parable of the muſtarde ſede and leuē. Few entre in to the kyngdom. Chriſt reproueth Herode and Jeruſalem.

Chap. xiiii. Jeſus eateth with the Phariſe, healeth the dropſye vpō the Sabbath, teacheth to be lowly, telleth of ỹ great ſupper, and warneth them that wyll folowe hym, to laye theyr accomptes before, what it wyll coſt them. The ſalt of the earth.

Chap. xv. The louynge mercy of God opēly ſet forth in the parable of the hundreth ſhepe, and of the ſonne that was loſt.

Chap. xvi. The parable of the wycked Mammon. Not one tytle of Gods worde ſhal peryſh Of the ryche man, and poore Lazarus.

Chap. xvii. Chriſte teacheth his diſciples to auoyde occaſiōs of euell, one to forgeue another ſtedfaſtly to truſte in God, and no man to preſume in his owne workes. He healeth the ten lepers, ſpeaketh of the latter dayes, and of the ende of the worlde.

Chap. xviii, He teacheth to be feruent in prayer continually. Of the Phariſe and the publican. The kyngdome of God belongeth vnto chyldren. Chriſt anſwereth the ruler, and promyſeth rewarde vnto al ſuch as ſuffre loſſe for his ſake, and folowe hym. The blynde man is reſtored to his ſyght.

Chap. xix. Of zacheus, and the ten seruauntes to whom the ten talētes were delyuered. Christ rydeth to Jerusalem, and wepeth ouer it.

Chap. xx. They axe Christ one question, & he areth them another. The parable of the vyne yarde. Of tribute to be geuen vnto the Emperoure, & how Christe stoppeth the mouthes of tha Sadyces.

Chap. xxi. Christ commendeth the poore wyd dow, telleth of the destruccyon of Jerusalem, of false teachers, of the tokēs and troubles for to come, of the ende of the worlde, and of his owne commynge.

Chap. xxii Christ is betrayed, they eate the easter lambe. The institucyon of the sacrament. They stryue who shalbe greatest, he reproueth them: He prayeth thre tymes vpon the mounte. They take hym and bryngе hym to the hye prestes house: Peter denyeth hym thryse, and they bryngе hym before the councell.

Chap. xxiii. Jesus is brought before Pylate & Herode. The wemen make lamentacyon for hym. He prayeth for his enemyes, forgeueth the synner vpon his ryght hande, and dyeth on the crosse, and is buryed.

Chap. xxiiii. The wemen come to the graue. Christe appeareth vnto the two disciples that go towarde Emaus, stondeth in the middes of all his disciples, openeth their vnderstandynge in the scriptures, geueth them a charge, and ascendeth vp to heauen.

¶ The Gospel of S. Luke.



The prologe of saynt Luke.

FOr so muche as many haue taken in hande, to set forth the wordes of the actes that are come to passe amonge vs, lyke as they delyuered them vnto vs, which from the begynnynge sawe them theyr selues, & were ministers of the worde, I thought it good (after yͭ I had diligently searched out all from the begynnynge) to wryte the same orderly vnto the (good Theophilus) yͭ thou myghtest knowe the certēte of the wordes, wherof thou art informed.

The.i.Chapter.

IN the tyme of Herode kynge of Jewrye, ther was a preest named zachary of ỹ course of Abia: & his wyfe of ỹ doughters of Aaron, and hyr name Elizabeth. They were both ryghteous before God, and walked in all the commaundementes and statutes of the LORD vnreproueably. And they had no chylde, for Elizabeth was barē, and they were both well stryken in age. 1.Pa.25.b

And it came to passe as he executed the preestes office before God, whan his course came (accordynge to the costume of the preesthode) it fel to his lot to burne incense. And * he went in to the tēple of the LORDE, & the whole multitude of the people was without in prayer, whyle the incense was aburnynge. And the angell of ỹ LORD appeared vnto hym, & stode on ỹ ryght syde of ỹ altare of incense. And whan zachary sawe hym, he was abashed, and ther came a feare vpon hym. Exo.30.b. Hebr.9.a

But the angell sayd vnto hym: Feare not zachary: for thy prayer is herde. And thy wyfe Elyzabeth shall beare the a sonne, whose name thou shalte call Jhon, & thou shalt haue ioye and gladnesse: and many shall reioyce at his byrth, for he shalbe great before the LORD. Wyne & strōge drynke shall he not drynke. And he shalbe fylled w the holy goost, euen in his mothers wombe. And many of the chyldren of Israell shall he turne vnto the LORDE theyr God. And he shall go before hym in the spriete and power of * Elias, to turne the hartes of the fathers vnto the chyldrē, and the vnfaythful vnto the wysedome of ỹ rygh Mal.3.d Mat.11.b.

teous, to make the people ready for the LORD.

And Zachary sayd vnto the angel: Wherby shall I knowe this? * For I am olde & my wyfe well stryken in age. The Angell answered and sayd vnto hym: I Am Gabriell that stonde before God, and am sent to speake vnto the, and to shewe the these glad tydynges. And beholde, thou shalte be domme, and not able to speake, vntyll ye daye that this come to passe, because thou haste * not beleued my wordes, which shalbe fulfylled in theyr season. B

Gene.17.c and.18.b Judi.13.b. 4.Re.7.a.

And the people wayted for Zachary, and marueyled, that he taryed so longe in the temple. And whan he wente out, he coulde not speake vnto them. And they perceaued, that he had sene a vysyon in the temple. And he beckened vnto them, and remayned speecheles.

And it fortuned whan the tyme of his office was out, he wente home in to his house. And after those dayes Elizabeth his wyfe conceaued, & hyd herselfe fyue monethes, and sayd: Thus hath the LORDE done vnto me in the dayes, where in he hath loked vpon me, to take awaye from me my rebuke amonge men.

Wath. 1.c

✠ * And in the syxte moneth was the angell Gabriel sent from God in to a cytie of Galile, called Nazareth, vnto a virgyn that was spoused vnto a man, whose name was Joseph, of ye house of Dauid, & the virgyns name was Mary. And the Angel came in vnto her, and sayd: Hayle thou full of grace, the LORDE is with the: blessed art thou amonge wemen.

When she sawe hym she was abashed at his sayenge, and thought: What maner of salutacyō is this? & the angel sayd vnto her: Feare not Mary, for thou hast foūde grace ☞ God. * Be- C

Esa.7.c

holde, ye shalt cõceaue in thy wõbe, & beare a sõne
*and shalt call his name Jesus: he shalbe greate, Math.1.c
& shalbe called ye sonne of the Hyest. And ye LORDE Luce.2.c
GOD shal gene hym ye seate of Dauid his fa-
ther, & *he shalbe kynge ouer the house of Jacob Esa.9.b
for euer, ‡ & ther shalbe no ende of his kyngdom. ‡Da.7.d
Then sayd Mary vnto the angell: How shal this Mich.4.b
be, seynge I knowe not a man? The angel answe Hebr.1.b
red, and sayd vnto her: The holy goost shal come
vpon the, and the power of the Hyest shall ouer-
shadow the. Therfore that Holy also which shal
be borne (of the) shalbe called the sonne of God.
And beholde, thy cosyn Elizabeth she also hath cõ
ceaued a sonne in hir olde age, & this is the sixte
moneth of her, which is reported to be barē, * for Mar.9.c
with GOD is nothynge impossible. And Mary Luc.18.c
sayd: Beholde, here am I the handmayden of the
LORDE, be it vnto me, as thou hast sayd: And
the angell departed from her. ✠

✠ And Mary arose in those dayes, & wente
in to the moũtaynes with haist, ☞ in to ye cytie
of Jewry, and came in to the house of zachary, &
saluted Elizabeth. And it fortuned as Elizabeth
herde the salutacyon of Mary, the babe sprange
in hir wombe. And Elizabeth was fylled with ye
holy goost, and cryed loude, and sayd: Blessed art
thou amonge wemen, and blessed is the frute of
thy wombe. And how happeneth this to me, that
the mother of my LORDE commeth vnto me?
Beholde, when I herde the voyce of thy salutacy
on, the babe sprange in my wombe with ioye.
And blessed art thou that hast beleued: for ye thyn
ges shalbe perfourmed, which were tolde the frō
the LORDE. And Mary sayd:

*My soule magnifieth the LORDE. Esa.61.b
And my sprete reioyceth in God my Sauesour. ✠

For he hath loked vpon the lowe degre of his hande mayden.

Beholde, from hence forth shall all generacyons call me blessed.

For he ꝑ is Myghtye, hath done great thynges vnto me, and holy is his name.

And his mercy endureth thorow out all generacyons, vpon them that feare hym.

He sheweth strength with his arme, and scatereth them that are proude in the ymaginacyon of theyr harte.

1.Reg.2.a. * He putteth downe the myghtye frō the seat
Eccli.10.c. and exalteth them of lowe degre.

He fylleth the hungrye with good thynges, and letteth the ryche go emptye.

He remēbreth mercy, and helpeth vp his seruaunt Israel.

Euen as he promysed vnto our fathers, * Abraham and to his sede for euer.
Gene.22.c.

And Mary abode with her aboute thre monethes, and then returned home agayne. ✠

✠ And Elizabethes tyme was come, that she shulde be delyuered, and she brought forth a sōne. And hir neighbours and kynsfolkes herde, that ꝑ LORDE had shewed greate mercy vpon her, & they reioyced with her. And it fortuned vpon the eyght daye, * they came to circumcyse the chylde, and called hym Zachary after his father. And his mother answered, & sayd: No, but he shall be called Jhon. And they sayde vnto her: Ther is none in thy kynne, that is so called. And they made signes vnto his father, how he wolde haue hym called. And he axed for wrytynge tables, wrote and sayde: His name is Jhon. And they maruayled all. And immediatly was his mouth and his tunge opened, and he spake, and praysed
Gene.17.b
Leui.12.a

God. And ther came a feare vpon all theyr neyghbours. And al these actes were noysed abrode thorowe oute all the hyll contry of Jewrye: And all they that herde therof, toke it to harte, and sayde: What maner of man wyll thys chylde be? For ¶ hande of the LORDE was wyth hym.

¶ And zachary hys father was fylled wyth the holy goost, and prophecyed and sayde:

Blessed be the LORDE God of Israel, for he hath visited and redemed hys people. ¶

And hath set vp an * horne of saluacion in the house of hys seruaunte Dauid. Psa.131.b

Euen as he promysed afore tyme, by ¶ mouth of hys holy prophetes.

That he wolde delyuer vs from oure enemyes, and from the hande of all suche as hate vs.

And that he wolde shewe mercye vnto our fathers, and thynke vpon hys holy * conuenaunte. Gene.22.c

Euen the oth that he sware vnto oure father Abraham, for to geue vs.

* That we delyuered oute of the hand of our enemyes, myghte serue hym wythoute feare all ¶ dayes of oure lyfe, in suche holynesse and ryghteousnesse as is accepte before hym. Esay.38.i Hebre.9.c

And thou chylde shalt be called a prophet of ¶ Hyghest: for thou shalt go before the LORDE to prepare hys wayes.

And ☞ to geue knowlege of saluacyon vnto hys people, for the remissyon of theyr synnes.

Thorow the tender mercy of our god, wher by ☞ ¶ daye sprynge frō on hygh hath visited vs.

That he myght geue lyght vnto them that syt in darknesse and shadowe of death, and to gyde oure fete in to the waye of peace. ¶

And the chylde grew, & waxed strong in sprete and was in the wyldernesse, tyll the tyme that he

Hulde shewe hymselfe vnto the people of Israell.

¶ Glose vpon the fyrst Chapter.

☞ (Thou haste founde grace wyth God) That is, thou hast a gracyous and mercyfull God.

☞ (In to the cytye of Jewrye) By thys cytye Luke meaneth Jerusalem.

☞ (To geue knowlege of Saluacyon vnto hys people) That they maye knowe howe they muste be saued, not by the workes of the lawe, but by ỹ forgeuenesse of synnes, which commeth onelye of the tender mercy of God.

☞ The daye sprynge from on hyghe) Christ in hys godheade, is the daye sprynge from on hyghe.

The. ii. Chapter. ✠

IT fortuned at ỹ same tyme, that ther a
went oute a commaundement from Augustus the Emperoure, that the whole worlde shulde be tared. And thys taxynge was the fyrst that was executed, whan Syrenus was leftenaunt in Syria. And they wente all, euery one to hys owne cytye to be taxed. Then Joseph gat hym vp also frō Galile, oute of the cytye of Nazareth, in to Jewry
1. Reg. 15. 16. 2. 20. b to the cytye of Dauid* which is called Bethleē, (because he was of the house and lynage of Dauid) that he mighte be tared wyth Mary his spouse wyfe, which was wyth chylde.

Mat. 1. c * And it fortuned while they were there, ỹ tyme was come, that she shulde be delyuered. And she brought forth hyr fyrste begotten sonne, & wrapped hym in swadlynge clothes, and layed hym in a maunger: for they had els no rowme in the inne

And ther were in the same region shepherdes b
in the felde by the foldes, and watchynge theyre
2. Esdr. 3. b flocke by nyght.* And beholde, the angell of the LORD stode by them, and the brightnesse of the

LORDE shone rounde about them, & they were sore afrayed. And the angell sayde vnto them: Be not afrayed. Beholde, I bringe you tydynges of great ioye: which shal happen vnto all people: for vnto you thys daye is borne the Saueoure, euen Christ the LORDE, in the cytye of Dauid. And take this for a token: Ye shal finde the babe swadled, and layed in a maunger. And strayghte waye ther was by the angell a multytude of heauenlye hoostes, which praysed God and sayde: Glory be vnto God on hyghe, and peace vppon earth, and vnto men a good wyll. ✠

L And it fortuned whan the angels were gone from them in to heauen, ✠ the shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se thys thynge that is happened, which the LORD hath shewed vnto vs. And they came wyth hayst, and founde both Mary and Ioseph, and the babe layed in the maunger. And whā they had sene it, they publyshed abrode the saieng, that was tolde them of thys chylde. And all they that herde it, wondred at the wordes, which the shepherdes had tolde them. But Mary kepte all these sayenges, and pondred them in hyr harte. And the shepherdes returned, prayseng and laudyng God for al that they had herde and sene, euen as it was tolde them. ✠

✠ * And whan eyght dayes were ended, that the chylde shulde be circumcised, hys name was called Iesus, * which was named of the angell, before he was cōceaued in hys mothers wōbe. ✠ Gene.17.b Luce.1.c

D ✠ And whan the dayes of theyr purificacyon * after the lawe of Moses, were come, theye ✠ brought hym to Ierusalem, that they myght prese sent hym vnto the LORDE (as it is wryttenin the law of the LORDE: * Euery mā chyld ♄ first Leuit.12.b. ✠1.Re.1.d * exo.13.a Nume.8.c

openeth the Matrix, shall be called holy vnto the LORDE) and that they might geue the offering as it is wrytten in the lawe of the LORDE: (namelye,) a payre of turtle doues, or two ponge pygeons.

And beholde, at Jerusalem ther was a man, whose name was Simeon, & the same man was iust, & feared God, and longed for the consolacyō of Israel, & the holy goost was in him. And an answer was genen hym of ỹ holy goost, ỹ he shulde not se death, before he had sene the LORDES Christ. And he came by inspiracion in to ỹ temple

And whan the elders broughte the chylde Jesus in to the temple, to do for him after ỹ costume
Leui.12.b of the *Lawe, then toke he hym vp in hys armes and praysed God, and sayde:

LORD, ☞ nowe letteste thou thy seruaunt departe in peace, accordynge to thy promesse.

For myne eyes haue sene thy saueour, whom thou hast prepared before all people.

Esa.49.b *A lyght for the lyghtenynge of the Heythen,
Act.13.e and for the prayse of the people of Israell. ✝

✝And hys father and mother marueyled at the thynges that were spoken of hym. And Symeon blessed them, and sayde vnto Mary his mother: Beholde, thys (chylde) shall be set to a fall, & to an vprysynge agayne of many in Israell, and for a token, which shall be spoken agaynst. And ỹ swearde shal pearse thy soule, that the thoughtes of many hartes maye be opened.

And ther was a Prophetisse, one Anna, the doughter of Phanuell of ỹ tribe of Aser, whiche was of a greate age, and had lyued seuen yeares wyth hyr husbande from hyr virginite, and had nowe bene a wedowe aboute foure score & foure yeares, whiche came neuer from the temple, ser-

kynge God wyth fastynge and prayenge, daye & nyght: the same came forthe also the same houre, and praysed the LORD, and spake of hym vnto all that loked for the redemptyon at Jerusalem.

And whā they had performed al accordīg to the law of the LORD, they returned into Galile, to theyr owne cytye. Nazareth. And the chylde grewe, and wared stronge in spyrte, full of wysedome, and the grace of God was wyth hym. ✠

And hys elders wente to Jerusalē euery yeare at ỹ feast of Easter. ✠ And whan he was twelue yeare olde, they wente vp to Jerusalem, * after the costume of the feast. And whan they had fulfylled the dayes, and were gone home agayne, the chylde Jesus abode styll at Jerusalem. And hys elders knew it not, but thought he had ben in the companye, and theye came a dayes yourneye, and sought hym amonge theyr kynsfolkes & acquayntaunce. And whan they found him not, they went agayne to Jerusalem, and sought hym. Exo.23.b and.34.c Leui. 23.a.

G And it fortuned after thre dayes, that they founde hym in ỹ tēple, syttyng among ỹ teachers hearyng them, and opposyng thē. * And all they that herde hym, wondred at hys vnderstondynge and answers. And whan they saw hym, they were astonnyed. And hys mother sayde vnto hym: My sonne, why hast thou done thys vnto vs? Beholde, thy father & I haue sought the sorowyng. And he sayde vnto them: * What is it that ye haue sought me? Wyst ye not, that I must go aboute my fathers busynesse? And they * vnderstode not the sayenge that he spake vnto thē. And he wente down wyth them, & came to Nazareth, and was obedient vnto them ‡ And his mother kepte all these wordes in hyr harte. * And Jesus increased in wysedome, age, and fauoure wyth Math.7.c Marc.1.b Luce.4.d Jhon.2.a Luce.9.c and.18.d ‡ Ge.37.b *1.reg.2.c

God and men. ✠

¶ Glose vpon the.ii. Chapter.

☞ (Unto men a good wyll.) that men maye delyte and reioyce therof, in loue towarde God and among themselues, and not onely to receaue thys goodnesse of God thankfully, but to be contente ioyfully to suffre trouble for the same.

☞ (Nowe lettest thou thy seruaunte departe) That is, now am I well contente to dye.

The.iii.Chapter. ✠

IN the fyftenth yeare of the raygne of Tyberius the Emperour, whan Pontius Pylate was leftenaunt in Jewry * and Herode one of the foure prynces in Galile, and hys brother Philip one of the four prynces in Iturea, & in ✠ coastes of Traconitis, & Lysanias one of ✠ four prynces of Abilene, whan Annas & Cayphas were hyghe prestes, then came the worde of God vnto Jhon the sonne of zachary in the wyldernesse. * And he came into all the coastes aboute Jordane, & preached ✠ baptyme of repẽtaũce for ✠ remissiõ of synnes. As it is wrytten in the boke of the sayenges of Esay the Prophet, which sayeth: * The voyce of a cryer in the wyldernesse: prepare the waye of the LORD, & make hys pathes strayght. Euery valleye shalbe fylled, and euery mountayne & hyll shalbe brought lowe, and what so is croked, shall be made strayght: & what rough is, shall be made smooth, & all flesh shall se the saluacyon of God.

Luce.23.a

Math.3.a
Marc.1.a.
Jhon.1.b

Esa.40.a

* Then sayde he vnto the people, that went out to be baptysed of hym: Ye generacyon of vypers, who hath certifyed you, that ye shall escape the wrath to come? Take hede, and bryng forthe due frutes of repentaunce, and begynne not to saye: We haue Abraham to oure father. For I

Math.3.a

say vnto you: God is able of these stones to raise vp children vnto Abraham. The axe is put vnto the tre already: so * that euery tre which bringeth not forth good frute, shall be hewen downe, and cast in to the fyre. And the people axed hym, and sayde: * What shall we do then? He answered, & sayd vnto the: He ꝟ hath two coates, let him part wyth hym that hath none: and he that hath meat, let hym do lykewyse. Math.3.d and.7.b Actu.2.b

The publicans came also, to be baptised and sayde vnto hym: Master, what shall we do? He sayd vnto them: Requyre nomore, then is appoynted you. Then the souldyers axed hym lykewyse, & sayde: What shall we do then? And he sayde vnto them: Do no man violence nor wronge, and be contente wyth your wages.

But whan the people were in a doute, and thoughte all in theyr hartes, whether he were Christe, Jhon answered and sayde vnto them all * I baptyse you wyth water, but after me ther commeth one stroger then I, whose shue lachet I am not worthy to lowse: he shall baptyse you & the holye goost & wyth fyre. * Whose fanne is in hys hande, and he shall pourge hys floore, and shall gather the wheate in to hys barne, and shall burne the chaffe wyth vnquencheable fyre. And many other thynges more exhorted he, and preached vnto the people. Math.3.b Marc.1.a. Joh̃.1.c. ‡Eze.36.d and.e *mat.3.b.

* But Herode the Tetrarcha (whan he was rebuked of hym, because of Herodias hys brothers wyfe, and for all the euels that Herode dyd) beside all thys, he layed Jhon in prison. Mat.14.a

* And it fortuned whan all the people receaued baptyme, & whan Jesus also was baptysed, and prayed, that heauen opened, & the holy goost came downe in a bodelye shape lyke a doue vpon Math.3.b Mar.1.a Joh̃.1.b

hym. And out of heauen ther came a voyce, which sayde: Thou art my dear son, in whom I delyte.

And Jesus was aboute thyrtye yeares whan
Mat. 13.g he beganne. * And he was taken for the sonne of
Mar. 6.a Joseph, which was the sonne of Eli, which was
Luce. 4.c. the sonne of Mathat.
Joh̄. 1.e Which was the sonne of Leui.
Which was the sonne of Melchi.
Which was the sonne of Janna.
Which was the sonne of Joseph.
Which was the sonne of Mathathias.
Which was the sonne of Amos.
Which was the sonne of Nahum.
Which was the sonne of Esli.
Which was the sonne of Nange.
Which was the sonne of Maath.
Which was the sonne of Mathathias.
Which was the sonne of Himei.
Which was the sonne of Joseph.
Which was the sonne of Juda.
Which was the sonne of Johanna.
Which was the sonne of Resia.
Which was the sonne of zorobabell.
Which was the sonne of Salathiell.
Which was the sonne of Neri.
Which was the sonne of Melchi.
Which was the sonne of Addi.
Which was the sonne of Cosam.
Which was the sonne of Elmadam.
Which was the sonne of Her.
Which was the sonne of Jesu.
Which was the sonne of Eliezer.
Which was the sonne of Jorem.
Which was the sonne of Matthe.
Which was the sonne of Leui,
Which was the sonne of Simeon.

Which was the ſonne of Iuda.
Which was the ſonne of Ioſeph.
Which was the ſonne of Ionam.
Which was the ſonne of Eliachim.
Which was the ſonne of Melcha.
Which was the ſonne of Menam.
Which was the ſonne of Mathathan.
Which was the ſonne of Nathan.
Which was the ſonne of Dauid.
Which was the ſonne of Ieſſe.
Which was the ſonne of Obed.
Which was the ſonne of Boos.
Which was the ſonne of Salmon.
Which was the ſonne of Naaſſon.
Which was the ſonne of Aminadab.
Which was the ſonne of Aram.
Which was the ſonne of Eſrom.
Which was the ſonne of Phares.
Which was the ſonne of Iuda.
Which was the ſonne of Iacob.
Which was the ſonne of Iſaac
Which was the ſonne of Abraham.
Which was the ſonne of Thara.
Which was the ſonne of Nahor.
Which was the ſonne of Serug.
Which was the ſonne of Regu.
Which was the ſonne of Phaleg.
Which was the ſonne of Eber.
Which was the ſonne of Sala.
Which was the ſonne of Cainan.
Which was the ſonne of Arphachſad.
Which was the ſonne of Sem.
Which was the ſonne of Noe.
Which was the ſonne of Lamech.
Which was the ſonne of Mathuſalah.
Which was the ſonne of Enoch.

Which was the ſonne of Jared.
Which was the ſonne of Mahaleel.
Which was the ſonne of Rainan.
Which was the ſonne of Enos.
Which was the ſonne of Seth.
Which was the ſonne of Adam.
Which was the ſonne of God.

The fourth Chapter.

Mat.4.a Mar.1.b

IEſus ful of ỹ holy gooſt, came agayn from Jordane, & was led of ỹ ſpyrete into wyldernesſe, & fourty dayes longe was he tẽpted of the deuell. * And in

Exo.34.d 3.Re.19.b

thoſe dayes dyd he eate nothynge. And whã they were ended, he hõgred afterwarde And ỹ deuell ſayd vnto hym: Yf thou be the ſonne of God, cõmaũde this ſtone, ỹ it be bread. And Jeſus anſwered & ſayd vnto hym: It is wrytte:

Deut.8.b

* Mã ſhal not lyue by bread onely, but by euery worde of God. And the deuell toke hym vp in to an hye mountayne, and ſhewed hym all the kyngdomes of the whole worlde in the twynckelynge of an eye, and ſayd vnto hym: Al this power wyl I geue vnto the, & the glory therof, for it is geuẽ ouer vnto me, and I geue it to whom I wyl. Yf thou now wylt worſhippe me, they ſhall all be thyne. Jeſus anſwered hym, & ſayd: Auoyde fro me thou Satan. It is wrytte: * Thou ſhalt wor

Deu.6.c

ſhippe the LORDE thy God, and hym onely ſhalt thou ſerue.

And he caryed hym to Jeruſalẽ, and ſet hym ỹ vpon a pynacle of ỹ temple, and ſayd vnto hym: Yf thou be the ſõne of God, caſt thy ſelfe downe

pſal.90.b

from hence. For it is wrytten: * He ſhal geue his angels charge ouer the, to kepe the, & with theyr handes they ſhall holde the vp, that thou daſhe not thy foote agaynſt a ſtone. And Jeſus anſwe

ted, & sayd vnto hym: It is sayde: * Thou shalt not tempte the LORDE thy God. And whan the deuell had ended all the temptacyons, he departed from hym for a season. Deut.6.c

✠ * And Jesus came agayne in the power of the spyrete in to Galile. And the fame of hym was noysed thorow out all the regyon rounde about. And he taught in theyr synagoges, & was commended of euery man. Mat.4.b. Mar.1.b

* And he came vnto Nazareth where he was nourced, and as his custume was, he wente in to the synagoge vpō the Sabbath, and stode vp for to reade. Then was ther delyuered hym ✠ * boke of the prophete Esay. And whan he had turned ouer the boke, he foūd the place where it is wrytten: * The spyrete of ✠ LORDE is with me, because he hath anoynted me: to preache the Gospell vnto ✠ poore hath he sent me: to heale ✠ broken harted: to preach delyueraunce to ✠ captyue, & syght to the blynde: & frely to set at lyberty thē that are brused: and to preach ✠ acceptable yeare of the LORDE. Mat.13.g Mar.6.a 2.Esd.8.b Esa.61.a.

And whan he had closed the boke, he gaue it agayne to the mynister, and sat hym downe. And the eyes of all that were in the Synagoge, were fastened on hym. And he beganne to saye vnto them: This daye is this scripture fulfylled in youre eares. * And they all gaue hym wytnesse, & wondred at the gracyous wordes, which proceded out of his mouthe. ✠ And they sayd: * Is not this Josephs sonne? Mat.13.g Mar.6.a Joh,6.c

And he sayd vnto them: Doutles ye wyll say vnto me this prouerbe: Phisician, heale thy selfe For how great thynges haue we herde done at Capernaū? Do ✠ same here also in thin owne cōtry. But he sayd: * Verely I say vnto you, ther Mat.13.g

Mar.6.a Is no prophet accepted in his owne contry. Ne-
Joh.4.e uertheles of a trueth I saye vnto you: ‡ Ther
‡3.re.17.a were many wyddowes in Israell in the tyme
of Elias, whan the heauen was shut thre yeares
and syre monethes, and whan ther was a great
derth in all the lande: and to none of them was
Elias sent, but onely vnto Sarepta of the Sy-
4.Reg.5.c donyans to a wyddowe *And many lepers wer
ther in Israell in the tyme of Elyseus the pro-
phete, and none of them was clensed, saue onely
Naaman of Syria.

And as many as were in the synagoge, whā D
they herde that, were fylled with wrath, And
they rose vp, and thrust hym out of the cytie, and
ledde hym vp to the edge of the hyll, wherupon
theyr cytie was buylded, ỹ they myght cast hym
downe headlyng. But he went his waye thorow
the myddest of them, ✠ and * came to Caperna-
Mat.4.b um a cytie of Galile, and taught them vpon the
Marc.1.b Sabbathes. And they wondred at his doctryne,
Joh.2.b ‡ for his preachynge was with power.
‡Mat.7.c * And in the synagoge ther was a man pos-
Luce.2.g sessed with a foule deuel, and he cryed lowde, and
*mar.1.c sayd: Let me alone, what haue we to do with the
thou Jesus of Nazareth? Art thou come to de-
stroye vs? I knowe the who thou art, euen the
Holy one of God. And Jesus rebuked him ‡ sayd
holde thy tunge, and departe out of hym. And the
deuell threw hym in the myddest amonge them,
and departed from hym, and dyd hym no harme.
And ther came a feare ouer them all, and they
spake amonge them selues, and sayd: What ma-
ner of thynge is this? he commaundeth the foule
spretes with authorite ‡ power ‡ they departe
out. And ỹ fame of hym was noysed thorow out
all ỹ places of ỹ contry rounde aboute. ✠

✠ ✱ And he rose vp out of the synagoge, and came into Symons house. And Symons mother in lawe was taken with a great feuer, and they prayed hym for her. And he wente vnto her, & cōmaunded the feuer. And it lefte her, and immediatly she rose vp, and ministred vnto them. Math.8.b Mar.1.c

✱ And whā the Sonne was gone downe, all they ꝑ had sycke of dyuerse diseases, broughte thē vnto hym And he layde his hādes vpō euery one of thē, and made them whole ✱ The deuels also departed out of many, crienge & sayeng: Thou art Christ the sonne of God. And he rebuked thē, & suffred them not to speake: for they knewe ꝑ he was Christe. But whan it was daye, he wēt out in to a deserte place. And the people sought hym, and came vnto hym, & kepte hym, that he shulde not depart from them. But he sayd vnto them: I must preach the Gospell of ꝑ kyngdome of God to other cyties also: ✠ for therto am I sent. And he preached in the synagoges of Galile. Mat 8.b Mar.1.c Mar.3.b

The.v.Chapter. ✠

IT came to passe, ꝑ the people preassed vpon hym to heare the worde of God, and he stode by the lake of Genazereth, & sawe two shippes stonde by the lake syde, but the fyshers were gone out of thē, & had washed theyr nettes. Thē wente he into one of the shippes, which was Symons, & prayed hym, ꝑ he wolde thrust out a lytle frō the londe. And he sat hym downe, & taught ꝑ people out of the shippe. Mat.4.c. Mar.1.b

And whan he had lefte of talkynge, he sayde vnto Symon: Launch out into the depe, and let yyppe poure nettes to make a draught. And Symon answered and sayd vnto hym: Master, we haue laboured all the night, and taken nothynge,

But vpon thy worde I wyl lowse forth the net. And whā they had so done, they toke a great multitude of fyshes: and theyr nette brake. And they made sygnes to theyr felowes which were in the other shippe, that they shuld come, & helpe them. And they came and fylled bothe the shyppes full, so that they sanke.

When Symon Peter sawe ✠, he fell downe at Jesus knees, & sayd. LORDE go fro me, for I am a synfull man: For he was astonnyed & all that were with hym, at this draught of fyshes which they toke, & so were James and Jhon also the sonnes of zebede, which were Symons compaynyons. And Jesus sayd vnto Symon: Feare not, for from hence forth thou shalt take men.

Mat.4.c And they brought the shippes to londe, * & lefte all, and folowed hym. ✠

Mat.8.a Marc.1.d *And it foꝛtuned as he was in a cytie, beholde ther was a man full of lepꝛosye. When he sawe Jesus, he fel vpon his face, & besought hym, and sayde: LORDE, yf thou wylt, thou canst make me cleane. And he stretched out his honde, & touched hym, & sayd: I wyll, be thou cleane. And immediatly the lepꝛosy departed from hym. And he charged hym, that he shulde tell no man, but go thy way (sayd he) & shewe thy selfe vnto ✠ pꝛeste, & offre foꝛ thy clensyng, as * Moses cōmaūded, foꝛ a wytnesse vnto them. But the fame of hym wente out farther abꝛode, and ther came muche people together, to heare hym, and to be healed by hym from theyr sykenesses. And he departed into the wyldernesses, & gaue hym selfe to pꝛayer.

Leui.14.a

Mat.9.a Mar.2.a ✠ *And it foꝛtuned vpō a day that he taught, and ther sat the Phariſes and scrybes, which were come out of all the townes of Galile and

Iewry, and from Ierusalē, and the power of the LORDE wēte from hym, & healed euery man. And beholde, certayne men brought vpon a bed, a man that had the palsye, and they sought how they myght bringe hym in, and laye hym before hym. And whan they coulde not fynde by what waye they myght bringe hym in (for the people) they clymmed vp to the toppe of the house, and let hym downe thorow the tylinge with the bed, amonge them before Iesus. And whan he sawe their faith, he sayde vnto hym: Man, thy synnes are forgeuen the. And the scribes and pharyses beganne to thynke, and sayde: What is he thys, that speaketh blasphemy? * Who can forgeue synnes, but onely God. Esa.43.d and.44.d.

Neuertheles whan Iesus perceaued theyr thoughtes, he answered, and sayde vnto them: What thynke ye in your hartes? Whether is easier to saye: Thy synnes are forgeuen the? Or to saye: Aryse, & walke? * But that ye may knowe, that the sonne of man hath power to forgeue synnes vpon earth, he sayde vnto the sicke of the palsye: I saye vnto the: Aryse, take vp thy bed, and go home. And immediatly he rose vp before the, and toke vp the bed that he had lyen vpon, and wente home, and praysed God. And they were all astonnyed, and gaue God the prayse, and were fylled with feare, and sayde: We haue sene maruaylous thynges to daye. Mat.9.a. Marc.2.a Joh.5.a

D * And afterwarde he wente out, and sawe a publican named Leui, syttynge at the receate of custome, and he sayde vnto hym: Folowe me. And he left all, rose vp, & folowed hym. And Leui made him a greate feast in his house. And many publycans and other sat wt him at the table. And the scribes & Pharises murmured agaynst his mat.9.a Marc.2.b Luce.15.a

Luke. 7.e and. 15. a. 1. Tim. 1. c

disciples, and sayde: * Wherfore do ye eate and drynke with publicans and synners? And Jesus answered, and sayde vnto them: The whole nede not the physician, but they that are sicke. * I am not come to call the righteous, but synners to repentaunce.

Mat. 9. b Mar. 2. b

* But they sayde vnto hym: Wherfore fast the disciples of Jhon so oft, & praye so much, & the disciples of the Pharises likewyse, but thy disciples eate & drynke? And he sayde vnto thē: Can ye make ỹ weddynge chyldrē fast, so longe as the bridegrome is with them? But the tyme wyll come, that the bridegrome shal be taken frō thē, then shall they fast.

And he sayde vnto them a symilitude. No mā putteth a pece of new cloth in to an olde garmēt: for els he renteth the new, and the pece of ỹ new agreeth not with the olde. And no man putteth new wyne in to olde vessels, for els ỹ new wyne bursteth the vessels, and runneth out it selfe, and the vessels perishe. But new wyne must be put in to new vessels, and so are they both preserued. And ther is no man that drynketh the olde, and wolde straight waye haue the new, for he sayeth the olde is pleasaunter.

The. vi. Chapter.

Mat. 12. a Mar. 2. c

AND it fortuned vpō an (C) after principall Sabbath, ỹ he wēte thorow ỹ corne felde, & his disciples plucked ỹ eares of corne, & dyd eate, rubbed thē with their hādes. But certayn of the Pharises sayd vnto them: Wherfore do ye that which is not lawfull to do vpō ỹ Sabbath? And Jesus answered, & sayde vnto thē: Haue ye not

1. Re. 21. b

red what Dauid dyd, * whan he was hongrye,

and they that were wyth hym, how he wente in to the house of God, and toke the * shewbread, & dyd eate, & gaue also vnto thē ỹ were with hym, which was lawfull for no man to eate, but for ỹ prestes onely: And sayde vnto thē: The sonne of man is Lorde euen ouer the Sabbath. Exod.25.c

✠ * It came to passe vpon another Sabbath that he wente in to the synagoge, and taught, and ther was a mā, whose ryght hāde was wythred. But the scrybes and Pharyses marked hym, whether he wolde heale vpon the Sabbath, that they myght fynde an occasion agaynst hym. Neuertheles he perceaued theyr thoughtes, and sayd vnto the man wyth the wythred hande: Aryse, and steppe forth here. And he arose, and stepped forth. Then sayde Iesus vnto them: I will axe you a question: What is it lawfull to do vpon ỹ Sabbath: good, or euell: to saue lyfe, or to destroye it: And he beheld them all rounde aboute and sayd vnto the mā: Stretch out thyne hāde. And he dyd so. * Then was hys hande restored hym to right, euē as whole as the other. But they were fylled full of madnesse, and communed together, what they wolde do to hym. ✠ Mat.12.b Mar.3.a 3.Re.13.b

B * And it fortuned at the same tyme, that he wente out in to a mountayne to praye, and continued all nyght in prayer to God. ‡ And whan it was daye, he called hys disciples, and chose twolue of them, whom he called also apostles: Symō, whom he named Peter, and Andrew his brother James and Jhon, Philippe and Bartolomew, Mathew and Thomas, James the sonne of Alpheus, Symō called zelotes, Judas ỹ sōne of James, & Judas Iscarioth, which was ỹ traytoure ✠ And he wente downe whith thē, & stode vpō a playne in the felde, & the cōpany of his disciples Mat.14.c Mar.6.e ‡mat.10.a Mar.3.b and.6.a Luc.9.a Act.1.b

Mat.4.c * and a greate multitude of people, from all Jewry, and Jerusalem, and from Tyre and Sydon by the see coast, whych were come to heare him, & to be healed of theyr diseases: and they that were vexed wyth foule spretes, were healed. And all ỹ people, sought to touch hym, for ther wente vertue from hym, and healed them all.

Mat.5.a * And he lyft vp his eyes vpon hys disciples, and sayde: Blessed are ye poore, for yours is the kyngdome of God. Blessed are ye that honger here, for ye shalbe satisfyed. Blessed are ye that wepe here, for ye shall laugh. Blessed are ye whā men hate you, and put you out of theyr companyes, & reuyle you, and cast out youre name as an euill thynge, for the sonne of mans sake. Reioyce ye then, and be glad: for beholde, youre rewarde is greate in heauē. Euen thus dyd theyr fathers vnto the prophetes also.

Amos.6.a * But ☞ wo vnto you riche, for ye haue youre consolacyon already. Wo vnto you that are full, for ye shall honger. Wo vnto you that laugh here, for ye shall wepe and waple. Wo vnto you whan euery mā prayseth you: Euen so dyd theyr fathers vnto the false prophetes also.

But I saye vnto you that heare: Loue youre enemyes: do good vnto them that hate you: bielle them that curse you: praye for them that wrongfully trouble you. And who so smyteth the on the

Mat.5.c one cheke, offre him the other also. * And who so taketh awaye thy cloake, forbyd him not thy cote also. Who so euer axeth of the, gene hym: & who so taketh away ỹ thine is, axe it not agayne.

Tobie.4.c * And as ye wolde that men shuld do vnto you,
Eccli.31.b euen so do ye vnto them lykewyse.

Mat.7.a ‡ And yf ye loue thē ỹ loue you, what thāke D
‡ Mat.5.c haue ye therfore? For synners also loue theyr lo-

ners. And yf ye do good for youre good doers, what thanke haue ye therfore? For synners also do euen the same. And yf ye lende vnto them, of whom ye hope to receaue, what thanke haue ye therfore? For synners also lende vnto synners, ỹ they maye receaue as much agayne. But rather loue ye youre enemyes, do good, and lẽde, lokyng for nothynge therof agayne: so shal your rewarde be greate, and ye shalbe the chyldren of the Hyest, for he is kynde, euẽ to ỹ vnthankefull & to ỹ euel.

✠ * Be ye therfore mercyfull, as youre father also is mercyfull. ‡ Judge not, and ye shall not be Judged: condempne not, and ye shall not be condempned. Forgeue, and ye shall be forgeuen. * Geue and to you shalbe geuen. A good measure, preassed downe, shaken together, and runnynge ouer shal men geue in to youre bosome. * For with what measure ye meet, wyth ỹ same shall it be measured to you agayne.

Mat. 18. c
‡ Mat. 7 a
Pro. 11. c
math. 7. a
marc. 4. c

* And he sayde a symylitude vnto thẽ: Can ỹ blynde shewe the waye to the blynde? Do they not both then fall in to the dyche? * The disciple is not aboue his master. But who so euer is perfecte, the same shalbe as his master. ‡ But why seist thou a moate in thy brothers eye, and considerest not the beame, that is in thyne owne eye? Or how canst thou saye vnto thy brother: holde styll brother, I wyll plucke the moate out of thyne eye, and thou thy self seist not the beame in thyne owne eye? Thou ypocryte, fyrst cast ỹ beame out of thyne owne eye, and then shalt thou se clearly to pull the moote out of thy brothers eye. ✠

Mat. 15. b
Mat, 10. c
Joh. 13. b
‡ mat. 7. a

* For it is no good tre, that bryngeth forth euell frute: and no euell tre, that bryngeth forth good frute. Euery tre is knowen by his frute.

Mat. 7. b and. 12. d

For men gather not fygges of thornes, nor grapes of bushes A good man out of the good treasure of hys hart, bryngeth forth ỹ which is good: and an euell man out of the euell treasure of hys harte, bryngeth forth that whiche is euell. * For of the abundaūce of ỹ hart, the mouth speaketh.

Mat.12.d

Mal.1.a
Mat 7.b
a.d.25.a
‡ mar.7.c
Jacob.1.c.

*But why call ye me LORDE LORDE, and do not that I saye vnto you? ‡ Who so euer commeth vnto me, and heareth my wordes, and doeth them, I wyll shew you to whom he is lyke: He is lyke vnto a man whiche buylded a house, & dygged depe, and layed the fundacyon vpon a rocke When the waters came, the floudes bet vpon that house, and coulde not moue it: for it was grounded vpon the rocke. But he that heareth and doth not, is lyke vnto a man ỹ buylded hys house vpon the earth without fundacyon, & the streames bet vpon it, and it fell immediatly, & greate was the fall of that house.

¶ Glose vpon the. vi. Chapter.

☞ (In after pryncipall Sabbath) The holy dayes that immediatly folowed ỹ hye Sabbath were called after Sabbathes among the Jewes.

☞ (Wo vnto you ryche, for ye haue youre consolacyon) Christ calleth not men vnhappy bebecause they are ryche, but because they put theyr confort & delyte in theyr ryches, and not in God, in whom onely they ought to set all theyr hope & consolacyon.

The. vii. Chapter.

Mat.8.a
Joh 4.f

When he had ended hys talkynge vnto the people, he wēte into Capernaū: & a c..ptaynes seruaūt laye dead sycke, whō he loued. When he herde of Jesus, he sent ỹ elders of ỹ Jewes vnto

hym, & prayed hym, ꝙ he wold come and make his seruaũt whole. But whan they came to Jesus, they besought hym instãtly, & sayd: He is worthy that thou shuldest shewe thys for hym, for he loueth oure people, & hath buylded vs ꝙ synagoge. And Jesus went with them.

Now whan they were not farre from the house, the captayne sent frendes vnto hym, sayenge vnto hym: Oh LORDE trouble not thy self, I am not worthy, that thou shuldest enter vnder my rooke, And therfor I thought not my selfe worthy to come to the, but speake the worde, and my seruaũt shalbe whole. For I my selfe also am a man, subiecte to the hygher authorite, and haue souldyers vnder me. And I saye vnto one: Go, & he goeth. And to another: come, & he cõmeth. And to my seruaũt: do thys, and he doeth it. Whan Jesus herde ꝙ, he maruayled at hym, and turned hym aboute, and sayde vnto the people that folowed hym: I saye vnto you, So great faith haue I not founde, no not in Israell. And whan they that were sent, came home agayne, they foũde the seruaũt that was sycke, whole.

B ✠ And it fortuned afterwarde, that he wẽte in to a cytie called Naim, And many of hys disciples wente with hym, and muche people. Whan he came nye to the gate of the cytie, beholde, ther was caryed out one dead, whiche was the onely sonne of his mother, and she was a widowe, and muche people of the cytie wente with her. And whan the LORDE sawe her, he had compassiõ on her, and sayde vnto her: Wepe not. And he came nye, and touched the Coffyn, And they that bare hym, stode styll. And he sayde: Yonge man I saye vnto ꝙ: Aryse. And * ꝙ dead sat vp, & began to speake. And he deliuered hym vnto hys mother

3. Re. 17. e
4. Re. 4. d
Act. 9. f
and. 20. b

And ther came a feare on them all, and they prayſed God, and ſayde: * A great Prophet is ryſen
Joh.4.c and.6.b vp among vs, & God hath viſyted his people. ✠
✠And this fame of him was noyſed in all Jewry, & in all the regions that laye rounde aboute.

And the diſciples of Jhon ſhewed hym of all
Mat.11.a theſe thynges. * And Jhon called vnto hym two of hys diſciples, and ſent them vnto Jeſus ſayeng: Art thou he that ſhall come, or ſhall we loke for another? Whan the men came to hym, they ſayde: Jhon the baptyſte hath ſent vs vnto the, ſayenge: Art thou he that ſhall come, or ſhall we loke for another?

L In the ſame houre healed he many from ſpeckeneſſes and plages, and from euell ſpretes, and vnto many that were blynde, he gaue ſight. And Jeſus anſwered, and ſayde vnto them: Go youre waye, ſhewe Jhon, what ye haue ſene and herde.
Eſa.35.a * The blynde ſe, the halt go, the lepers are cleneſa.61.a ſed, the deafe heare, the dead aryſe, ‡ the Goſpel is preached vnto the poore, and bleſſed is he, that is not offended at me.

Mat.11.a * Whā the meſſaūgers of Jhon were departed, Jeſus beganne to ſpeake vnto the people cōcernynge Jhon: What are ye gone out for to ſe in ẏ wyldernelſe? Wolde ye ſe a rede, ẏ is shakē wt the winde? Or what are ye gone out for to ſe? Wolde ye ſe a mā clothed in ſoft raimēt? Behold they ẏ are gorgiouſly arayed, and lyue delycatly, are in kynges courtes. Or what are ye gone out for to ſe? Wolde ye ſe a Prophet? Yee I ſaye vnto you: one ẏ is more thē a Prophet. This is he,
Mala.3a of whō it is wrytte: * Beholde, I ſende my meſWarc.1.a ſaunger before thy face, which ſhall prepare thy waye before ẏ. For I ſaye vnto you: Amōg thē ẏ are borne of wemen, ther is no greater prophet

thē Jhon the baptist. Notwythstondynge he that is lesse in ỳ kyngdome of God, is greater thē he.

And al ỳ people that herd hym, & the publicās iustifyed God, & were baptised, with the baptym of Jhon. But ỳ Pharises & scrybes despysed the counsell of God agaynste thēselues, and were not
d baptysed of hym. * But ỳ LORD sayde: Wherevnto shall I lyken ỳ men of thys generatiō? And whom are they lyke? They are lyke vnto chyldrē which syt in the market, and crye one to another, and saye: We haue pyped vnto you, and ye haue not daunsed: we haue mourned vnto you, and ye haue not wepte. For Jhon the baptyst came, and
e dyd eate * no bread, & dranke no wyne, & ye saye: he hath the deuell. The sonne of man is come, eateth & dryaketh, & ye saye: Thys man is a gluttō and a wynebebber, a frende of publicans & synners. And wysdome is iustifyed of hyr chylderen.

Mat. 11.c

Wath. 3.a

✝ * And one of the Pharises desyred hym ỳ he wolde eate wyth hym. And he wente in to the house, and sat hym downe at the table. ‡ And behold, ther was in the cytye a woman, which was a synner. Whan she knewe that Jesus sat at the table in the Pharises house, she boughte a boxe wyth oyntemente, and stode behynde at hys fete, and wepte, and beganne to water hys fete wyth teares, and to dryye them wyth the heeres of hyr heade, and kyssed hys fete, and anoynted them wyth oyntemente.

Mat. 26.a
Mar. 14.a
‡ Joh. 12.a

Luce. 15.d

e * But whan the Pharise whiche had called hym, sawe that, he spake wythin hymselfe, and sayde: Yf thys man were a Prophet, he wolde knowe who, and what maner of woman thys is that toucheth hym: for she is a synner. And Jesus answered, & sayd vnto hym: Symō, I haue some what to saye vnto the. He sayde: Master saye on.

A certayne lender had two detters, the one oughe fyue hundzeth pens, ỹ other fiftye: but whā they had nothing to pape, he forgaue them both. Tell me, whiche of them wyll lou hym moost? Symō answered, and sayde: He (I suppose) to whom he forgaue moost. Thē sayde he vnto hym: Thou haste iudged ryght.

And he turned hym to the woman and sayde vnto Symō: Seyst thou this womā? I am come in to thine house, thou haste geuen me no water vnto my fete, but she hath watred my fete with teares, & dryed thē with the heeres of hir heade: Thou hast geuen me no kysse, but she (sence the tyme she cam in) hath not ceassed to kysse my fete Thou hast not anointed my head with oyle, but she hath anoynted my head with oyntmēt Therfore I saye vnto ỹ ☞ Many synnes are forgeuē her, for she hath loued muche. But vnto whom lesse is forgeuen, the same loueth the lesse.

And he sayde vnto her: Thy synnes are forgeuen the. Then they that sat at the table with hym, beganne to saye within them selues: What is he this, that forgeueth synnes also? But he sayde vnto the woman: Thy faith hath saued ỹ Go thy waye in peace. ✠

¶ Glose vpon the. vii. Chapter.

☞ (Many synnes are forgeuen her, for she hath loued muche) Not that hir loue caused hir synnes to be forgeuen, but because much was forgeuen her, therfore was hir loue the more.

The. viii. Chapter.

Luce. 23. c

And it fortuned afterward, ỹ he wēte thorow ỹ cities & townes & preached, & shewed ỹ Gospel of ỹ kyngdome of God, & ỹ twolue with hym, ✱ And certayne wemē also, whō he had healed

from euel spretes and infirmityes: Namely Mary * whiche is called Magdalene, out of whome went seuen deuels, & Joanna the wyfe of Chusa Herodes stewarde, and Sulanna, and many other, that mynystred vnto them of theyr substaunce. Luce.24.a

✠ * Now whan much people was gathered together, and hasted vnto hym out of the cyties, he spake by a similitude: Ther went out a sower to sowe his sede, & whyle he was sowynge, some fell by the way side, and was troden vnder foote, & the foules of the ayre dyd eate it vp. And some fell on stone, & whā it was sprōge vp, it wythred awaye because it hadde no moystnesse. And some fell amonge thornes, and the thornes sprange vp with it, and choked it. And some fell vpon a good grounde, and sprange vp, and bare frute an hundreth folde. Whan he sayd this, he cryed: Who so hath eares to heare, let hym heare. Mat 13.a Mar.4.a

* And his disciples axed hym, & sayd: What similitude is this? And he sayd: Vnto you it is geuen, to knowe the mysteries of the kyngdome of God, but vnto the other, in parables, * ỹ though they se it, they shulde not se it, and thoughe they heare it, they shulde not vnderstande it. Mat. 13.a Mar.4.a Esa.6.b

This is the parable: The sede is the worde of God: As for those that are by the waye syde, they are they that heare it, afterwarde commeth the deuell, & taketh awaye the worde out of theyr hartes, that they shulde not beleue, and be saued. But they on ỹ stone are suche as whā they heare it, receaue the worde with ioye, and these haue no roote: they beleue for a whyle, and in the tyme of temptacyon they fall awaye. As for it that fell amonge the thornes, are suche as heare it, and go forth amōge the cares, ryches & voluptuousnesse.

of this lyfe, and are choked, and bryngе forth no frute. But that on the good groūde, are they that heare the woꝛde, and kepe it in a pure good hart, and bryngе forth frute in pacyence. ✠

Wath. 5.b
Mar. 4.b
Luce. 11.c
‡mat. 10.d
Mar. 4. b

✱ No man lyghteth a candell, and couereth it with a vessell, oꝛ putteth it vnder a table, but setteth it vpon a cādelsticke, that such as go in, may se lyght. ‡ Foꝛ ther is nothyngе hyd, that shall not be openly shewed: and ther is nothyngе secret that shall not be knowen, and come to lyght.

Mat. 13.b.
and. 25.c
Mar 4 c
Luce. 19. c

Take hede therfoꝛe how ye heare. ✱ Foꝛ who so hath, vnto hym shalbe geuē: but who so hath not, from hym shalbe taken away, euen the same that he thynketh to haue.

Ther wente vnto hym his mother and his brethren, and coulde not come at him foꝛ ẏ people And it was tolde him. ✱ Thy mother and thy brethren stonde without, and wolde se the. But he answered, and sayd vnto them: My mother and my brethren are these, whiche heare the woꝛde of God, and do it.

Mat. 12.c
Mar, 3.c

✠ ✱ And it foꝛtuned vpon a certayne daye, that he wente in to a shippe, and his disciples & hym, and he sayde vnto them: Let vs passe ouer to the other syde of the lake.

Wath. 8.c
Mar, 4.

And they thrust of from the lande. And as they sayled, he slepte. And ther came a stoꝛme of wynde vpon the lake, and the wawes fell vpō them, and they stode in great ieoperdy. Then wente they vnto hym, and waked hym vp, and sayde: Maister, maister, we perysshe. Then he aroꝛse and rebuked ẏ wynde, & the tempest of water, and they ceassed, & it waxed calme. But he sayd vnto them: Where is your fayth? Neuertheless they were afrayed, & wondred, and sayd one to another: What is he this? Foꝛ he commaundeth the wyndes and the

water, and they are obedient vnto hym. ✠ And they sayled forthym in to the contry of the Gadarenites, which is ouer agaynst Galile. math.8.b mar.5.a

D And whan he went out to lande, ther met him one of the cytie a man, whiche had a deuell longe tyme, & dyd weare no clothes, & tarryed i no house but in the graues. Neuertheless whā he sawe Iesus, he cryed, & fell downe before hym, and cryed loude and sayd: What haue I to do ẅ the Iesus, ỳ sōne of ỳ hyest ☞od? I beseke the, that ỳ wylte not torment me. For he cōmaūded ỳ foule spyrete, ỳ he shuld departe out of ỳ mā, for he had plaged hym a longe season. And he was bounde ẅ cheynes, & kept ẅ fetters, & he brake ỳ bōdes in sōder and was caryed of the deuel in to ỳ wyldernesse.

And Iesus axed hym and sayd: What is thy name? He sayd: Legion For ther were many deuels entred in to hym. And they besought hym ỳ he wold not cōmaunde them to go in to the depe. math.8.d
✠ But ther was there a great heerde of swyne fedynge vpon the mountayne, and they besoughte hym, that he wolde geue them leue, to entre in to the same. And he gaue them leue. Then departed the deuels out of the man, & entred in to ỳ swyne And the heerd russhed headlynges wyth a stozme in to the lake, & were drowned. But whan the heerdmen sawe what had chaunced, they fled, and tolde it in the cytie and in the vyllages. mar.5.b

E Then wente they out, for to se what was done, and came to Iesus, and foūde the man (out of whome the deuels were departed) syttynge at Iesus fete, clothed, and in his ryght mynde, and they were afrayed. And they that had sene it, told them how the possessed was healed. And the whole multytude of the contry of the Gadarenites besought hym, ỳ he wolde departe frō them:

Mar.5.c for ther was a great feare come vpon the. * And he gat hym in to a shippe, and turned agayne. And the man out of whom the deuels were departed, besought hym, that he myght be with hym. But Jesus sent hym awaye, and sayd: Go home agayne, and shewe how great thynges God hath done for the. And he wente his waye, & preached thorow out all the cytie, how great thynges Jesus had done for hym.

Mat.9.c * And it fortuned whan Jesus came agayne
Mat.5.c the people receaued hym, for they wayted for hym. And beholde, ther came a man named Jairus, (& he was a ruler of the synagoge) and fell at Jesus fete, and besought hym, that he wolde come in to his house. For he had but one doughter (vpon a twelfe yeare of age) and she laye at the point of death. And as he wente the people thronged hym:
Mat.9.c * And a woman hauynge the bloudy issue twelfe
Mar.5.c yeares, (which had spente all hyr substaunce vpō physicyans, and coulde be healed of none) came behynde, and touched the hemme of his garmente, & immediatly hyr yssue of bloude was straunched.

And Jesus sayd: Who hath touched me? But whan they all denyed, Peter sayd, and they that were with hym: Master, the people thronge the and thrust the, and thou sayest: Who hath touched me? Jesus sayde: Some body hath touched me, for I fele that ther is a vertue gone out fro me. But whan the woman saw that she was not hyd, she came tremblynge, and fell downe before hym, and tolde hym before al the people, for what cause she had touched hym, and how she was healed immediatly. And he sayd vnto her: Doughter, be of good cōforte, thy fayth hath made the whole, go thy waye in peace.

Mat.9.c * Whyle he yet spake, there came one from the

ruler of the synagoges house, and sayd vnto him: Mat.ix.
Thy doughter is dead, disease not the master.
Whan Iesus herde that, he answered hym, and
sayd: Feare not, beleue onely, and she shalbe made
whole. But whan he came in to the house, he suf-
fred no man to go in, saue Peter, and Iames and
Ihon, and the father and mother of the mayden.
They wepte al, & sorowed for her. But he sayd:
Wepe not, for she is not dead, but ✱ slepeth. And Ioh.xi.
they laughed hym to scorne, knowynge well that
she was dead. But he thrust them al out, and toke
her by the hande, and cryed and sayd: Mayden a-
ryse. And hyr spyrete came agayne, and she arose
straycht waye. And he commaunded to gewe her
meate. And hyr elders were astonnyed. But he
charged them, that they shulde tell no man, what
was done.

¶ Glose vpon the.viii. Chapter.

¶ (Shew how great thynges God hath done
for the.) Where as our Sauioure forbyddeth the
leper, Math. viii. and the two blynde men, Mat.
ix. to tell ony man that he had helped them, and
now byddeth this man shewe what he had done
for him, it is not for vs to be curious in searchyng
the cause therof, why or wherfore he so doth, for
so is hys wyll: lyke as it is hys pleasure also to
shewe the mysteryes of his worde vnto babes, &
to hyde them from the wyse men of the worlde.
Math. xi.

mat.10.a Nd he called the twelfe together, and
marc.3.b gaue them power and auctorite ouer
and.6.a all deuels, and that they myghte heale
Luce.6.b diseases. And he sent the out to preach
*mar. 6.a the kyngdome of God, and to heale
Luce.10.a sycke, & sayd vnto them: *Ye shall take nothyng
with you by the waye, nother staffe, nor scrippe,
nor breed, nor money, nor haue two coates. And
in to what house ye entre, there abyde, tyl
mat.10.b ye go thence. *And who so euer receaue you not,
mar.6.b departe out of the same cytie, and shake the dust
Actu.13.e. fro your fete, for a wytnesse ouer them. And they
departed, & went thorow the townes, preachyng
the Gospell, and healyng euery where. ✝

mat.14.a *Herode the Tetrarcha herde of all y was
mar.6.b done by hym. And he tooke care, for so muche as it
was sayd of some: Iohn is risen agayne from
the dead: of some, Elias hath appeared: of some
One of the olde prophetes is risen agayne. And
Herode sayd: Iohn haue I beheaded, who is this
then, of whom I heare such thynges? And he desy
red to se hym.

mat.14.b ✝ And the Apostles came agayne, and tolde B
mar.6.a hym how great thynges they had done. And he
Iohn.6.a. toke them to hym, and went aside in to a solyta
ry place by the ryuer called Bethsayda. When
the people knewe of it, they folowed hym. And he
receaued them, and spake vnto them of the kyng-
dome of God: and he cured such as had nede ther of
But the daye beganne to go downe. Then came
the twelfe to hym, and sayd vnto hym: let the peo
ple departe from the, that they maye go in to the
townes rounde aboute, and in to the villages,
where they maye fynde lodgyng and meate, for
we are here in the wyldernesse. But he sayde
vnto them: Geue ye them to eate. They sayde:

We haue no more but fyue loaues & two fishes. Excepte we shulde go and bye meate for so much people (for ther were vpon a fyue thousande mē) But he sayd vnto his disciples: Cause them to syt downe by fyftyes in a company. And they dyd so, and made them all to syt downe. Then toke he the fyue loaues and two fyshes, and loked vp towarde heauen, and sayde grace ouer them, and gaue them to the disciples, to set them before the people. And they dyd eate, and were all satisfyed. And ther were taken vp of that remayned to the, twelfe basshettes full of broken meat.

¶ * And it fortuned whan he was alone at his prayer, and his disciples with hym, he axed them, and sayde: Whom saye the people that I am? They answered, and sayd: They saye, Thou art Jhon ỹ baptist: Some, thou art Elias: Some, that one of the olde Prophetes is rysen agayne. But he sayd vnto them: Whom saye ye that I am? Then answered Symon Peter and sayd: * Thou art that Christ of God. And he straytly charged them, and commaunded them that they shulde tel this vnto no man, and sayde: * For the sonne of man, must suffre many thynges, and be cast out of the Elders and of the hye prestes, and scribes, and be put to death, and ryse agayne the thyrde daye.

¶ Then sayd he vnto them all: Yf ony man wyll folowe me, let hym denye hymselfe, and take vp his crosse daylye, and folowe me. * For who so euer wyll saue his lyfe, shall lose it. But who so loseth his lyfe for my sake, shall saue it. For what auauntage hath a man, though he wanne the whole worlde, & loseth hymselfe, or runneth in damage of hymselfe? * Who so is ashamed of me and of my sayenges, of hym shall the sonne of man also be

mat.16.a marc.8.b

Joh.6.g

mat.16.c and.20.b mar 8.d 9.d,10.d Luce.18.d

mar.8.c

Luce.17.d

mat.10.d

mar.8.e

Luce.12.a

ashamed whan he commeth in his glorye, and in
Mat.16.d the glory of his father, and of ỹ holy angels. * I
Mar.8.e saye vnto you of a trueth, ther be some of them ỹ
stonde here, which shall not taist of death, tyl they
se the kyngdome of God.

Mat.17.a * And it fortuned, that about an eyght dayes D
Marc.9.a after these wordes, he toke vnto hym Peter, Jhō
and James, and wente vp in to a mounte for to
2.Pet.1.d praye. * And as he prayed, the shape of his coun-
tenaunce was chaunged of another fashion, and
his garment was whyte, and shyned: and behold,
two men talked with hym, whiche were Moses
and Elias, that appeared gloriously, and spake
of his departynge, which he shulde fulfyll at Je-
rusalem. As for Peter and them that were with
hym, they were full of slepe. But whan they a-
woke, they sawe his glory, and the two men stō-
dynge with hym.

Mat.17.a * And it chaunced, whan they departed from
Marc.9.a hym, Peter sayde vnto Jesus: Master, here is
good beyng for vs. Let vs make thre tabernacles:
one for the, one for Moses, and one for Elias, & he
wyst not what he sayd. But whyle he thus spake
ther came a cloude, and ouershadowed them.
And they were afrayed, whan the cloude couered
them. And out of the cloude ther came a voyce,
Deut.18.e which sayd: This is my deare sonne, * heare
hym. And whyle this voyce came to passe, they
founde Jesus alone. And they kepte it close, and
tolde no man in those dayes any of the thynges
which they had sene.

Mat.17.b * And it chaūced on the nexte daye after whā
Marc.9.b they came downe from the mount, muche people
met hym: and behold, a man amonge the people
cryed out, & said: Master, I beseke the, loke vpon
my sonne, for he is myne onely sonne: Beholde,

the spyrete taketh hym, and sodenly he cryeth, and he teareth hym, that he foometh, and with payne departeth he from hym, whan he hath rente hym. And I besought thy disciples to cast hym out, & they coulde not. Then answered Jesus and said: Oh thou vnfaythfull & croked generacyon, how longe shall I be with you, & suffre you? Bringe hether thy sonne. And whan he came to hym, the deuell rente hym and tare hym. But Jesus rebuked the foule spyrete, and healed the chylde, and deliuered hym vnto his father agayne. * And they were all amased at the myghty power of God. Marc.1.c Luce.4.b

And whyle they wondred euery one at all thynges which he dyd, he sayd vnto his disciples: Cõpreheude these sayenges in your eares. * For the sonne of man muste be delyuered in to the handes of men. But they wyst not what that word meaned, and it was hyd from them, that they vnderstode it not. And they were afrayed to axe hym of that worde. ‡ Ther came a thought also amonge them, which of them shulde be the greatest. But whan Jesus sawe the thoughtes of theyr harte, he toke a chylde, and set hym harde by hym, and sayd vnto them: * Who so euer receaueth this chyld in my name, receaueth me: and who so euer receaueth me, receaueth hym that sent me. ‡ But who so is leest amonge you all, the same shall be great. Mat.16.c and.20.b marc 8.b and.9.d. Luce. 2. g and.18.d ‡mat.18.a marc.9.d Luce.22.b. *mat.10.g marc.9.d Luce.10.b Joh.13.c ‡mat.20.b

Then answered Jhon, and sayd: Master, we sawe one dryue out deuels in thy name, and we forbad hym, for he folowed the not with vs. And Jesus sayd vnto hym: Forbyd hym not: for he that is not agaynst vs, is for vs. mar.9.d. and.10.c Luce.22.b

And it fortuned whan the tyme was fulfylled that he shulde be receaued vp from hence, he turned his face to go straight to Jerusalem, and

before hym he sente messaungers, whiche wente
their waye, and came in to a towne of the Sama-
ritans, to prepare lodgynge for hym. And they
wolde not receaue hym, because he had turned his
face to go to Jerusalem. But whan hys disciples
James and Jhon sawe that, they sayde: LORD,
wylt thou, that we commaũde, that fyre fal down
4. Reg. 1. c from heauen, and consume them, * as Elias dyde?
Neuertheles Jesus turned hym aboute, and re-
buked them, and sayde: Knowe ye not, what ma-
ner of spirete ye are of? The sonne of man is not
come to destroye mens soules, but to saue them.
And they wente in to another towne.

Wath. 8. c ✝ * And it foretuned as they went by ỳ way,
one sayde vnto hym: I wyll folowe the, whether
soeuer thou goest. And Jesus sayde vnto hym:
The foxes haue holes, and the byrdes vnder the
heauen haue nestes: but the sonne of mã hath not
wheron to laye hys heade.

Wath. 8. c * And he sayde vnto another: Folowe me. He
sayde: Syr, geue me leue fyrst to go, & burye my fa-
Leuit. 21. b ther. But Jesus sayde vnto hym: * Let the dead
burye their dead. But go thou thy waye, and
preach the kyngdome of God.

And another sayde: Syr, I wyll folowe the,
1. Re. 19. d * but geue me leue fyrst, to go bid them fare wel,
which are at home in my house. Jesus sayde vn-
2. Pet. 2. d to hym: * Who so putteth hys hande to ỳ plow,
and loketh backe, is not mete for the kyngdome
of God.

The x. Chapter. ✝

AFterwarde the LORD appoyn-
ted oute other seuentye, and sent them
two and two before hym in to euery
cytye and place, whyther he hymselfe
wolde come, and sayde vnto them:

The haruest is greate, but ỹ labourers are few. Wayte therfore the Lorde of the haruest, to send forth labourers in to hys haruest. Go youre waye: beholde, I sende you forth as the lambes amonge the wolues. † Beare nother wallet, nor scrippe, nor shues, and ☞ *salute no man by the waye. In to whatsoeuer house ye entre, fyrste saye: Peace be in thys house. And yf the chyld of peace be there, youre peace shall reste vpon hym. Yf no, then shall youre peace turne to you agayn. But tarye ye styll in the same house, eatynge and drynkynge such as they haue. For the labourer is worthy of hys rewarde. ☞

Mat.9.d
Mat.10.b
†mat.10.a
Marc.6.a
Luce.9.a.
*4.re.4.d

Go not from house to house, and in to what soeuer cytye ye entre, and they receaue you, eate such thynges as are set before you. And heale the sycke that are there, and say vnto them: The kyngdome of God is come nye vnto you. * But in to whatsoeuer cytye ye come, and they receaue you not, go your waye out in to the stretes of ỹ same, and saye: Euen the very dust which cleueth vpon vs of your cytye, wype we of vpon you. But of thys ye shall be sure, that the kyngdom of God is come nye vnto you. I saye vnto you: It shal be easyer for Sodome in that daye, then for that cytye.

Mat.10.b
Mar.6.b
Luce.9.a
Actu.13.c
and.18.a

* Wo vnto the Chorazin, wo vnto the Bethsayda: for yf the myracles whiche haue bene done amonge you, hadde bene done at Tyre and Sydon, theye hadde done penaunce longe ago, syttynge in sackclothe and in ashes. Neuertheles it shall be easyer for Tyre and Sydon at the iudgemente, then for you. And thou Capernaum which arte exalted vnto the heauen, shalte be thrust downe vnto hell. * He that heareth you, heareth me: and he that despyseth you,

Mat.11.d
Mat.10.c
Joh.13.f

Math.9.d despyseth me: but who so despiseth me, despyseth hym that sent me.

The seuentye came agayne with ioye, & sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayd vnto them: * I sawe Sathan
Esa.14.b. Apoc.12.c Marc.16.c Actu.28.a. than fall downe from heauen as a lightenynge. Beholde, † I haue geuen you power to treade vpon serpētes and scorpions, and ouer al power of the enemye, and nothing shall hurte you. Nuertheles, reioyce not ye in this, that the spretes
Phi.4.a Apoc.17.b are subdued vnto you: but reioyce, * that your names are wrytten in heauen.

Matt.11.c † At the same houre reioyced Iesus in spryte, & sayd: I prayse † (O father LORDE of heauē & earth) that thou hast hyd these thynges frō the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the.
Mat.28.c Joha.13.a Matt.11.c Joh.7.c 2.b.& 10.b * All thinges are geuen ouer vnto me of my father: † and no man knoweth who the sonne is but onely † father: nother who the father is, saue onely the sonne, and he to whome the sonne wyll open it.

Matt.13.c * And he turned hym vnto his disciples, and sayd in especial: † Blessed are the eyes, which se that ye se. For I saye vnto you: Many Prophetes & kynges, wolde haue sene the thynges that ye se, and haue not sene them: & to haue herde the thynges that ye heare, and haue not herde them.

Mat.22.d Marc.12.c * And beholde, ther stode vp a scrybe, & tempted hym, and sayd: Master, what muste I do, to inheret euerlastinge lyfe? He sayd vnto hym: What is wrytten in the law? How readest thou?
Deu.6.b Leuit.19.c Rom.13.b He answered and sayde: * Thou shalt loue thy LORDE God with all thy hart, with all thy soule, with al thy strength, & with al thy mynde, * & thy neghbour as thyself. He sayd vnto hym:

Thou haſt anſwereſt ryght: ✠ Thys do, & thou ſhalt lyue. ✠ But he wold haue iuſtifyed himſelfe, & ſayde vnto Jeſus: Who is then my neghboure?

Then anſwered Jeſus, & ſayde: ✠ A certayne man went down from Jeruſalem vnto Jericho, and fell amonge murtherers, which ſtrypped hym out of hys clothes, and wounded hym, and wente theyre waye, and left hym halfe dead. And by chaūce ther came downe a preſt the ſame waye: & whē he ſawe hym, he paſſed by. And lykewyſe a Leuyte, whan he came nye vnto the ſame place, & ſawe hym, he paſſed by. But a Samaritan was goyng hys iourneye, and came that waye, and whan he ſawe hym, he had compaſſyon vpon hym, wente vnto hym, bounde vp hys woundes, and poured oyle and wyne therin, and lyfte hym vppe vppon hys beaſt, and broughte hym in to the ynne, and made prouiſyon for hym. Upō the nexte day whē he departed, he toke oute two pens, and gaue thē to the oſte, and ſayde vnto hym: Take cure of hym, and whatſoeuer thou ſpendeſt more, I wyll paye it the, whan I come agayne. Whiche of theſe thre nowe (thynkeſte thou) was neghboure vnto hym, that fell amonge the murtherers? He ſayde: He that ſhewed mercy vpon hym. Then ſayde Jeſus vnto him: Go thy waye then, and do thou lykewyſe. ✠

✠ It fortuned as they wente, that he entred in to a towne, where ther was a woman named Martha, which receaued hym in to hyr houſe. And ſhe had a ſyſter, called Marye, whiche* ſat her downe at Jeſus fete, and herkened vnto hys worde. But Martha made herſelfe muche to do, for to ſerue hym. And ſhe ſtepte vnto hym, and ſayde: LORD, careſt thou not, that my ſyſter letteth me ſerue alone? Byd her therfore, that ſhe

Deut. 33.a

helpe me. But Jesus answered, and sayde vnto her: Martha Martha, thou takeste thought, and combrestе thyselfe about many thynges:
Psal. 26.a *ther is but one thynge nedeful. Mary hath chosen a good parte, which shall not be taken awaye from her. ✠

¶ Glose vpon the. x. Chapter.

☞ (Salute no man by the waye) Christe wyll that the Apostles shall be so earnest and feruente in preachynge hys worde, that they shall not stop nor hynder the mynystracyon therof by ony salutacyon in the way (as thou readest in the. ix. chapter of thys Gospell, and as the Prophet Eliseus commaunded hys seruaunte 4 Reg. 4) But whā they haue perfourmed theyr message, he wyll not the contrary, but that they maye salute one another, accordynge to the order of louers: els wold not the Apostles haue vsed so manye salutacyons in theyr epistles.

The. xi. Chapter. ✠

AND it fortuned that he was in a place and prayed. And whan he had ceassed, one of hys disciples sayde vnto hym: LORDE, teache vs to pray, as Jhō also taught hys disciples. He sayd vn
Math. 6.a to thē: *Whan ye pray, say: O our father which art in heauen, halowed be thy name. Thy kyngdō come: Thy wyl be fulfylled vpon earth, as it is in heauen. Geue vs thys daye our daylye bread. And forgeue vs oure sinnes, for we also forgeue al thē that are detters vnto vs. And lede vs not in to temptacyon, but delyuer vs from euell. ✠

And he sayde vnto thē: ✠ Which of you is it yt hath a frend, & shulde go to hym at mydnyght, and saye vnto hym: frende, lende me thre loaues,

for a frende of myne is come to me out of ỳ way, and I haue nothynge to set before hym: and he wythyn shulde answere and saye: Disquyete me not, the dore is shut already, and my chyldren are wyth me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue hym, because he is his frende, yet because of hys vnshamefaste beggynge he wolde aryse, and geue hym as many as he neded.

B *And I saye vnto you also: Axe, and it shall be geuen you: Seke and ye shall fynde: knocke, & it shall be opened vnto you. For who so euer axeth, receaueth: and he that seketh, fyndeth: and to hym that knocketh, shall it be opened. Yf the sonne axe bread of ony of you that is a father, will he geue hym a stone therfore? Or yf he axe a fysh, wyll he for the fyshe offre him a serpent? Or yf he axe an egge, wyll he proffer hym a scorpion? Yf ye then which are euell, can geue your chyldren good gyftes, how much more shall the father of heauen geue the holy spyrete vnto them that axe hym? Pro.8.b Mat.7.a Joh. 14.b 15.a.c.16.c

✠ *And he droue out a deuel that was dom: and it came to passe whan the deuell was departed ouke, the domme spake, and the people wondred. *But some of them sayde: He dryueth oute the deuels, thorowe Belzebub the cheke of the deuels. The other tempted hym, and desyred a toke of hym from heauen. But he knew theyr thoughtes, and sayde vnto them: Euerye kyngdome diuyded wythin it selfe, shal be desolate, & one house shall fall vpon another. Yf Sathan then be at variaunce wythyn hymselfe, howe shall hys kyngdome endure? Because ye saye, that I dryue oute deuels thorowe Belzebub. Math 9.d and.12.c Marc.3.b

And yf I dryue out deuels thorow Belzebub, by whome then do youre chyldren dryue the out?

Therfore shall they be youre iudges. But yf I
caste oute the deuels by the fynger of God, then
is the kyngdome of God come vnto you.

Mar 12.c * When a stronge harnessed man kepeth his
‡Coll.2.b. house, that he possesseth is in peace: ‡ but when
a stronger then he commeth vpon hym, and ouer-
commeth hym, he taketh from hym all hys wea-
pens, wherin he trusted, and deuydeth the spoyle.
He that is not wyth me, is agaynste me: and he
Mat. 12.c gathereth not wyth me, scattereth abrode.

* When the vncleane spyrite is gone oute of
a man, he walketh thorowe dry places, seking
reste, and fyndeth none. Then sayeth he: I wyll
turne agayn in to my house: from whence I went
oute. And whan he commeth, he fyndeth it swept,
and garnyshed. Then goeth he, and taketh vnto
hym seuen other spyrites, worse then hymself. And
whan they are entred in, they dwel there. And the
ende of that man is worse then the begynnyng.

† And it fortuned whan he spake such, a cer
tayne woman amonge the people lyft vp hyr voy
ce, and sayd vnto hym: Blessed is the wombe that
bare the, and the pappes that thou hast sucked.
But he sayde: Yer blessed are they that heare the
worde of God, and kepe it.

When the people were gathered thycke
Mark. 8.b together, he begaune to saye: * Thys is an euell
generacyon, they desyre a token and ther shall no
token be geuen them, but the token of the Pro-
Jone. 2.a phet Jonas. * For lyke as Jonas was a to-
and 3 b. ken vnto the Niniuites, so shall the sonne of
‡3 Re 10.a man be vnto thys generacyon. ‡ The quene of
2. Para. 9. the southe shall aryse at the iudgemente wyth the
men of this generacyon, and shal condempne the:
Mat. 12.b * for she came from the ende of the worlde, to
heare the wysdome of Salomon. And beholde,

here is one more then Salomon. The men of Nineue shall aryse at the iudgement with this generacyon, and shal condemne them: for they dyd penaunce after the preachynge of Jonas: & beholde here is one more then Jonas.

* No man lyghteth a candell, & putteth it in a preuy place, nother vnder a bushell, but vpon a candelstycke, that they whiche come in, maye se the lyght. ‡ The eye is the lyght of the body. Yf thyne eye then be syngle, all thy body shalbe ful of lyght: but yf thyne eye be wycked, then shal all thy body be full of darkenesse. Take hede therfore, that the lyght which is in the, be not darkenesse. Yf thy body now be light, so that it haue no part of darkenesse, then shall it be full of lyghte, & shall lyght the euen as a cleare lyghtenynge.

Math. 5.b
Mar. 4.b
Luce. 8.b
‡ Mat. 6.c

But whyle he yet spake, a certayne Pharise prayed hym, that he wolde dyne with hym. And he wente in, and sat hym downe at the table. Whan the Pharise saw that, he maruayled, that he washed not fyrst before dyner. But ✠ LORD sayd vnto hym: * Now do ye Pharises make cleane the outsyde of the cuppe and platter, but your inwarde partes are full of robbery and wickednesse. Ye fooles, is a thynge made cleane with in, because the outsyde is clensed? Neuertheles ☞ *geue almesse of that ye haue, and beholde all is cleane vnto you.

Mat. 23.c

Esa 58.b

* But wo vnto you Pharises, ye that teth mynt and rewe, and all maner herbes, and passe ouer iudgement & the loue of God. These ought to haue bene done, & not to leaue ✠ other vndone.

Mat. 23.c

* Wo vnto you Pharises, for ye loue to syt vppermost in the synagoges, and to be saluted in the market.

Mat. 23.a
Mar. 12.d
Luce. 20.c

Wo vnto you scrybes and Pharyses, ye ypo-

crytes, for ye are lyke couered sepulcres, where ouer men walke, and are not aware of them.

Then answered one of the scrybes, & sayde vnto hym: Master, with these wordes thou puttest vs to rebuke also. But he sayde: * And
Mat.23.a ☞ wo vnto you also ye scrybes, for ye lade men with vntollerable burthens, and ye youre selues touch them not with one of your fyngers.

Mat.23.d * Wo vnto you, for ye buylde the sepulcres of the prophetes, but youre fathers put them to death. Doutles ye beare wytnesse, and consent vnto the dedes of your fathers: for they slewe them, and ye buylde theyr sepulcres.

Mat.23.e, * Therfore sayd the wysedome of God: I wyll sende prophetes and Apostles vnto them: & some of them shal they put to death and persecut, that the bloude of all the prophetes whiche hath bene shed sence the fundacyon of the worlde was layed, maye be requyred of this generacyon: from
Gene.4.b. * the bloude of Abell, vnto the bloude of ‡ zacha-
‡2.pa.24.d ry, whiche perysshed betwene the alter and the temple. Yee I say vnto you: it shalbe requyred of this generacyon.

Mat.23.b * Wo vnto you scrybes, for ye haue receaued the keye of knowlege. Ye are not come in youre selues, and haue forbydden them & wolde haue ben in.

Whan he spake thus vnto them, the scrybes and pharyses beganne to prease sore vpon hym, and to stoppe his mouth with many questions, & layed wayte for hym, and sought to hunte out some thynge out of his mouth, that they myght accuse hym.

¶ Glose vpon the.xi. Chapter.

☞ (Who so euer areth, receaueth,) That is, yf we are ony thynge of God, accordynge to hys

wyll, he heareth vs. i. Joh. v. As for dissemblynge prayers, he vtterly abhorreth them, as thou readest Psal. lxxvii.

☞ (Geue almesse of that ye haue. &c.) Our Sauioure hath promysed, ỹ what good dede so euer we do for ỹ least of his for his sake, it shal not be vnrewarded. Math. x. Yet ought we not to leane vnto the worke, but vnto Gods promes: knowlegynge (as the trueth is) that whan we haue done all that is cõmaũded vs, we are but vnprofytable seruaũtes, & haue done but our dutye. Lu. 17.

☞ (Wo vnto you also ye Scrybes.) Scrybes were suche men, as were learned and had knowlege of the scripture.

The. xii. Chapter.

THer were gathered together an innumerable multytude of people, in so much that they trode one another: Then beganne he, and sayde fyrste vnto his disciples: * Beware of the leuen of the Pharises, which is ypocrisye. ‡ But ther is nothynge hyd, that shal not be discouered: nother secrete, that shal not be knowen. Therfore what so euer ye haue spoken in darknesse, that same shalbe herde in lyght: and that ye haue spoken in to the eare in the chãbres, shalbe preached vpon the houses toppes.

Mat. 16. a
Mar. 8. b
‡ Sap. 1. b
Mat. 10. d
Mar. 4. b
Luce. 8. b

* But I saye vnto you my frendes: Be not afrayed of them that kyl the body, and after that haue no more that they can do. But I wyl shewe you, whom ye shall feare. Feare hym, whiche after he hath kylled, hath power to caste in to hell: Yee I saye vnto you: Feare hym. Are not fyue sparowes bought for two farthynges? Yet is not one of them forgotten before God.

Mat. 10. d
2 Pet. 2. c

The very heeres of your heade also are nombred euery one. Feare not therfore, for ye are better then many sparowes.

Mat.10.d I saye vnto you: * Who so euer knowlegeth
Mar.8.e me before men, hym shall the sonne of man also
Luce.9.c knowlege before the angels of God: But he that
Apoc.3.a denyeth me before men, shalbe denyed before the
Mat.12.c angels of God. * And who so euer speaketh a
Mar.3.c worde agaynst the sonne of man, it shalbe forgeuen hym: But who so blasphemeth the holy goost
Mat.10.c it shall not be forgeuen hym.
Mar.13.b * When they bringe you in to theyr synagoges, & to the rulers & officers, take ye no thought
Luce.21.b. how or what ye shall answere, or what ye shall speake: for the holy goost shall teache you in the same houre, what ye ought to saye.

But one of the people sayd vnto hym: Master, byd my brother diuide the enheritaūce with me. Neuertheles he sayd vnto hym: Man, who hath set me to be a iudge or heritage parter ouer you? And he sayd vnto them: Take hede and beware of couetousnesse, for no man lyueth therof, that he hath abundaunce of goodes. And he tolde them a similitude, and sayd: There was a rych mā whose feldes had brought forth frutes plenteously, and he thought in hymselfe, and sayde: What shall I do? I haue nothynge wherin to gather my frutes. And he sayd: This wyll I do, I wyll breake downe my barnes, and buylde greater, & therin wyll I gather all myne increace, & my goo-
Eccli.11.c des, and wyll saye vnto my soule: * Soule, thou hast muche goodes layed vp in stoare for many yeares, take now thyne ease, eate, drynke, and be-
Jere.17.b. merry. But God sayd vnto hym: * Thou foole, this nyght shall they requyre thy soule from the.
Psal.38.a * and whose shall it be that thou hast prepared?

Thus goeth it with hym that gathereth treasure for hymselfe, and is not rych in God.

¶ But he sayd vnto his disciples: * Therfore I saye vnto you: Take ye no thought for your lyfe, what ye shall eate: nother for youre bodye, what ye shall put on. The lyfe is more then meate, and the body more then rayment. Consyder the rauens, they nother sowe nor reape, they haue also nother stoare house nor barne, and yet God fedeth them. But how muche better are ye then the foules? Psa.54.c. Mat.6.e 1.Pet.5.a

* Which of you (though he toke thought therfore) coulde put one cubyte vnto his stature? Seynge then ye be not able to do that whiche is least, why take ye thought for the other? Consyder the lylies vpon the feld, how they growe: they laboure not, they spynne not. But I saye vnto you: that euen Salomon in all his royalte was not clothed lyke one of these. Wherfore yf God so clothe the grasse, that is to day in the feld, and to morow shalbe caste in the fornace, how muche more shall he clothe you, O ye of lytle fayth? Are not ye therfore what ye shall eate, or what ye shal drynke, and clymme not vp on hye: The Heythen in the worlde seke after all such thynges. * But seke ye the kyngdome of God, and al these shalbe mynistred vnto you. Mat. 6.b 3.Reg.3.b

* Feare not thou lytle flocke: for it is youre fathers pleasure to geue you the kyngdome. Deut.1.c and.20.a

☞ Sell that ye haue, and geue almesse. ‡ Make you bagges, which waxe not olde: euen a treasure that neuer fayleth in heauen, where no theke commeth, and no moth corruppeth: for where your treasure is, there wyll your harte be also. ‡mat.6.c and.19.c

* Let youre loynes be gerded aboute, and your lyghtes burnynge, and be ye lyke vnto men Ephe.6.b. 1.Pet.1.c

that wayte for theyre lorde, agaynste he returne from the mariage, that whan he commeth and knocketh, theye maye strayghte waye open vnto hym. Blessed are those seruauntes, whome the LORDE (whan he commeth) shall fynde wakyng

Luce. 22.b Verely I saye vnto you: * He shall gyrde vppe hymselfe, and make them syt downe at the table, and shall go by them, and mynyster vnto them. And yf he come in the seconde watche, and in the thyrde watch, and fynde them so, blessed are those

mat. 24.d. seruauntes. * But be sure of thys, that yf the
Mar. 13.d. good man of the house knewe, what houre the
theefe wolde come, he wold surely watche, and not

Mat. 25.a suffre hys house to be broken vp. * Therfore be
ye ready also, for at an hour whan ye thynke not
shall the sonne of man come.

But Peter sayde vnto hym: LORDE, tel- G
leste thou thys symilytude vnto vs, or to all men
also? The LORDE sayde: How great a thynge

Mat. 24.d is a *faythful & wyse stewarde whom his Lord
and. 25.b setteth ouer hys householde, to geue them theyre
Apo. 16.c deutye in due season? * Blessed is that seruaũte,
whome hys Lorde (whan he commeth) shall fynd
so doynge. Verely I saye vnto you: he shall sette
hym ouer all hys goodes. But yf the same ser-

Mat. 24.d uaunte shall saye in hys harte: * Tush, it wyll be
long or my Lorde come, & shall begynne to smyte
the seruauntes and maydens, yee and to eate and
drynke, & to be dronken: the same seruaũtes lorde
shall come in a daye whã he loketh not for hym, &
in an houre ỹ he is not aware of, & shall hew hym
in peces, & geue hym his reward wt ỹ vnbeleuers.

Jaco. 4.b * The seruaunt that knew hys lordes wyl, &
prepared not hymselfe, nother dyd accordynge to
his wil, shal be beaten with many stripes. But he
ỹ knew it not, & yet dyd thinges worthy of strypes

shalbe beaten with few strypes. For vnto whom much is geuē, of him shal much be sought: and vnto whom much is cōmytted, of hym shal much be requyred.

F I am come to kyndle fyre vpon earth, & what wolde I rather, then that it were kyndled alreadye? Notwithstādynge I must fyrst be * baptysed with a baptyme, and how am I payned tyll it be ended? * Thynke ye, that I am come to bryng peace vpon earth? I tell you nay, but rather debate. For frō hence forth ther shalbe at variaūce in one house: thre agaynst two, and two agaynste thre. * The father shalbe diuided agaynst ỹ sōne, and the sonne agaynste the father: the mother agaynst the doughter, and the doughter agaynst ỹ mother: the mother in lawe agaynste hyr doughter in lawe, and the doughter in lawe agaynst hir mother in lawe.

And he sayd vnto the people: * Whan ye se a cloud ryse out of the west, strayght way ye say: ther commeth a shower, and so it is: and whan ye se the southwynde blowe, ye saye: It wyl be hote, and it commeth so to passe. O ye ypocrites, ye can discerne the fashion of the skye and of the earth: Why can ye not discerne this tyme also? Yee and why iudge ye not of your selues, what is ryght?

* Whyle thou goest with thyn aduersary vn to the prynce, geue diligence by the waye, ỹ thou mayest be quyte of hym, lest he bryng the before the iudge, and the iudge delyuer the to the iaylar, and the iaylar cast the in to prison. I tel the, thou shalt not come out thence, tyll thou pay the vttemost myte.

Mat. 20. c.
Mat. 10. c
Mich. 7. a
Mat. 16. a
Math. 5. c
Pro 25. b
Eccli. 8. a

¶ Glose vpon the. xii. Chapter.

☞ (Sell that ye haue, & geue almes.) To sell ỹ a man hath Mat. xix. to forsake all. marc x. Luce.

xviii. to renounce all, Luce. xiiii. and to gather no treasure vpon earth. Math. vi &c. is all spoke for this intente, that suche as wyll folowe Christe, shulde not loue nor set theyr affeccyon vpon ony thynge, that is contrarye to God and his worde: But (as Paule teacheth i. Cor. vii) though they vse this worlde in the outwarde gyftes of God, to be as though they vsed it not: and though they haue plenteousnes of all, to be yet as though they had nothynge. ii. Cor. vi.

The. xiii. Chapter.

Luc. 5. e

THer were presente at the same season certayne, that shewed hym of the * Galileans, whose bloud Pilate had mingled with theyr owne sacrifice. And Iesus answered, and sayd vnto them: Suppose ye, that these Galileans were greater synners then all the other Galileās, because they suffred suche punyshmente? I tell you naye, but except ye amende your selues, ye shal al perysh lyke wyse. Or thynke ye that the eyghtene (vpō whō the tower in Siloe fell and slewe them) were gylty aboue all men that dwell at Ieru salem? I tel you naye: but excepte ye amende youre selues, ye shall all perysh lykewyse.

Mat. 21. b

* And he tolde them this similitude: ✝ A certayne man had a fygge tre, which was planted in his vynyarde, and he came and sought frute theron, and foūde none. Then sayd he vnto the wyne gardener: Beholde, This thre yeare longe haue I come euery yeare, and sought frute vpon this fygge tre, and fynde none: cut it downe, why hyndreth it the grounde? But he answered, & sayde: Syr, let it alone yet this yeare, tyll I dygge roūde about it & doūge it, yf it wyll bryngе forth frute:

Yf no, then cut it downe afterwarde.

And he taughte in a synagoge vpon the Sabbath: and beholde, ther was a woman, which had a spyrite of infyrmite eyghtene yeares, and was croked, and coulde not well loke vp. Whan Iesus sawe her, he called her to hym, and sayde vnto her. Woman, be delyuered from thy disease. And he layed hys hãdes vpon her, and immediatly she was made strayghte, and prayed God.

B Then answered the ruler of the synagoge, and toke indignacion (because Iesus healed vpon the Sabbath) and sayde vnto the people: Ther are syxe dayes, wherin men ought to worke, in them come and be healed, and not on the Sabbath.

Then the LORDE answered hym, & sayde: Thou ypocrite * dothe not euerye one of you lowse hys oxe or asse from the crybbe vppon the Sabbath, and leade hym to the water? But shuld not thys (which is Abrahams doughter) whome Sathan hathe bounde nowe eyghtene yeares, be lowsed from thys bonde vppon the Sabbath? And whan he thus sayd, all hys aduersaryes were ashamed. And all the people reioyced ouer all ỳ excellente dedes, that were done by hym. ❧ Deut.22.a Luce.14.a

* And he sayde: What is the kyngdome of God lyke? Or whervnto shall I compare it? It is lyke a grane of mustarde sede, whiche a man toke, and caste in hys garden: and it grewe, and wared a greate tre, and the foules of ỳ ayre dwelt amonge the braunches of it. Mat.13.d Mar.4.c.

* And agayne he sayde: Wherevnto shall I lyken the kyngdome of God? It is lyke vnto leuen, * which a woman toke, and myxte it among thre peckes of meele, tyll it was all leuended. Mat.13.e. Gene.18.a

* And he wente thorowe cytyes and townes, and taught, and toke hys iourneye toward Ierusalē. Math.9.b Marc.6.a

And one sayd vnto hym: LORD, are ther few (thynkest thou) that shall be saued? But he sayde vnto them: * Stryue ye to entre in at the strayte gate, for ☞ many (I saye vnto you) shall seke to come in, and shall not be able. From that tyme forthe, whan the good man of the house is rysen vp, and hath shut the dore, then shall ye begynne to stonde wythout, and to knocke at the dore, and say: * LORD LORDE, open vnto vs. And he shall answere, and saye vnto you: I knowe you not whence ye are. L

Then shall ye beginne to saye: We haue eaten and dronken before the, and thou haste taught vs vpon the stretes. And he shall saye: I tell you, I knowe you not whence ye are. * Departe fro me all ye workers of iniquyte There shal be weping and gnashynge of tethe, whan ye shall se Abraham, and Isaac, and Jacob, and all the Prophetes in the kyngdome of God, and youre selues thrust oute. * And whan they shall come from the east & frō the west, frō the north & frō the southe, which shall syt at the table in the kyngdō of God * And beholde, ther are last, which shall be fyrste: and ther are fyrst, which shall be last.

Mat. 7.b
Psal. 6.b
Mat. 7.b and. 25.d
Mat. 8.b
Mat. 19.d and. 20.b

Upon the same daye ther came certaine of the Pharises, and saide vnto hym: Get the out of the waye, and departe hence, for Herode wyl kyl the. And he sayde vnto them. Go ye and tell that foxe: beholde, I caste oute deuels, and heale the people today & tomorow, and vpon the thyrde daye shall I make an ende: for it can not be, that a Prophet perysshe wythoute Jerusalem. M

Mar. 10.c

* O Jerusalem Jerusalem, thou that kyllest the prophetes, and stonest them that are sent vnto the, how oft wolde I haue gathered thy chyldren together, euē as the henne gathereth hyr nest

Mat. 23.e

vnder hyr wynges, and ye wolde not? Beholde, your habitacyon shall be lefte vnto you desolate. For I saye vnto you: ye shall not se me, tyll the tyme come that ye shall saye: * Blessed be he, that commeth in the name of the LORDE. Ps.117.c Luce.19.b

¶ Glose vpon the.xiii. Chapter.

☞ (Many I saye vnto you shall seke to come in) These are they that take so greate labour, payn, & trauayle wythout ỹ faith of Gods word, to come in to heauen thorow theyr owne workes.

The.xiiii. Chapter. ✠

AND it fortuned that he came in to the house of one of ỹ chefe Pharises vpon a Sabbath, to eate bread, & they watched him. And behold, ther was a man before hym: which had ỹ dropsy. And Jesus answered, & spake vnto ỹ scrybes & Pharises: & sayde: * Is it lawfull to heale on the Sabbath? But they held theyr tung. And he toke him and healed hym, and let hym go, and answered, & sayde vnto them: Which of you shall haue an ore or an asse fallen in to a pytte, & wyl not strayghte waye pull hym oute * on the Sabbath daye? And they coulde not answere hym agayne to that. Mat.12.b Marc.3.a Luce.6.a and.13.b Exo.23.a. Deu.22.b

And he tolde a symilytude vnto the gestes, whan he marked howe they chose the hyghest seates, and sayde vnto them: When thou arte bydden of ony man to a weddynge, syt not downe in the hyghest rowm, lest a more honorable man thē thou be bidden of him, & he that bad both the and hym, come & saye vnto ỹ: Geue this man rowm, & thou thē beginne with shame to take the lowest rowme. But rather whā thou art bidden, go and syt in the lowest rowme, that whan he ỹ bad ỹ, cōmeth, he may say vnto ỹ: * Frend, syt vp hyer: thē Pro.25.a

Mat. 23.b Luce. 18.b
thaste thou haue worshyppe in the presence of the that syt at the table. * For whosoeuer exalteth hymself, shall be brought lowe: and he that humbleth hymselfe, shall be exalted. ✠

He sayd also vnto him that had bidden him: Whā thou makest a dyner or a supper, cal not thy frendes, nor thy brethren, nor thy kynsfolkes, nor thy ryche neghbours, leste they call the agayne, & recompence be made the. * But whan thou makest a feaste, call the poore, the creppell, the lame, then arte thou blessed, for they can not recompence the. But it shall be recompenced the in the resurrecyon of the ryghteous.

Tobi. 4.c

Whan one of them that sat by at the table herde thys, he sayde vnto hym: Blessed is he, that eateth bread in ỹ kyngdome of God. But he sayd vnto him: * ✠ A certayne man made a greate supper, and called many therto. And in the houre of the supper he sente hys seruaunte, to saye vnto them that were bydden: Come, for nowe are all thynges readye. And they beganne all together to excuse themselues one after another: The fyrste sayde vnto hym: I haue bought a ferme, & I must nedes go forth and se it, I praye the haue me excused. And the seconde sayde: I haue bought fyue yoke of oxen, and nowe I go to proue them, I praye the haue me excused. And the thyrde sayde: I haue maryed a wyfe, therfore can I not come. And the seruaunte came, and brought hys Lorde worde agayne therof.

Mat. 22.a Apoc. 19.b

Then was the good mā of the house displeased, and sayde vnto hys seruaunte: Go out quyckly in to the stretes and quarters of the cytye, and bringe in hyther the poore and creppel, and lame, and blynde. And the seruaunte sayde: Lorde, it is done as thou haste commaunded, and ther is yet

more rowme. And the Lorde sayde vnto the ser-
uaunte: Go oute in to the hyghe wayes, and to ỹ
hedges, and * compell them to come in, that my Gen.19.a
house maye be fylled. But I saye vnto you: that
none of these men which were bydden, shall tayst
of my supper. ❧

d Ther wente muche people wyth him, and he Deut.13.b
turned hym aboute and sayd vnto them: * yf ony Mat.10.e
man come vnto me, and hate not hys father, mo- and.16.d
ther, wyfe, chyldren, brethren, systers, yee and hys
own lyfe also, he can not be my disciple. And who
soeuer beareth not hys crosse, and foloweth me,
can not be my disciple.

Which of you is it that wyll buylde a tower,
and sytteth not down fyrst and counteth the cost,
whether he haue sufficiente to perfourme it: leste
after he hath layed the fundacion, and is not able
to perfourme it, all they ỹ se it, begynne to laugh
hym to scorne, and to saye: Thys man beganne to
buylde, and is not able to perfourme it. Or what
kynge wyll go make battayll agaynste another
kynge, and sytteth not downe fyrste, and casteth
in hys mynde, whether he be able wyth ten thou-
sande, to mete hym that commeth agaynste hym
wyth twentye thousande: Or els, while the other
is yet a greate waye of, he sendeth embassage, and
desyreth peace. So lykewise euery one of you that
forsaketh not al ỹ he hath, can not be my disciple. Math.5.b
* Salt is a good thynge: but yf the salte be vn- Marc.9.e
sauery, what shall they season wythall? It is no-
ther good vpon the londe, nor in the dounge hyll,
but shal be cast away. He that hath eares to hear,
let hym heare.

¶ Glose vpon the.xiiii Chapter.

(Yf ony mā come vnto me, and hate not hys
father, &c.) That is to saye, as saynt Mathewe

expoūdeth it: who so loueth father or mother, son or doughter more then Christe, is not mete for hym. Treuth it is ỹ euery man is bounde to honoure father and mother, and to obeye them, as as longe as they commaunde not theyr chylderen to do agaynst God and hys worde. But yf they wolde haue vs to do contrarye therto, we muste obeye God more then men. Actu. 5. and be content rather to fall in to theyr displeasure, then to haue the indignacyon of God.

The xv. Chapter. ✠

Math. 9. b
Marc. 2. b
Luce. 5. d
‡ Luce. 5. d and. 7. e

THer resorted vnto hym all the publycans and synners, that they myghte heare hym. And the Pharises & scrybes murmured, and saide: ‡ This mā receaueth synners, and eateth wyth them. But he tolde thē this similitude, and sayd:

Mat. 18 b

* What man is he among you, that hath an hundreth shepe, & yf he lose one of them, that leaueth not the nyne and nynetye in the wylderneſſe, and goeth after that which is loste, tyll he fynde it? And whan he hath founde it, he layeth it vpō his shulders wyth ioye: and whan he commeth home he calleth hys frendes and neghbours, and sayeth vnto them: Reioyce wyth me, for I haue founde my shepe, that was loste. I saye vnto you: Euen so shall ther be ioye in heauen ouer one synner ỹ doth penaunce, more then ouer nyne and nynetye

Luce. 5. d

eyghteous, which * nede not repentaunce.

Or what woman is it that hath ten grotes, ỹ yf she lose one of them, that lyghteth not a candel and swepeth the house, and seketh diligently, tyll she fynde it? And whan she hath founde it, she calleth hyr frendes and neghboureſſes, and sayeth: Reioyce wyth me, for I haue founde my grote,

which I had lost. Euen so (I tell you) shal ther be ioye before the angels of God, ouer one synner ℣ doth penaunce. ✠

✠ And he sayde: A certayne mā had two sonnes, and the yonger of them sayd vnto the father: Father, geue me the porcyon of the goodes, that belongeth vnto me. And he diuyded the good vnto them. And not longe therafter, gathered the yonger sonne altogether, and toke hys iourneye in to a farre contry, and there waysted he his goodes wyth ryotous lyuynge. Nowe whan he had spente all that he hadde, ther was a greate derthe throwe oute all the same londe. And he beganne to lacke, and wente hys waye, and dyd cleue to a cytesyn of the same contry, which sente hym in to hys felde, to kepe swyne. And he wolde fayn haue fylled hys bely wyth the coddes, that the swyne dyd eate. And noman gaue hym them.

℣ Then came he to hymselfe, and sayde: Howe many hyred seruauntes hath my father, whiche haue bread ynough, and I perysshe of honger: I wyll get vp, and go to my father, and saye vnto hym: Father, I haue synned agaynst heauen and before the, and am nomore worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he gat hym vp, and came vnto hys father.

*But whan he was yet a greate waye of hys father sawe hym, and had compassion, and ran, and fell aboute hys necke, and kyssed hym. Then sayd the son vnto hym: Father, I haue synned agaynst heauen and before the, I ame nomore worthye to be called thy sonne. But the father sayde vnto hys seruauntes: Bryng forth the beste garment, and put it vpon hym, and geue hym a ryng vpon hys hande, and shues on hys fete, and bryng hyther a fed calfe, and kyll it, let vs eate and be

Psal.31.a
Iob.13.b

mery for thys my sonne was dead, and is aiue a-
gayne: he was loste, and is founde. And they be-
ganne to be mery.

But the elder sonne was in the felde. And
whan he came, & drewe nye to the house, he herde
the mynstrelsye and daunsynge, and called one of
the seruauntes vnto hym, and axed what it was.
He sayd vnto hym: Thy brother is come, and thy
father hath slayne a fed calfe, because he hath re-
ceaued him safe and sounde. Then was he angry
and wolde not go in. Then went his father out,
and prayed hym. But he answered and sayde vn-
to his father: Lo, thus many yeares haue I done
the seruyce, nether haue I yet broken thy com-
maundemente, and thou gauest me neuer one kyd
that I myght make mery wyth my frendes. But
nowe that thys thy sonne is come, which hath de
voured his goodes wyth harlottes, thou haste
slayne a fed calfe. But he sayde vnto hym: My
sonne, thou arte alwaye wyth me, and all that is
myne, is thyne: thou shuldest be mery and glad: for
thys thy brother was dead, and is aiue agayne:
he was loste, and is founde agayne.

The .xvi. Chapter.

HE sayd also vnto his disciples: Ther
was a certayn ryche man, which had a
steward, that was accused vnto him,
how he had waysted his goodes. And he
called hym, & sayd vnto hym: How is
it, that I heare this of the? geue accomptes of thy ste
wardshyp, for thou mayest be no longer steward.
The steward sayde wythyn hymself: What shal
I do? My Lorde wyl take away the stewardshyp
fro me. I can not dygge, and to begge I am asha-
med. I wote what I wyll do, that whan I am
put oute of the stewardshyppe, they maye receaue

me in to theyr houses.

And he called vnto hym all hys lordes detters and sayde vnto the fyrst: How much owest thou vnto my lorde? He sayde: an hundreth tonnes of oyle. And he sayde: Take thy bill, syt downe quyckly, & wryte fyftye. Then sayde he vnto another: How much owest thou? He sayde: an hundreth quarters of wheate. And he sayde vnto hym: Take thy bill, and wryte fourescore. And the lorde commended the vnrighteous stewarde, because he had done wysely. For the chyldren of thys world are in theyr kynde wyser, the ☞ chyldren of light, And I saye vnto you: ☜ Make you frendes wyth the vnrighteous Mammon, ☞ whan ye shall haue nede, they maye receaue you in to euerlastynge tabernacles. ☜

He that is faithfull in the least, is faithfull also in much: & he that is vnryghteous in the least is vnrighteous also in muche. Yf ye then haue not bene faythfull in the vnrighteous mammon, who wyll beleue you in ☞ whiche is true? And yf ye haue not bene faythfull in anothers mans busynesse, who wyll geue you ☞ which is your owne

* No seruaũt can serue two maisters: for eyther he shall hate the one, and loue the other, or els he shall leane to the one and despyse the other. Ye can not serue God and Mammon. Mat. 6. f

All these thynges herde the pharyses, whiche were couetous, and they mocked hym. And he sayde vnto them: Ye are they that iustifye youre selues before men, but God knoweth youre hartes. For that which is hye among men is an abhominacyon before God.

* The lawe and the Prophetes prophecyed vnto Jhon, and from that tyme forth is the kyngdome of God preached thorowe the Gospell, and Mat. 11. b

Esa.40.a Mat.5.b ‡Mat.5.d and.19.b mar.10.a

euerye man preasseth in to it by vyolence. * But easyer is it, for heauen and earth to perysshe, then one tytle of the lawe to fall. ‡ Who so euer putteth awaye hys wyfe, and maryeth another, breaketh matrymony: and he that maryeth her which is deuorced from hyr husbande, breaketh wedlocke also.

✠ Ther was a certayne ryche man, whyche clothed hym selfe wyth purple and costly lynnen, and fared delycyously euery daye. And ther was a poore man named Lazarus, whyche laye at hys gate, full of sores, and desyred to be fylled wyth the crommes, that fell from the ryche mans table. Yet came the dogges, and lycked hys sores. But it fortuned, that the poore man dyed, and was caryed of the angels in to Abrahams bosome. The ryche man dyed also, and was buryed.

Now whan he was in † hell, he lyfte vp hys eyes in the payne, and sawe Abraham a farre of, and Lazarus in hys bosome: and he cryed, & sayd: Father Abraham, haue mercy vpon me, & sende Lazarus, that he maye dyppe the typpe of hys fynger in water, and coole my tunge, for I am tormented in thys flame. But Abraham sayde: * Remembre sonne, that thou hast receaued good in thy lyfe, and contrary wyse Lazarus receaued euell. But now is he comforted, and thou art tormented. And besyde all thys, ther is a great space set betwene vs and you: so that they which wold go downe from hence vnto you, can not: nother may they passe ouer from thence vnto vs.

Gal.6.a

Then sayd he: I praye the then father, that thou wylt sende hym vnto my fathers house, for I haue yet fyue brethren, that he maye warne the, lest they also come into thys place of torment Abraham sayd vnto hym: They haue Moses and

the prophetes, let them heare them. But he sayde Nay father Abraham, but yf one went vnto thē from the dead, they wolde do penaunce. Neuertheles he sayde vnto hym: Yf they heare not Moses and the prophetes, then shall they not beleue also, though one rose agayne from the dead. ☙

¶ Glose vpon the .xvi. Chapter.

☞ Make you frendes wyth the vnrighteous Mammon.) Mammon is an Hebrue worde, and is as much to saye, as ryches, whych Christe calleth vnrighteous and wycked, because it is communly euell gotten and euell vsed.

The xvii. Chapter.

HE sayde vnto his disciples: * It is vnpossible ☙ ☞ offences shulde not come: but wo vnto him by whō they come: It were better for hym: that a mylstone were hanged about his neck and he cast in to ☙ see, then that he shulde offēde one of these lytle ones. Take hede to youre selfs. * Yf thy brother trespasse agaynst ☙, rebuke him: and yf he amēde, forgeue hym. And though he sinne agaynst the seuē tymes in a daye, and come seuen tymes in a daye to the agayne, and saye: It repenteth me, forgeue hym. mat.18.a. mar.9.c math 18.b

And the Apostels sayde vnto the LORDE: Increase oure fayth. The LORD sayd: * Yf ye haue fayth as a graine of mustarde sede, and say vnto thys Wolbery tre: Plucke thy selfe vp by ☙ rootes, and plante thy selfe in ☙ see, it shalbe obedient vnto you. Whych of you is it, that hathe a seruaunt (whiche ploweth, or fedeth the cattell) whan he cōmeth home frō the felde, ☙ he wyll saye vnto hym: Go quyckly, and syt downe to meate math.17.c and.21.c

Is it not thus? that he sayeth vnto hym: Make
ready that I maye suppe: gyrde vp thy selfe, and
serue me, tyll I haue eatē & dronken, afterward
shalt thou eate and drynke also. Thanketh he the
same seruaunt also, because he dyd that was cō-
maunded hym? I trowe not. So lykewyse ye,
whan ye haue done all that is commaunded you,
saye: We are vnprofytable seruauntes we haue
done that we were bounde to do.

✠ And it fortuned whan he toke his journey
towarde Jerusalem, he wente thorow the mydi-
dest of Samaria and Galile. And as he came in
to a towne, ther met hym ten leprous men,
which stode a farre of, and lyft vp theyr voyce,
sayd: Jesu master, haue mercy vpon vs. And
Leuit. 14.a whan he sawe them, he sayde vnto them. * Go,
& shewe your selues vnto ỹ prestes. And it cam to
passe, as they went, they were clensed. And one
of them whan he sawe ỹ he was clensed, he tur-
ned backe agayne, and praysed God with loude
voyce, and fell downe on hys face at his fete, and
gaue hym thankes. And the same was a Sama-
ritane. Jesus answered and sayde: Are ther not
ten clensed? But where are those nyne? Ther we
re els none founde, that turned agayne, and gaue
God the prayse, saue onely thys straunger. And
he sayd vnto hym: Aryse, go thy waye, thy fayth
hathe made the whole. ✠

But whan he was demaunded of the Pha-
ryses: When commeth the kyngdome of God?
He answered them, and sayde: The kyngdome
of God commeth not wyth outwarde appea-
raunce, nother shall it be sayde: lo, here or there
is it. For beholde, the kyngdome of God is in
warde in you.

And he sayd to the disciples: The tyme shall

some, whan ye shall desyre to se one daye of the
sonne of man, and shall not se it. * And they Mat.24.b
shall saye vnto you: Se here, se there. Go not ye, Mar.13.c
nother folowe, for as the lyghtenynge shyneth a-
boue from the heauen, and lighteth ouer all that
is vnder the heauen, so shall the sonne of man be
in his daye. * But fyrst must he suffre many thyn
ges, and be refused of this generacyon. mat.16.c

And as it came to passe in the tyme of Noe, so 17.d.20.b
shall it come to passe also in the dayes of the sone Mat.8.d
of mā. They dyd eate, they dranke, they maryed and.9.d
and were maryed, ‡ euen vnto the daye that Noe Luc.18.d
wente in to the arcke, and the floude came, and ‡ Gen.7.b
destroyed them all. mat.24.b

d Lykewyse also as it came to passe in the tyme
of Lot, they dyd eate, they dranke, they bought,
they solde, they planted, they buylded. * But Gen.19.c
euen the same daye that Lot wente out of Sodō,
it rayned fyre and brymstone from heauē, and de-
stroyed them all After thys maner also shall it go,
in the daye whan the sonne of man shall appeare.

* In that daye, who so is vpon the rofe, and Mat.24.b
hys stuffe in the house, let hym not come downe
to fetch it: Lykewyse he that is in the felde, let
hym not turne backe, for it that is behynde hym.
* Remembre Lottes wyfe. ‡ Who so euer goeth Gen.19.c
a boute to saue hys lyfe shall lose it: and who so ‡ mat.10.c
euer shall lose it, shall saue it. Mar.8.c

I saye vnto you: In that nyght shall two lye Luc.9.c
vpon one bed, the one shalbe receaued, the other Joh.12.c
shalbe forsaken. * Two shalbe grynding toge- *mat.24.b
ther, the one shalbe receaued, the other shalbe for
saken. And they answered, and sayde vnto hym:
Where LORDE? He sayde vnto them: Where
so euer the dead carcase is, there will the Egeles
be gathered together.

¶ Glose vpon the .xvii. Chapter.

(Offences.) That is to saye, slaunders or occasyons of euell.

The .xviii. Chapter

1. Tess. 5. c

HE tolde the a similitude, signifyenge, that men ought * alwayes to pray and not to leaue of, and sayde: ther was a iudge in a cytie, whych feared not God, and stode in awe of noman. And in the same cytie ther was a wedowe, which came vnto hym, & sayd: delyuer me fro myn aduersary. And he wolde not a great whyle. But afterwarde he thought within hym selfe: Though I feare not God, and stode in awe of noma, yet seyenge this wedowe is so importune vpo me, I wyll delyuer her: lest she come at the last, and rayle vpon me.

Then sayd ✠ LORD: Heare what ✠ vnryghteous iudge sayth. But shal not God also delyuer his chose, ✠ crye vnto hym daye & nyght, though he defarre ther? I saye vnto you: he shall delyuer the and ✠ shortly. Neuertheles, whā ✠ lone of ma cometh, suppose ye ✠ he shall fide fayth vpo earthe?

b And vnto certayne which trusted in them selues, that they were perfecte, & despyled other, he spake this similitude: Ther went vp two men in to the temple, to praye: The one a ✠ haryse, ✠ other a publican. The ✠ haryse stode, and prayed Deu. 26. c Mich. 7. a by hym selfe after thys maner: * I thanke the God, that I am not as other men, robbers, vnryghteous, aduouterers, or as thys publican. I fast twyse in the weke, I geue the tythes of all that I haue. And ✠ publican stode a farre of, and wold not lyft vp his eyes to heuē, but smote vpo hys brest, & sayd: God be thou mercyfull vnto

x. c

me synner. I tell you: This man wente downe in
to his house iustifyed more then the other. * For Mat.23.b
whosoeuer exalteth him self, shalbe brought lowe Luc.14.b
& he that humbleth him self, shalbe exalted. ¶

* They brought yonge childrē also vnto hym, Mat.19.b
that he shulde touch them. But whan the disci- Mar.10.b
ples sawe that, they rebuked them. Neuertheles
Jesus called them vnto him, and sayde: Suffre
¶ childzen to come vnto me, and forbyd thē not,
for of such is the kyngdome of God. Verely I
say vnto you: Who so euer receaueth not ¶ king
dome of God as a childe, shal not enter therin.

And a certayne ruler axed him, & sayde: * Good Mat.19.c
master, what must I do, ¶ I maye enherete euer- Mar.10.b
lastinge lyfe? But Jesus sayde vnto hym: Why
callest thou me good? There is no man good, but
God onely. Thou knowest the commaundemen-
tes: * Thou shalt not breake wedlocke: Thou Exod.20.c
shalt not kyll: Thou shalt not steale: Thou shalt
not beare false wytnesse: Honoure thy father &
thy mother. But he sayde: All these haue I kepte
fro my youth vp. Whan Jesus herde that, he
sayde vnto him: Yet lackest thou one thinge: Sell
all that thou hast, and geue it vnto the poore, and
thou shalt haue a treasure in heauen, and come &
folowe me. Whan he herde that, he was sory, for
he was very riche.

Whan Jesus sawe that he was sory, he saide:
* How hardly shall the riche come in to the king Mat.19.c
dome of God? It is easyer for a Camell to go Mar.10.c
thorow the eye of a needle, then for a rich man to
entre in to the kyngdome of God. Then sayde
they that herde that: Who can then be saued?
But he sayde: * Loke what is vnpossible with Luce.1.c.
men, is possible with God.

* Thē sayde Peter: Beholde, we haue forsake mat.19.d

mark.10.e all, and folowed the. He sayde vnto them: Verely I saye vnto you: Ther is noman that forsaketh house, or elders, or brethren, or wyfe, or children for the kyngdome of Gods sake, which shall not receaue much more in this tyme, and euerlastinge lyfe in the worlde to come.

Mat.20.b Mar.10.d ✝ ✱ He toke vnto hym the twolue, and sayde vnto them: Beholde, we go vp to Jerusalem, and it shall all be fulfilled, that is written by the prophetes concerninge the sonne of man. For he shal

Luc.23.a be delyuered ✱ vnto the Heythē, and shalbe mocked, and despytefully intreated, and spytted vpō and whan they haue scourged hym, they shal put hym to death, and vpon the thirde daye shall he

Luce.2,g aryse agayne. ✱ And they vnderstode nothinge of these thynges. And this sayenge was hyd from them, and they perceaued not the thynges that were spoken.

Mat.20.d ✱ And it came to passe, whan he came nye vnto

Mar.10.e Jericho, ther sat one blynde by the waye, and begged. And whan he herde the people passe by, he axed what it was. Then sayde they vnto him, that Jesus of Nazareth passed by. And he cryed, and sayde: Jesu thou sonne of Dauid, haue mercy vpon me. But the people that wente before rebuked hym, that he shulde holde his tunge. Nevertheles he cryed much more: Thou sōne of Dauid haue mercy vpon me. Jesus stode styll, & commaunded hym to be brought vnto him. And whē he was come neare, he axed hym & sayde: What wilt thou, that I do vnto the? He sayde: Lorde, ✱ I maye receaue my syght. And Jesus sayd vnto hym: Receaue thy syght, thy fayth hath saued the. And immediatly he sawe, and folowed hym, and praysed God. And all the people that sawe it, gaue God the prayse. ✱

¶ Glose vpon the.xviii Chapter.

☞ (When ought alwayes to praye) That is to saye in the spirete Eph.vi. For the outwarde babynge of ỹ lippes without vnderstondinge is not accepted vnto God. Math.vi.and.xv.

The.xix.Chapter. ✝

AND he entred in, & wēte thorow Jericho: & beholde, ther was a mā named zacheus, which was a ruler of ỹ publycans, & was riche, and desyred to se Jesus what he shulde be, & he coulde not for ỹ people, for he was lowe of stature. And he rāne before, & clymmed vp in to a wilde fygge tre, that he myght se hym: for he shulde come that waye. And whan Jesus came to ỹ same place, he loked vp, and sawe him, & sayde vnto hym: zache, come downe hastely, for to daye must I turne in to thy house. And he came downe hastely and receaued hym ✱ with ioye. Whan they sawe that, they murmured all, and sayde, that he was gone in to a synner. Act.16.c

But zacheus stode forth, & sayde vnto ỹ LORDE: Beholde LORDE, the half of my goodes geue I to the poore: & yf I haue defrauded ony man, I restore hym foure folde. Jesus sayd vnto hym: This daye is health happened vnto his house, for so much as he also is Abrahams sonne. ✱ For the sonne of man is come, to seke and to saue that which was lost. ✝ Mat.15.c.

Now whyle they herkened, he tolde a symilitude also, because he was nye vnto Jerusalem, & because they thought, that the kyngdome of God shulde appeare immediatly. And he sayde: ✝ ✱ A certayne noble man wente in to a farre contrey, to receaue hym a kyngdome, and then to come a gayne. This man called ten of his seruauntes, & Mat. 25.c marr.13.d.

delyuered them ten pounde, and sayde vnto the: Occupye, tyll I come agayne. But his citesyns hated hym, & sent a message after hym, & sayde: We wyll not haue this man to raigne ouer vs.

And it fortuned whan he came agayne, after that he had receaued the kyngdome, he bad call for the seruauntes, vnto whom he had geuen his monye, ỹ he might knowe, what euery one had done. Then came the fyrst and sayde: Syr, thy pounde hath wonne ten pounde. And he sayde vnto hym: Well thou good seruaũt, for so much as thou hast bene faithful in ỹ least, thou shalt haue authorite ouer ten cities. The seconde came also and sayde: Syr, thy pounde hath wonne fyue pounde. And to hym he sayde: And thou shalt be ouer fyue cities. And the thirde came, & sayde: Lo syr, here is thy pounde, which I haue kepte in a napkyn. I was afrayed of the, for thou art an harde man, thou takest vp that thou has not layed downe, & reapest ỹ thou hast not sowne. He
2.Reg.1.c sayde vnto him: * Of thine owne mouth iudge
Mat.12.d I the thou euell seruaunt. Anewest thou that I am an harde man, takynge vp that I layde not downe, & reappynge that I dyd not sowe? Wherfore then hast thou not delyuered my monye to ỹ exchaunge bande? And at my cõminge myght I haue requyred myne owne with vauntage.

And he sayde vnto them that stode by: Take the pounde from him, and geue it vnto him that hath ten pounde. And they sayde vnto him: Syr, he hath ten pounde already. But I saye vnto you:
Mat.13.b * Who so euer hath, vnto him shalbe geuen: but
and. 25.c from hym that hath not, shall be taken awaye
Mar.4.c euen that he hath. As for those myne enemyes
Luke.8.b which wolde not that I shulde raigne ouer the, bynge them hether, and slaye the before me. And

whan he had thus sayde, he went on forwarde, and toke hys iourneye vp to Ierusalem. ✝

* And it fortuned whan he came nye to Bethphage and Bethany vnto mounte Oliuete, he sent two of hys disciples, and sayde: Go in to the towne that lyeth ouer agaynste you, and as soone as ye are come in, ye shall fynde a foale tyed wheron yet neuer man sat, lowse it, and bringe it hether. And yf ony man axe you wherfore ye lowse it, saye thus vnto hym: The LORDE hath nede therof. Mat. 21.a Mar. 11.a

And they that were sente, went theyr waye and founde euen as he had sayde. But whan they lowsed the foale, the owners thereof sayde vnto them: Why lowse ye the foale? They sayde: The LORDE hath nede therof. And they brought it vnto Iesus, and cast theyr clothes vpon the foale and set Iesus theron * Nowe as he went, they spred theyr garmentes in the waye. Joh. 12.b

D And whan he went downe frō mount Oliuete, the whole multytude of hys disciples began ioyfully to prayse God wyth loude voyce, ouer all the myracles that they had sene, and sayde: * Blessed be he, that commeth a kynge in the name of ŷ LORDE. * Peace be in heauen, and prayse in ŷ heyght. And some of the Pharises amonge ŷ people sayde vnto hym: Master rebuke thy disciples. And he answered and saide vnto them: I tel you, * yf these hold theyr peace, yet shal the stones crye Luce. 13.b Ephe. 2.c Ibac. 2.b

✝ And whan he was come neare, he beheelde the cytye, and * wepte vpon it, and saide: Yf thou knewest what were for thy peace, thou shuldest remembre euen in thys present day of thyne. But nowe is it hyd from thyne eyes. * For the tyme shall come vpon the, that thyne enemyes shal cast vp a banke aboute the, and aboute thy chyldren Joh. 11.d Iere. 52.a Mich. 3.c mat. 24.a.

Mat .13.a with the, and beſege the, and kepe the̅ on euery
Luce. 21 .a ſyde, and make the euen with the grounde, and
shall not leaue in the one ſtone vpon another, be-
cauſe thou haſt not knowne ☧ tyme, wherin thou
haſt ben viſited.

Mat.21 .b * And he wente in to the temple, and beganne
marc.11.b. to dryue out them that bought and ſolde therin,
Joh.2.b. and ſayde vnto them: It is wryten: ☧ My houſe
Eſa.56. b in an houſe of prayer, but ye haue made it a dēne
Jere.7.a of murthurers. And he taught daylye i ☧ tēple ☧
3.Reg.8.d * But the hye preſtes and the ſcrybes and the
Mat. 21.c cheſeſt of the people wente aboute to deſtroye
Luce .20.b hym, and founde not, what to do vnto hym. For
Joh.7.c all the people ſtacke by hym, & gaue him audiēce.
and.8.d.

The.xx. Chapter.

Mat.21 .c AND * it fortuned one of thoſe dayes ☧
Mat. 11.d whā he taught ☧ people in the tēple,
& preached the Goſpell, ☧ hye preſtes
& ſcribes came vnto hym with ☧ El-
ders, & ſpake vnto hym, & ſayd: Tell
vs, by what authorite doeſt thou theſe thinges?
Or who gaue the this authorite? But he anſwe-
red, & ſayde vnto the̅: I will axe you a worde al-
ſo, tell it me: The baptyme of Jhon, was it frō
heauē, or of men? But they thought in the̅ ſelues
& ſayde: Yf we ſaye, from heauē, the̅ ſhal he ſaye
Why dyd ye not the̅ beleue hym? But yf we ſay,
of men, the̅ ſhal al the people ſtone vs, for they be
perſuaded, ☧ Jhon is a Prophete. And they an-
ſwered, ☧ they coulde not tell, whēce it was. And
Jeſus ſayde vnto the̅: Neither tel I you, by what
authorite I do theſe thynges.

And he beganne to tell the people this ſimili-
Mat. 21.d tude: * A certayne man planted a vnyarde, and
Mar.12. a let it out vnto huſbandmen, & wente him ſelfe ma
to a ſtraūge contry for a great ſeaſon. And whē

his tyme was come, he sent a seruaũt to the husbandmen, that they myght geue hym of the frute of the vynyard But the husbandmen bet hym, & sent hym awaye emptye: & agayn he sent yet another seruaunt: but they bet hym also, and intreated hym shamefully, & sent hym awaye emptye. And besydes this, he sent ỹ thirde: but they woũded hym also, and thrust hym out. Then sayde ỹ Lorde of the vynyarde: What shall I do? I wyll sende my ✱ deare sonne, peraduenture they wyll ſ. Joh. 5. b
Rom. 8. a
Phil. 2. a
stonde in awe of hym, whan they se hym.

But whan the husbandmẽ saw the sonne they thought in them selues, and sayde: This is the heyre, come, ✱ let vs kyll hym, that the inheritaunce maye be oures. And they thrust hym out of the vynyarde, and slew hym. What shall now the lorde of the vynyard do vnto them? He shall come, and destroye those husbandmẽ, and let out his vynyarde vnto other. Whã they herde that, they sayde: God forbyd. Gen. 37. d

But he behelde them, and sayde: What is this then that is wrytten: ✱ The same stone whiche the buylders refused, is become the heade corner stone? Who so euer falleth vpõ this stone, shalbe broken in sunder: but ✱ vpon whome so euer he falleth, he shal grynde hym to poulder. ✝ And the hye prestes and scrybes wente about to laye hãdes vpon hym the same houre, and they feared ỹ people: for they perceaued, that he had spokẽ this similitude agaynst them. Psa. 117. c
Esay. 28. c
Dan. 2. c
✝ mat. 21. c
Mar. 12. a
Luce. 19. d

✝ ✱ And they watched hym, & sent forth spyes, which shulde fayne thẽ selues perfecte, that they myght take hym in his wordes, to delyuer hym vnto the power and authorite of the debite. And they axed hym, and sayd. Master, we knowe that thou sayest and teachest right, and regardest the Mat. 22. b
Mar. 12. b

outward appearaũce of no man, but teacheſt the waye of God truly. Is it lawfull, that we gene tribute vnto the Emperoure, or not? But he perceaued theyr craftyneſſe, & ſayd vnto thẽ: Why tẽpte ye me? Shewe me the peny. Whoſe ymage and ſuperſcripcion hath it? They anſwered, and ſayde: The Emperours. Then ſayde he vnto them: Geue then vnto the Emperour ỹ, which is the Emperours: and vnto God that, which is Gods. And they coulde not reprone his wozde before the people, and maruayled at his anſwere, & helde theyr peace.

Mat. 22.c Mar. 12.b ‡ Act. 23.a. *deu. 25 a

*Then came vnto hym certayne of the Saducees‡ (which holde that ther is no reſurrecciõ) and axed hym, and ſayde: Maſter, Moſes wzote vnto vs? *Yf ony mans bzother dye haupnge a wyfe, and dyeth without chyldzen, then ſhall his bzother take his wyfe, & rayſe vp ſede vnto his bzother. Now were ther ſeuen bzethzẽ, the fyzſt toke a wyfe, and dyed chyldleſſe: and the ſeconde toke the wyfe, and dyed without chyldzen alſo: & the thirde toke her, lykewyſe all the ſeuen, and left no chyldzen behynde them, and dyed. At the laſt after all, the woman dyed alſo. Now in the reſurrecpon, whoſe wyfe ſhall ſhe be of them? For ſeuen had her to wyfe. And Jeſus anſwered and ſayde vnto them: The chyldzẽ of this wozld mary and are maryed, but they that ſhalbe wozthy to enioye that wozlde, and the reſurrecpon from the dead, ſhall nother mary noz be maryed, for they can dye nomoze. For they are lyke vnto ỹ angels, & are * the chyldzẽ of God, in ſo much as they are chyldzen of the reſurrection.

1. Joh. 3. a.

But that the dead ryſe agayne, hath Moſes alſo ſignifyed beſydes the buſhe, when he called the *LORDE, the God of Abzaham the

Exo. 3. a

God of Isaac, and the God of Jacob. But God is not a God of the dead but of the lyuynge: for they lyue all vnto hym. Then answered certayne of the scrybes, & sayde: Master, thou hast sayde well. And from that tyme forth they durste axe hym nomore questions.

*But he sayde vnto them: How saye they that Christ is Dauids sonne? And Dauid hym selfe sayeth in the boke of the Psalmes: ‡ The LORDE sayde vnto my LORD: syt thou on my right honde, tyll I make thyne enemyes thy foote stoole. Dauid calleth hym LORD, howe is he then his sonne? Mat.22.d Mar.12.e ‡Psl.109.a

*Now whyle all the people gaue audience, he sayde vnto his disciples: Beware of the scrybes, which wyll go in longe garmentes, and loue to be saluted vpon the market, and desyre to syt hyeste in the synagoges, and at the table. They deuoure wedowes houses, and that vnder a colour of longe prayenge: These shall receaue the greater damnatyon. Mat.23.a Mar.12.d Luce.11.d

The.xxi.Chapter.

AND *he loked vp, & behelde ỳ ryche, how they put in theyr offerynges into ỳ Gods chest. He sawe also a poore wedow which put in two mytes, and he sayde: Verely I saye vnto you: *This poore wedowe hath put in more then all: For these all haue of theyr excesse put in vnto the offering of God, but she of hir pouerte hath put in all hir lyuynge that she had. Mar.12.d 2.Cor.8.b

*And whan some spake of the temple, that it was garnysshed with goodly stones & Jewels, he sayd: ‡ The tyme shal come, wherin of al this ỳ yese, ther shall not be left one stone vpō another Mat.24.a Mar.13.a ‡3.Re.9.b Jere.7.b Luce.17.b

which shall not be broke downe. They axed him, and sayde: Master, whā shall these be? and what shalbe the token, whan these shall come to passe?

He sayde: Take hede, that ye be not deceaued:
1.Joh.4.a * For many shall come in my name, and saye: I am he, and the tyme is come hard by. Folowe them not.

But whā ye heare of warres & insurrections, be not ye afrayed, for suche must come to passe, but the ende is not yet there so soone. Then sayd he vnto them: Esa.19.a * One people shall ryse agaynst another, and one realme agaynst another, & ther shal be great earthquakes here & there, pestilence & derth, and fearefull thynges. And greate tokēs shall ther be from heauen. Mat.10.b and.24.a. Mar.13.b Luce.12.b. Joh.15.b and.16.a * But for all these, they shal laye hādes vp on you, and persecute you & deliuer you vp into theyr synagoges & prisons and bynde you before kynges & prynces for my names sake. But this shall happen vnto you for a witnesse. Be at apoynt therfore in your hartes, ‡ Exo.4.c Esa.54.c Actu.6.b *mich.7a ỳ ye take no thought, how ye shall answere: ‡ for I wyll geue you mouth and wysdome: agaynste the which all youre aduersaryes shal not be able to speake nor to resist. * But ye shal be delyuered vp euen of your elders, brethren, kynsfolkes and frendes & some of you shal they put vnto death, and ye shalbe hated of euery man for my names sake, and yet shall not one heere of youre heade perishe. Holde fast youre soules with pacience.

* But whan ye shall se Jerusalē beseged with Mat.24.b Mar.13.b an hoost, then vnderstōde that the desolacyon of it is nye. Then let them whiche be in Jewry, flye vnto ỳ mountaynes: & let such as be in the myddest therof, departe out: and let suche as be in the contryes, not come therin. For those are ỳ dayes of vēgeaunce, that euery thynge which is wrytē

maye be fulfylled. But wo vnto them that are
chylde, and to thē that geue ſucke in thoſe dayes:
for ther ſhalbe great trouble vpon earth, & wrath
ouer this people, and they ſhall fall thorowe the
edge of the ſwearde, and be led captyue amonge
all nacyons. * And Jeruſalē ſhalbe trodē downe Rom.11.b
of the Heythen, vntyl the tyme of the Heythen be
fulfylled.

✠ * And ther ſhalbe tokens in the Sonne Ezec.38.c
and Moone, and ſtarres, and vpon earth the peo Oze.10.b
ple ſhalbe in ſuch perplexite, that they ſhal not tel Mat.24.c
which waye to turne them ſelues. And the See & Mar.13.c
the waters ſhall roare, and men ſhall pyne awaye Apoc.6.c
for feare, and for lokynge after ỹ thynges whiche
ſhall come vpon earth. For euen the very powers
of heauen ſhall moue.

* And then ſhall they ſe the ſonne of man cō- Eſay.19.a
mynge in the cloude with power and great glory. Luce.17.c
But whā theſe thynges begyn to come to paſſe, Joh.1.c
then loke vp, and lyfte vp your heades, for youre
redempcyon draweth nye.

* And he tolde them a ſymylitude: Beholde mat.24.c
the fygge tre, and all the trees, whan they nowe mar.13.d
ſhute forth theyr buddes, ye ſe by thē, & perceaue,
that Sommer is now at hande. So lykewyſe ye,
whan ye ſe al theſe thynges come to paſſe, be ſure
that the kyngdome of God is nye. Verely I ſaye
vnto you, this generacyon ſhal not paſſe, tyl al be
fulfylled. Heauen and earth ſhall paſſe, but my
wordes ſhall not paſſe. ✠

* But take hede vnto youre ſelues, that youre Rom.13.b
hartes be not ouerladen with exceſſe of eatynge Eccli.37.d
and with dronkeneſſe, & with takyng of thought
for lyuynge, and ſo this daye come vpon you vn-
wares. For as a ſnare ſhall it come on all them
that dwell vpon earth. * Watch therfore conty- Mat.24.d

Mar. 13.d
1. Pet. 5.b

nually, and praye, that ye maye be worthy to escape all this that shall come, and to stonde before the sonne of man.

And on the day tyme he taught in the temple, but in the nyght season he went out, and abode al nyght vpon mount Oliuete. And all the people gat them vp early vnto hym in the temple, for to heare hym.

The. xxii. Chapter. ✠

Mat. 26.a
Mar. 14.a
‡ Joh. 7.c. 11.e. and f.
* Joh. 12a and. 13.c

THe feast * of swete bread (which is called Easter) drue nye. ‡ And the hye prestes and Scrybes soughte how they myght put hym to death, and were afrayed of the people. But * Sathan was entred into Judas, named Iscarioth (which was of the nombre of the twelfe) and he went his waye, and talked with the hye prestes and with the hye officers, how he wolde betraye hym vnto them. And they were glad, and promysed to geue hym money. And he cōsēted, & sought opportunite, ẏ he myght betraye hym without ony rumoure.

Mat. 26.b
Mar. 14.b

* Then came the day of swete bread, wherin the Easter lambe must be offred. And he sent Peter and Jhon, and sayd: Go youre waye, prepare vs the Easter lambe, that we may eate. But they sayd vnto hym: Where wylte thou, that we prepare it? He sayd vnto thē: Beholde, whā ye come in to the cytie, ther shall mete you a man, bearyng a pitcher of water, folowe hym into ẏ house that he entreth in, and saye vnto the good man of the house: The master sendeth the worde: Where is the gesthouse, wherin I may eate the Easter lābe with my disciples? And he shall shew you a great parloure paued. They went theyr waye & foūde as he had sayd vnto them, and made ready ẏ Easterlambe.

And whan the houre came he sat downe, & the twelfe apostles with hym, and he sayde vnto them: I haue hartely desyred to eate this Easter lambe with you before I suffre. For I say vnto you: that henre forth I wyll eate nomore therof, tyll it be * fulfylled in the kyngdome of God. 1.Cor.5.b
And he toke the cuppe, gaue thankes, and sayde: Take this and diuide it amõge you. For I say vnto you: I wyll not drynke of the frute of ỹ vyne, vntyll the kyngdome of God come.

*And he toke the bread, gaue thãkes & brake it, and gaue it them, and sayd: This is my body, Mat.26.c
Mar.14.c
which shalbe geuen for you. This do in ỹ remẽ- 1.Cor.11.c
braunce of me. Lykewyse also ỹ cuppe, after they Johã.6.f.
had supped, and sayd: This cuppe is the new Testamente in my blond, which shalbe shed for you.

*But lo, the hãde of hym that betrayeth me, Mat.26.b
is with me on the table. And the sonne of man Mar.14.c
truely goeth forth, as it is appointed. But wo vnto that man, by whom he is betrayed. And they beganne to are amonge themselues, which of thẽ it shulde be, that shulde do that.

✠ * Ther rose a stryfe also amonge them, Mat.20.d
which of them shulde be taken for the greatest. Marc.9.d
But he sayd vnto them: The kynges of ỹ worlde and.10.c
haue dominion ouer the people, and they ỹ beare Luce.9.c
rule ouer them, are cal'ed gracyous lordes ‡But ‡1.Pe.5.a
ye shall not be so: But the greatest amonge you, shalbe as the yongest: & the chefest, as a seruaunt. For whiche is the greatest? he that sytteth at the table, or he that serueth? Is it not he that sytteth at the table? But I am amonge you as a mynister. As for you, ye are they, that haue bydẽ with me in my temptacyons. *And I wyll appointe ỹ Luce.12.b
kyngdome vnto you, euen as my father hath appoynted me, that ye maye eate and drynke at my

Mat. 19.d table in my kyngdome, * & syt vpon seates, and
Apoc. 3.d iudge the twelfe trybes of Israel. ℣

But the LORD & sayd: Symon, Symon, ℒ
beholde, Sathan hath desyred after you, that he
myght syfte you euen as wheat: but I haue pray
ed for the, that thy fayth fayle not. And whā thou
Mat. 26.c arte conuerted, strength thy brethren. * But he
Mar. 14.c sayd vnto hym: LORD, I am ready to go with
Joh. 13.d the in to prison, and in to death. Neuertheles he
sayd: Peter, I saye vnto the: The cocke shall not
crowe this daye, tyll thou haue thryse denyed, ℣
thou knowest me.

Mat. 10.a And he sayd vnto them: * Whan I sent you
Mar. 6.a without wallet, without scrype, and without
Luce. 9.a shues, lacked ye ony thynge? They sayde: No.
Then sayd he vnto them: But now, he that hath
a wallet, let hym take it vp, lykewyse also the
scryppe. But he ℣ hath not, let hym sell his coate,
☞ and bye a swearde. For I saye vnto you: It
Esa. 53.c must yet be fulfylled on me, that is wrytten: * He
was counted amonge the euel doers. For loke
what is wrytten of me, it hath an ende. But they
sayd: LORD, Beholde, here are two sweardes.
He sayd vnto them: ☞ It is ynough.

Mat. 26.c * And he wente out (as he was wonte) vnto
Joh. 18.a mount Oliuete. But his disciples folowed hym
vnto the same place. And whan he came thyther,
Math. 6.b he sayd vnto them: * Praye, that ye fall not in to
‡mat. 26 d temptacyon. ‡ And he gat hym from them aboute
a stones cast, and kneled downe, prayed, and said:
Father: yf thou wylt, take awaye this cuppe fro
Joh. 6.d me: Neuertheles, not my wyl, * but thyne be ful
fylled. And ther appeared vnto hym an angel frō
heauen, and comforted hym. And it came so, that
he wrestled with death, and prayed the longer.
And his sweate was lyke droppes of bloude, run

lynge downe to the grounde. And he rose vp frō
prayer, and came to his disciples, and founde thē
slepynge for heynesse, and sayd vnto thē: What
slepe yer ryse vp and praye, that ye fall not in to
temptacyon.

* But whyle he yet spake, beholde, the mul-
tytude, and one of the twelfe called Judas wente
before them, and he cam nye vnto Jesus, to kysse
hym. But Jesus sayd vnto hym: Judas, betray
est thou the sonne of man with a kysse? Whan
they that were aboute hym, sawe what wold fo-
lowe, they sayd vnto hym: LORDE, shall we
smyte with the swearde? And one of them stroke
a seruaūt of the hye prestes, and smote of his eare
But Jesus answered, and sayde: Suffre them
thus farre forth. And he touched his eare, and
healed hym.

Mat. 26.e
Mar. 14.e
Joh. 18.a

* But Jesus sayd vnto the prestes and ru-
lers of the temple, and to ỹ elders that were come
vnto hym: Ye are come forth as it were to a mur
therer with sweardes, and with staues. I was
daply with you in the temple, and ye layed no hā-
des vpon me. But this is your houre, and the po-
wer of darknesse. * Neuertheles they toke hym,
& led hym, and brought hym in to the hye prestes
house. As for Peter he folowed hym afarre of.

Mat. 26. f
Mar, 14. f
Johā. 18. b

* Then kyndled they a fyre in the myddest of
the palace, & set them downe together. And Pe-
ter set hym downe amonge them. Then a damsel
sawe hym syttynge by the lyght, and beheide him
well, and sayd vnto hym: This same was also
with hym. But he denyed hym, and sayd: Womā
I knowe hym not. And after a lytle whyle, ano-
ther sawe hym, and sayd: Thou arte one of them
also. But Peter sayd: Man, I am not.

Mat. 26. g
Mar 14. g

And aboute the space of an houre after, ano-

ther affirmed, and sayd: Verely this was with hym also, for he is a Galilean. But Peter sayd: Man, I wote not what thou sayest. And immediatly whyle he yet spake, the cocke crewe. And the LORDE turned hym aboute, and loked vpon
Mat.26.c Peter. And Peter remembred the wordes of the
Mar.14.c LORD, how he sayd vnto hym: * Before ỹ cock
Luce.22.c crowe thou shalte denye me thryse. And Peter
†mat.16.c wente out, and wepte bytterly.
17.d.20.b † The men that helde Jesus, mocked hym, &
Mar.8.d stroke hym, blyndfolded hym, and smote hym on
end.9.d the face, and axed hym, and sayd: Prophecy, who
Luce.9.c is it that smote ỹ? And many other blasphemyes
17.c.18.d sayd they vnto hym.
Esay.50.b * And whan it was daye, ther gathered toge-
†mat.26.f ther the Elders of the people, the hye prestes and
Mar.14.g scrybes, and led hym vp before theyr councel, and
sayd: Art thou Christe? Tell vs. But he sayd vnto them: Yf I tell you, ye wyll not beleue: But yf I axe you, ye wyll not answere me, nother wyll ye
Col.3.a let me go * From this tyme forth shall the sonne
Heb.1.a of man sytte at the ryghte hande of the power of
and.10.b God. Then sayd they all: Arte thou then the sõne of God? He sayd vnto them: Ye saye it, for I am.
Mat.26.g They sayd: * What nede we ony further wytnesse? We oure selues haue herde it of his owne mouthe.

¶ The glose vpon the.xxii. Chapter.

☞ (And bye a swearde.) The swearde is oftymes taken in scripture for the worde of God, as here and Ephe.6. Apoc.1. Heb.4.

☞ (It is ynough.) That is to saye: It is no nede to fyghte with the bodily swearde, but we must suffre and beare the crosse of persecucyon & death for the Gospels sake. For no man can fyght agaynst the deuell with ỹron: therfore who

to wyll folowe Chriſt, muſt ieoparde al together, and take holde onely of the ſwearde of the ſpyrete which is the worde of God. Ephe.vi.

The.xxiii.Chapter.

AND *the whole multitude of them aroſe, and led hym vnto Pilate, and beganne to accuſe hym, and ſayd: We haue founde this felowe peruertynge the people, and * forbyddynge to geue trybute vnto the Emperoure, and ſayeth, that he is Chriſt a kyng. ‡But Pilate axed hym, & ſaid: Art thou the kynge of the Iewes? He answered hym, and ſayd: Thou ſayeſt it. Pylate ſayd vnto the hye prieſtes and to ỹ people: I fynde no cauſe in this man. But they were ỹ more fearce, & ſaid: He hath moued ỹ people, in that he hath taught here and there in all the lande of Iewry, and hath *begonne at Galile vnto his place.

Mat.27.a
Mar.15.a
Joh.18.d
Luc.23.a
math.17.d
and.22.b
‡ mat.27.b
Mat.4.b

Whan Pylate herde mencyon of Galile, he axed whether he were of Galile. And whā he perceaued that he was vnder * Herodes iuriſdiccio, ‡he ſent hym to Herode, whiche was alſo at Ieruſalem in thoſe dayes. Whan Herode ſawe Ieſus, he was exceadyng glad, for he had longe ben deſyrous to ſe hym: becauſe * he had herde much of hym, and hoped to ſe a myracle of hym. And he axed hym many thynges. Neuertheleſſe he answered nothynge. The hye prieſtes and ſcrybes ſtode, and accuſed hym ſore. But Herode with his men of warre deſpyſed hym, and mocked hym, put a whyte garment vpon hym, and ſent hym agayne vnto Pylate. Upon the ſame daye were Pylate and Herode made frēdes together, for afore they had ben at variaunce.

Luc.23.a
‡Luc.18.d
Luce.9.a

* Pilate called the hye prieſtes, and the rulers

Actu.4.c

Mat.27.b and the people together, & sayd vnto them: * Ye
Mar. 15. a haue brought this man vnto me, as one that per-
Joh.18.c uerteth the people, and beholde, I haue examined
hym before you, and fynde in the man none of the
causes, wherof ye accuse hym: Nor yet Herode:
for I sent you to hym, & beholde, ther is brought
vpon hym nothynge, that is worthy of death.
Joh.19.a * Therfore wyl I chastē hym, and let him lowse
For he muste haue let one lowse vnto them after
the costume of the feast.
Mat.27.a * Then cryed the whole multytude, and sayd:
Mar.15.b Awaye with hym, and delyuer vnto vs Barra-
bas, which for insurrection made in the cytie, and
because of a murther, was cast in to prison. Thē
called Pilate vnto them agayne, and wold haue
let Jesus lowse. But they cryed, and sayd: Cruc
fye hym, Crucifye hym. Yet sayd he vnto them,
the thyrde tyme: What euell then hath he done?
I fynde no cause of death in hym, therfore wyl I
chasten hym, and let hym go. But they laye styll
vpon hym with great crye, and requyred that he
myght be crucyfied. And the voyce of them and of
the hye prestes preuayled.
Mat.27.c * And Pilate gaue sentence, that it shulde be
Actu.3.b as they requyred, and let lowse vnto them, hym,
that for insurrecyon and murthur was caste in
to prison, whom they desyred, but gaue Jesus o-
Mat.27.d uer vnto theyr wyll. * And as they led hym away
Joh.19.b they toke one Simon of Cyren (which cam from
the felde) and layed the crosse vpon hym, to beare
it after Jesus.
Zacha.12.c * And ther folowed hym a great multitude
of people and of wemen, which bewayled and la-
mented hym. But Jesus turned hym aboute vn-
to them, and sayde: Ye doughters of Jerusalem,
wepe not ouer me: but wepe ouer youre selues,

and ouer youre chyldren. For beholde, the tyme
wyll come, wherin it shall be sayde: Blessed are
the baren, and the wombes that haue not borne,
and the pappes that haue not geuen sucke. * Thē Jere.8.a
shall they begynne to saye vnto the mountaynes: Osee.10.b
Fall vpon vs. And to the hylles: Couer vs. For Apoc.6.c
yf thys be done to a grene tre, what shall be done
then to the drye.

* And two other (which were mysdoers) were Esay.53.c
led out also, to be putte to deathe wyth hym. And
whan they came to the place, which is called Cal-
uary, they crucifyed hym euen there, and the two
mysdoers wyth hym, the one on the ryghthande,
the other on the lefte. But Jesus sayde: Father
* forgeue them, for they wote not what they do. Actu.7.g
‡ And they parted hys garmentes, and cast lottes ‡Psal.21.b
therfore. And the people stode and behelde. Mat.27.c

D And the rulers mocked hym wyth them, and Mar.15.c
sayde: He hath helped other, let hym helpe himself Johā.19.c
now, yf he be Christ the chosen of God. The soul
dyers also mocked hym, wente vnto hym, and
brought hym vynegar, and sayde: Yf thou be the
kynge of the Jewes, then helpe thyselfe. * And Mat.27.d
aboue ouer hym was thys superscrypcyon wryt- Johā.19.b
ten wyth letters of Greke, Laryn, and Hebrue:
Thys is the kynge of the Jewes.

And one of the mysdoers that henged there,
blaspheмed hym, and sayde: Yf thou be Christe,
then helpe thyselfe and vs. Then answered the o-
ther, rebuked hym, and sayde: And thou feareste
not God also, which arte yet in lyke damnacyon.
And truely we are therin by ryght, for we receaue
accordynge to oure dedes. As for thys mā, he hath
done nothynge amysse. And he sayde vnto Jesus:
LORD, remembre me, whan thou commest in to
thy kyngdome. And Jesus sayde vnto hym: Ie-

tely I saye vnto the: To daye shalt thou be with
Mat.27.c me in Paradise.* And it was aboute the sixte
Mar.15.d houre, and ther was darknesse ouer the whole
londe vntyll the nynth hour. And the Sonne was
darkened, and the vayle of the temple rent in two
euen thorowe the myddes.

Psa.30.a And Jesus cryed loude, and sayde:* Father
Act.7.g in to thy handes I commend my spirete: And whā
‡ ma.27.f he had so sayde, he gaue vppe the goost. ‡ But
Mar.15.d whan the Captayne sawe what had happened,
he praysed God, and sayde: Uerely thys was a
iuste man. And all the people that stode by and be
helde, whan they sawe what was done, smote v-
pon theyr brestes, and turned backe agayne. But
all hys acquayntaunce, and the wemen that had
folowed hym oute of Galile, stode afarre of, and
behelde all these thynges.

Mat.27.g *And beholde, a man named Joseph, a Se-
Marc.15.e natoure, whiche was a good iuste man, the same
Joh.19.d had not consented vnto theyr councell, and dede,
whiche was of Arimathia a cytye of the Jewes,
which same also wayted for the kingdom of God
he wente vnto Pylate, and axed the bodye of Je-
sus. And he toke hym downe, wrapped hym in a
lynnen cloth, and layed hym in a hewen sepulcre,
wherein neuer man was layed. ✝ And it was the
daye of preparynge, and the Sabbath drue on.

Luce.8.a *The wemen ẏ were come wyth hym out of
Galile, folowed hym, and behelde the Sepulcre,
and how hys body was layed. But they returned
and made readye the spyces and anoyntementes:
And vpon the Sabbath they rested, accordyng to
the lawe.

The.xxiiii. Chapter. ✠

BUt * vpon one of the Sabbathes very early in the morynge, they came vnto the Sepulcre, and brought the spices whiche they had prepared, and certayne women wyth them. Neuerthelesse they founde the stone rolled awaye from the sepulcre, and wente in, and founde not the body of the LORDE Iesu. * And it happened as they were amased therat: beholde, ther stode by them two men in shynynge garmentes. And they were afrayed, and caste downe theyre faces to the earth. Then sayd they vnto them: What seke ye the lyuynge amonge the dead? He is not here. He is rysen vp. Remembre, howe that he tolde you whan he was yet in Galile, and sayde: * The son of man must be delyuered in to the handes of synners, & be crucified: & the thyrde day ryse agayne. math.28.a marc.16.a Joh.20.a Joh.20.b Luce.9.c

And they remembred his wordes, * and went from the sepulcre, and tolde all thys vnto the eleuen, and to all the other. It was Mary Magdalene, and Johanna, and Mary James, ano the other wyth them, that tolde this vnto the Apostles And theyr wordes semed vnto them, as thoughe they had bene but fables, and they beleued them not. But Peter arose, and ranne to the sepulcre, and stouped in, and sawe the lynnen clothes layed by themselues, and departed. And he wondred wythyn hymselfe at that whiche had happened. ✠ math.28.b marc.16.b Joh.20.b

✠ * And beholde, two of them wente that same daye, to a towne (which was thre score furlonges from Ierusalem) whose name was called Emaus. And they talked together of all these thynges that had happened. * And it chaunced as they were thus talkynge and reasonynge together, Iesus hymselfe drue nye, and went wyth them Mar.16.b Mar.18.c

But theyr eyes were holden, that they shulde not knowe hym. And he sayde vnto them: What maner of communicacyons are these that ye haue one to another as ye walke, and are sad? Thē answered the one, whose name was Cleophas, and sayde vnto hym: Art thou onely a straunger at Ierusalem, not knowynge what is come to passe there in these dayes? And he sayde vnto them: What? They sayde vnto hym: That of Iesus of
Mat.21.e Nazareth, * whiche was a prophet, myghtye in dede and worde, before God and all the people, howe our hygh prestes and rulers delyuered hym to the condempnacion of death, and crucified him But we hoped that he shulde haue delyuered Israell. And besydes all thys, to daye is the thyrde
Luce.24.a daye that thys was done. * Yee and certayne we
Joh.20.a men also of oure companye which were early at the Sepulcre, and found not hys body, came and told, that they had sene a vysyon of angels, which sayde he was alyue. And certayne of them that were wyth vs, wente vnto the sepulcre, & founde it euen so as the wemen sayde: but hym founde they not.

And he sayde vnto them: O ye fooles & slowe L
of harte to beleue all that the prophetes haue spo
Esay.53.a ken: * Oughte not Christe to haue suffred these thynges, and to entre also in to his glory? And he beganne at Moses and at all the Prophetes, and expounded vnto thē all the scryptures, that were spoken of hym. And they drue nye vnto the town, whiche they wente vnto, and he made as though
Gene.19.a he wolde haue gone farther. * And they compel-
Luce.14.c led hym, and sayde: Abyde with vs, for it draweth towardes nyghte, and the daye is farre passed.
Mar.16.b And he wente in to tarye wyth them. * And it came to passe whan he sat at the table with them,

he toke the bread, gaue thankes, brake it, & gaue it them. Then were their eyes opened, and they knewe hym. And he vanished oute of their syght. And they sayde betwene themselues: Dydde not oure harte burne wythyn vs, whan he talked wt vs by the waye, whyle he opened ỹ scryptures vnto vs? And they rose vp the same houre, turned agayne to Ierusalem, and founde the eleuen gathered together, and them that were wt them, whiche sayde: The LORDE is rysen of a treuth, and hath appeared vnto Simon. And they told them what had happened by the waye, and howe they knewe hym in breakynge of bread. ℣

*But whyle they were talkynge therof, † Iehymselfe stode in the myddes amonge them, and sayde: Peace be wyth you. But they were abashed and afrayed, supposynge that they had sene a spryte. And he sayde vnto thē: Why are ye abashed? and wherfore ryse suche thoughtes in youre hartes? Beholde my handes and my fete, it is eue I my selfe. Handle me, and se, for a spryte hathe not flesh and bones, as ye se me haue. And whan he had thus spoken, he shewed them hys handes and hys fete. But whyle they yet beleued not for ioye and wondred, he sayde vnto them: * Haue ye ony thynge here to eate? And they set before hym a pece of a broyled fysshe, and an hony combe And he toke it, and dyd eate it before them. Joh.20.c Joh.21.b

And he sayde vnto them: * These are the wordes, whiche I spake vnto you, whyle I was yet wyth you. For it muste all be fulfylled that was wrytten of me in the lawe of Moses, in the Prophetes, and in ỹ Psalmes. Then opened he their vnderstondynge, that they myght vnderstonde ỹ scryptures, and sayde vnto them: * Thus is it wrytten, & thus it behoued Christe to suffre, and Mat.26.c Actu.17.c

the thyrde day to ryse agayn frō the dead, and to
Mich.4.a let repentaunce and remissyon, of synnes be prea-
ched in hys name amonge all nacions, ✠ and to
begynne at Jerusalē. As for all these thynges, ye
Actu.1.a are wytnesses of them. ✠ And behold, I wyl send
and.2.a vpon you the ‡ promes of my father: but ye shall
‡Joh.14.c tarye in the cytye of Jerusalem, tyl ye be endewed
15.c & 16.a wyth power from aboue. ✠ But he led them oute
✠mar 16 c vnto Bethany, and lyfte vp hys handes, and blef-
Actu.1.b sed them. And it came to passe whan he blessed the
he departed from them, and was caryed vp into
heauen. And they worshypped him, and turned a-
gayne to Jerusalem wyth greate ioye: and were
continually in the temple, geuynge prayse & thau-
kes vnto God. Amen.

¶ The ende of the Gospell of S. Luke

¶ The Gospell

of S. Jhon.

The summe of thys Gospell.

Chap. i. The euerlastynge byrth of the son of God, and howe he became man. The testimony of Jhō and of hys baptyme. The calling of Andrew, Peter, Philip, and Nathanael.

Chap. ii. Christ turneth the water vnto wine at the mariage in Cana, and dryueth ỹ marchauntes oute of the temple.

Chap. iii. The swete talkynge of Christe & Nicodemus. The doctryne & baptyme of Jhon and what wytnesse he beareth of Christ.

Chap. iiii. The louing cōmunicacō of Christ & ỹ womā of Samaria by ỹ welles syde. How he cōmeth in to Galile, & healeth the rulers sonne,

Chap. v. He healeth the man that was sycke eyghte & thyrtye yeare. The Jewes accuse hym as a breaker of the Sabbath: he answereth for hymselfe, and reproueth them.

Chap. vi. Jesus feedeth fyue thousande men wyth fyue barly Loaues, departeth away, that they shulde not make hym kynge, goeth vppon the see, and reproueth the fleshly hearers of hys worde. The carnall are offended at hym, & forsake hym.

Chap. vii. Jesus commeth to Jerusalem at the feast, teacheth the Jewes and reproueth thē The Pharyses and the hyghe prestes hearynge that the people begynne to fauoure Christ and to beleue in him, sende out officers to take him. Ther are dyuerse opynyons of hym amonge the people. The Pharises rebuke the officers because they haue not taken hym, and chyde & Nicodemus for takynge hys parte.

Chap. viii. A woman is taken in aduoutrye: Christe delyuereth her. The fredome of suche as folowe Christe, whome they accuse to haue the deuell wythyn hym, and go aboute to stone hym.

Chap. ix. Christ maketh the man to se that was borne blynde, where thorowe he getteth hymselfe more displeasure amonge the Jewes and Pharises.

Chap. x. Christe is the true shepherde, and the dore of the shepe. Some saye: Christe hath the deuel, and is madde, some saye: he speaketh not the wordes of one that hathe the deuell Because he telleth the treuthe, the Jewes take vppe stones to caste at hym, call hys preachynge blasphemy, and go aboute to take hym.

Cha.xi. Christ rayseth Lazarus frō death. The hyghe prestes and the Pharises gather a counsell, and cast theyr heades together agaynst hym therfore he getteth hym oute of the waye,

Chap.xii Mary anointeth Christes fete. Judas murmureth, Christ excuseth her, rydeth in to Jerusalem, and is louyngly receaued of the thankfull, but vtterly despysed of the vngodly.

Chap.xiii Christ washeth the disciples fete, telleth them of Judas the traytoure, and commaūdeth them earnestly to loue one another.

Chap.xiiii. He armeth hys disciples & cōsolaciō agaynst trouble for to come, taketh frō thē ỳ heuynesse ỳ they had because of his departyng, & promiseth thē ỳ holy goost, ỳ spyrete of confort.

Chap.xv. The true vyne, the husbandman, and the braunches. A doctryne of loue, and a swete confort agaynst persecucyon.

Chap.xvi. Consolacyon agaynst trouble. Prayers are herde thorowe Christ.

Chap xvii. The mooste harty and louynge prayer of Christ vnto hys father, for all suche as receaue the treuth, and be hys owne.

Chap.xviii. Christe is betrayed, The wordes of hys mouth smyte ỳ officers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Annas, Cayphas and Pylate.

Chap.xix. Christ is crucifyed. He commendeth hys mother vnto Jhon, sheddeth hys blonde, & is buryed.

Chap.xx. The resurrectyon of Christ, whiche appeareth to Mary Magdalene and to all his disciples, to theyr greate confort.

Chap.xxi. He appeareth to hys disciples agayn by the see of Tyberias, and commaundeth Peter earnestly to fede hys shepe.

The Gospel of Sayut Jhon.



The fyrst Chapter. ✠

IN the begynnyng was ỹ word & the worde was with God, & God was the worde. The same was in the begynnynge wt God * All thynges were made by ỹ same, and without ỹ same was made nothyng that was made. In hym was the * lyfe, and the lyfe was the ‡ lyghte of men: and the lyght shyneth in the darknesse, and the darknesse comprehended it not.

Gene.1.a
Psa.10.8.c
Joh.5.c
and.14.a
‡ Joh.8.b
9.a.12.c

Ther was sent frō God a man, whose name was Jhon. The same cam for a wytnesse to bear wytnesse of the lyght, that thorowe hym they all
Joh.5.d myght beleue. * ☞ He was not that lyght, but that he myght beare wytnesse of the lyght. That was the true lyght, which lyghteth all men, that come in to this worlde. He was in the worlde, and the worlde was made by hym, & the worlde knewe hym not. He came in to his owne, and his owne receaued hym not. But as many as receaued him
Esay.56.b * to them gaue he power to be ỹ chyldrē of God: euen
Dtee.1.b such as beleue in his name. Which are not
Rom.8.b borne of bloude, nor of the wyll of the flesshe, nor
Gala.4.a of the wyll of man, but of God.
‡Bar.2.c ‡ And the worde became flesh, and dwelte a- b
*mat.17.a monge vs: * and we sawe his glory, a glory as of
2.Pet.1.c the onely begotten sōne of the father full of grace
1.Joh.1.a and trueth. ✠
‡Mat.3.b ✠ * Jhon dyd beare wytnesse of hym, cryed, &
Mar.1.a sayd: It was this, of whō I spake: after me shall
*Col.2.b. he come, that was before me. For he was or euer I: and * of his fulnesse haue all we receaued ☞ grace for grace. For the lawe was geuen by Moses, grace and trueth came by Jesus Christe.
Deut.4.b ☞ * No mā hath sene God at ony tyme. The
and.5.c onely begottē sōne which is in the bosome of the
1.Joh.4.b father, he hath declared the same vnto vs. ✠
‡Johā.5.d ✠ ‡ And this is the recorde of Jhon, whan the Jewes sent prestes and Leuites from Jerusalem to axe hym: Who arte thou? And he confessed, &
Johā.3.d denyed not. And he cōfessed and sayd: * I am not Christ. And they axed hym: What thē? Art ỹ Eli
Deut.18.c as? He sayd ☞ I am not. Arte thou the * Pro- phet? And he answered: No. Then sayd they vn- to hym: What arte thou then, that we may geue answere vnto them ỹ sent vs? What sayest thou

of thy selfe? he sayd: * I am ỳ voyce of a crye in the wyldernesse: Make strayght the waye of the LORD. * As ỳ Prophet Esay sayd: Mat. 3.a Mar 1.a Luce. 3.a

And they that were sent, were of the Phari- * esa. 40 a
ses. And they axed hym, and sayd vnto hym: Why baptysest thou then, yf thou be not Christ, nor Elias, nor a Prophete? Jhon answered them and sayd: * I baptyse with water: but ther is one Math. 3. b
come in amonge you, whom ye knowe not. It is Mar 1.a
he that commeth after me, which was before me: Luce. 3.c
whose shue lachet I am not worthy to lowse. Actu. 19.a.
This was done at Bethabara beyonde Jordane
* where Jhon dyd baptyse. ✠ Joh. 3.d.

✠ The nexte daye after, Jhon sawe Jesus cō and. 10.d
mynge vnto hym, and sayd: Beholde the lambe ✠esa. 53.b
of God, which taketh away the synne of ỳ world 1. Cor. 5.b
This is he of whom I sayd vnto you: After me cōmeth a man, which was before me. For he was or euer I, & I knewe hym not: but that he shulde be declared in Israel, therfore am I come to baptyse with water.

* And Jhon bare recorde, and sayde: I sawe Mat. 3. b
the spyrete descende frō heauē lyke vnto a doue, & Mar. 1.a
abode vpon hym, and I knewe hym not. But he Luce. 3.c
that sent me to baptyse with water, the same sayd vnto me: Vpon whom thou shalt se the spyrete descence and tary styll on hym, the same is he, ỳ baptyseth with the holy goost. And I sawe it, & bear recorde, that this is the sonne of God. ✠

✠ The nexte daye after, Jhon stode agayne, and two of his disciples. And whan he sawe Jesus walkynge, he sayd: Beholde the * lambe of Exo. 12.a
God. And two of his disciples herde hym speake, Esay. 53.b
and folowed Jesus. And Jesus turned hym aboute, & sawe thē folowynge, & sayd vnto them: What seke ye? They sayd to hym: Rabbi (which

is to saye by interpretacyon, Master) Where art thou at lodgynge? He sayd vnto them: Come & se it. They came and sawe it, & abode with hym the same daye. It was aboute the tenth houre.

One of the two, which herde Jhon speake, & folowed Jesus, was Andrew the brother of Symon Peter: the same founde fyrst his brother Simon, and sayd vnto hym: We haue founde Messias (whiche is by interpretacyon, ỹ Anoynted) and he brought hym to Jesus. Whan Jesus beheilde hym, he sayd: Thou arte Symon the sonne
Mat.16.c of Jonas, * thou shalte be called Cephas, which is by interpretacyon, a stone.

The next daye after, wolde Jesus go agayne in to Galile, and founde Philippe, and sayd vnto
Joh.12.c hym: folowe me. * Philippe was of Bethsayda the cytie of Andrew and Peter. Philippe founde Nathanael, & sayd vnto hym: We haue founde
Gene.3.c hym, of whom * Moses in ỹ lawe, and the ‡ pro-
22.c.49.b phetes haue wrytten, euen Jesus the sonne of Jo-
Deut.18.c seph of Nazareth. And Nathanael sayd vnto
‡Esa.7.c hym: * What good can come out of Nazareth?
and.9.b Philippe sayd vnto hym: come, and se.
*Joh.7.c Jesus sawe Nathanael cõmynge to him, and sayd of hym: Behold, a ryght Israelite, in whom is no gyle. Nathanael sayd vnto hym: From whence knowest thou me? Jesus answered, and sayd vnto hym: Before that Philippe called the, whan thou wast vnder the fygge tre, I sawe the. Nathanael answered, and sayd vnto hym: Rabbi, thou arte the sonne of God, thou art the kyng of Israel. Jesus answered, and sayd vnto hym: Because I sayd vnto the, that I sawe the vnder the fygge tre, thou beleuest: thou shalt se yet greater thynges then these. And he sayd vnto hym: Verely verely I saye vnto you: Frõ this tyme forth

shall ye se the heauen open, and the angels of god
goynge vp and downe ouer the sonne of man. ¶

¶ Glose vpon the fyrst Chapter.

☞ (He was not that lyghte.) Trueth it is that Jhon the baptist was a burnynge and shynynge lyght Joh .v. and Christe called the mynisters of his worde the lyght of ỹ worlde. Mat.v because they had gods worde, and were sent to beare wytnesse of the lyght, as was Jhon, Joh.i. But nother Jhon nor ony other sayntc can geue lyghte vnto other men, for ther is but one which of him selfe is the onely true lyghte of the worlde, euen Christ Joh.xii that sheweth ỹ light of his worde vnto all men. Joh.i.

☞ (Grace for grace.) The grace, mercy, & goodnes that we haue, is geuen vs by the meanes of ỹ inestimable loue, fauoure and kyndnesse of God in Christ, and for his sake.

☞ (No man hath sene God at ony tyme.) The nature and substaunce of God, is of so excellent a maiestye, that no corporal eye can se hym perfectly as he is. Where as the scripture sayeth that Abraham, Jacob, Moses, Josue, Job, Esay, Micheas and other had ỹ lyght of God, and ỹ some of them sawe hym face to face, it was but in a glasse, ymage, or similitude. i. Cor.xiii. thorow his worde by the mynistracyon of angels: For no mā lyuyng can se the face of God in his owne nature Exod, xxxiii.

☞ (I am not Elias) Jhon denieth not but that he is the same Elias that was promysed Mala. iii. that shulde turne the hartes of the fathers vnto the chyldren (as the angell sayeth: Luce.i.) and that was come alreadye, as Christe reporteth of

hym. Math. xi. But Jhon denyeth him selfe to be that Elias, which was taken vp in the fyrye charet. iiii. Reg. ii. Of whom the Jewes had a dyuynge opinion, that he shulde walke in the earth before the commynge of Messias.

The. ii Chapter. ✠

AND vpon the thyrde daye ther was a marlage at Cana in Galile, and ✠ mother of Jesus was there. Jesus also & his disciples were called vnto the marriage. And whan the wyne fayled, the mother of Jesus sayd vnto hym: They haue no wyne Jesus sayd vnto her: * Womā what haue I to do with the? myne houre is not yet come. Luce. 2. g His mother sayd vnto the mynisters: What so euer he sayth vnto you, do it. Ther were set there fyre water pottes of stone, after the maner of the purifyenge of the Jewes, euery one conteynynge two or thre measures.

Jesus sayd vnto them: Fyll the water pottes with water. And they fylled thē vp to ✠ brymme. And he sayd vnto them: Drawe out now, and brynge vnto the Master of the feast. And they bare it. Whan the master of the feast had tasted the wyne whith had bene water, and knewe not whence it came (but the mynisters that drewe the water, knewe it) the master of the feast called the bydegrome, and sayd vnto hym: Euery man at the fyrst geueth the good wyne, and whan they are dronken, then that which is worse. But thou hast kepte backe the good wyne vntyll now.

This is the fyrst tokē that Jesus dyd at Cana in Galile, and shewed his glory, and his disciples beleued on hym. ✠ Mat. 4. b * Afterwarde wente he Mar. 1. b downe to Capernaū, he, his mother, his brethre,

and hys disciples, and taried not longe there. Luce. 4.d
✠ ‡ And the Jewes Easter was at hande. And ‡ mat.21.b
Jesus wente vp to Jerusalem, and founde syt- Mar.11.b
tinge in the temple, those that solde oxen, shepe & Luce.19.d
doues, and chaungers of money. And he made a
scourge of smal cordes, and droue them all out of
the temple with the shepe and oxen, and poured
out the chaungers money, and ouerthrewe the
tables, and sayde vnto them that solde the doues
Haue these thynges hence, and make not my fa-
thers house an house of marchaundyse. Hys dis-
ciples remembred it, that is wrytten, * The zele Psa.68.b
of thyne house hath euen eaten me.

Then answered the Iewes, & sayd vnto him:
* What token shewest thou vnto vs, that thou Mat.16.a
mayest do these thynges? Jesus answered & sayd Joh̄. 6.d
vnto them: ‡ Breake downe this temple, and in ‡mat.26.f
three dayes wyl I set it vp agayne. Then sayd the
Iewes: * Syxe and fortye yeare was this temple 1.Esd.5.6.
a buyldynge, & wylt thou set it vp in three dayes?
But he spake of the temple of his body. Now
whan he was rysen agayne from the dead, his
disciples remembred that he thus sayd, and they
beleued the scripture, and the wordes which Je-
sus spake.

Whan he was at Jerusalem at Easter in the
feast, many beleued on his name whan they sawe
the tokens that he dyd. But Jesus cōmytted not
hymselfe vnto them, for he knewe them al, and ne
ded not that ony man shuld testifye of man, * for Jere.17.b
he knewe well what was in man. ✠ Apoc.2.d

The.iii.Chapter. ✠

THer was a man of the Pharises, named * Nicodemus a ruler amonge the Joh.7.e
Iewes. The same came vnto Jesus by and.19.d
night, & said vntohim: Master, we know

Joh.9.b that thou arte come a teacher from God: for * no man can do these tokens that thou doest, excepte God be with hym. Jesus answered and sayd vnto hym: Verely, verely I saye vnto the: Excepte a man be borne a new, he can not se the kyngdome of God. Nicodemus sayd vnto hym: ☞ How can a man be borne, whan he is olde? Can he entre in to his mothers wõbe, and be borne againe?

Joh.4.b and.7.b Tit.3.a. Jesus answered: * Verely, verely I saye vnto the: Excepte a man be borne of water and of the spryte, he can not come in to the kyngdome of God.

Rom.8.a * That which is borne of flesh, is flesh: & that which is borne of the spryte, is spryte. Marueyll not, that I sayd vnto the: Ye muste be borne of new. The wynde bloweth where he wyll, & thou

Eccls.11.a heareſt his sounde: * but thou canst not tel whẽce he commeth, and whyther he goeth. So is euery one, that is borne of the spryte.

Nicodemus answered, and sayd vnto hym: How maye these be? Jesus answered, and sayde vnto hym: Art thou a Master in Israel, and knowest not these? Verely, verely I saye vnto the: We speake that we knowe, and testifye that we haue sene, and ye receaue not our wytnesse. Yf ye beleue not whan I tell you of earthlye thynges, how shulde ye beleue, whan I speake vnto you of heauenly thynges?

Ephe.4.a. * And no man ascendeth vp in to heauen, but he that is come downe from heauen, (namely) the sonne of man which is in heauen. And lyke as,

Num.21.b Joh.8.c and.12.d * Moses lyfte vp the serpente in the wyldernes, euen so must the sonne of man be lyfte vp, ✝ who so euer beleueth in hym, shulde not perysshe, but haue euerlastynge lyfe. ✝

Rom.5.a ✝ * For God so loued the worlde, that he gaue

hys onely sonne, ℣ ‡ whosoeuer beleueth in him, 1.Joh.4.b
shulde not perysshe, but haue euerlastynge lyfe. ‡mar.16.b
* For God sent not hys sonne in to the worlde, *Lu.19.a
to condempne the worlde, but ℣ the worlde myght
be saued by hym. He that beleueth on hym, shall
not be cõdempned. But he that beleueth not, is
condempned alreadye: because he beleueth not on
the name of the onlye sonne of God. But this is
the condempnacyon, that * the lyghte is come in Joh.1.a
to the worlde, and men loued the darknesse more and.12.f
then ℣ lyght: for theyr workes were euell. ‡Who ‡ephe.5.b
so euer doth euell, hateth the lyght, and commeth
not to the lyghte, that hys dedes shulde not be re-
proued. But he that doth the treuth, commeth to
the lyghte, that hys workes maye be knowne: for
they are done in God. ℣

After warde came Jesus and hys disciples in
to the londe of Jewry, and had hys beynge there
with them, ☞ * and baptysed: ‡Jhon baptysed Joh.4.a
also in Enõ beside Salem: for ther was muche ‡mat.3.a
water there. And they came thyther, and were bap Marc.1.a
tysed: * for Jhon was not yet put in prison. Luce.3.a

✠ Then arose ther a questyon amonge ℣ dis- *mat.4.b
ciples of Jhon wyth the Jewes about the puri-
fyenge, and they came vnto Jhon, and sayde vn-
to hym: Master, he that was wyth the beyonde
Jordane, of whom thou baredst wytnesse: behold,
* he baptyseth, and euery mã commeth vnto him Joh.4.a
Jhon answered and sayde: A man can receaue no
thynge, excepte it be geuen hym from heauen. Ye
youre selues are my wytnesses, howe * that I Joh.1.b
sayde: I am not Christ, but am sente before hym.
He that hath the bryde, is the brydegrome: but
the frende of the brydegrome stondeth, and herke
neth vnto hym, and reioyceth greatlye ouer the
voyce of the brydegrome: thys same ioye of myne

is nowe fulfylled. He muste increace, but I muste decreace.

He that commeth from on hyghe, is aboue al. He that is of the earth, is earthlye, and speaketh of the earth He that commeth from heauen, is aboue all, and testifyeth what he hath sene & herde and no man receaueth hys wytnesse. But he that receaueth it ☞ hath set to hys seale, * that God is true. For he whome God hathe sente, speaketh the wordes of God: * for God geueth not ỹ spret (vnto hym) by measure. The father loueth ỹ son * and hath geuen hym all thynges in to hys hand ‡ He that beleueth on the sonne, hath euerlastyng lyfe: he that beleueth not the sonne, shall not se the lyfe, but the wrath of God abydeth vpon hym. ✠

Roma. 3.a
Esay. 61.a
Mat. 11.e
Luce. 10.c
‡ Joh. 6.f.
1. Joh. 5.b

¶ Glose vpon the. iii. Chapter.

☞ (How cā a man be borne, whan he is olde:) These wordes of Nicodemus declare planely, ỹ worldly wysedome, and the naturall reason and fre wyll of man, hath no knowlege of the grace & inwarde workes of God. Yee the doctryne therof semeth but foolyshnes vnto hym. 1. Corin. 2.

☞ (And baptysed) Jesus baptysed not hymselfe but by hys disciples, as the euangelist Jhon sayeth herafter in the fourth chapter: Neuertheles whether a man do a thynge by hymselfe or by his seruauntes, it is called hys dede.

☞ (Hath set to hys seale) That is to saye: he seleth it prynted in hys hart by ỹ experiēce of faith, that God is true, as Christe sayeth. Johā. vii. Yf ony man wyll do the wyll of the father, he shall knowe whether thys doctryne be of God &c.

The. iiii. Chapter.

NOwe whan Jesus had knowlege, that it was come to the eares of the Pharises, that Jesus made and baptysed mo- a

disciples then Ihon (howbeit Iesus hymself bap
tysed not, but hys disciples) * he lefte the lond of Iewry, and departed agayne in to Galile. But he
must nedes go thorowe Samaria † Then came
he in to a cytye of Samaria, called Sichar, nye
vnto the pece of londe, * † Jacob gaue vnto Jo-
seph his son. And there was Jacobs well. Nowe
whā Iesus was weery of his iourney, he sat him
down so vpō the well. And it was aboute † syxte
hour. Then came ther a woman of Samaria to
draw water. Iesus saide vnto her: Geue me drinke
(For his disciples were gone theyr waye in to the
cytye, to bye meate.) So the woman of Samaria
sayde vnto hym: How is it † thou axest drynke of
me, seynge thou art a Jewe, & I a woman of Sa
maria? * For † Jewes medle not wt † Samaritās
Iesus answered and sayd vnto her: Yf thou
knewest the gyfte of God, & who it is that sayeth
vnto the, geue me drinke, thou woldest axe of him
and he wolde geue the * the water of lyfe. The
woman sayde vnto hym: Syr, Thou haste no
thynge to drawe wythal, and the well is depe, frō
whence hast thou thē that water of life? Art thou
greater then oure father Jacob, whiche gaue vs
thys well? And he hymself dranke therof, and his
children and hys cattell. Iesus answered, and
sayde vnto her: Who soeuer drynketh of this wa
ter, shall thyrste agayn: But ☞ who soeuer shall
drynke of the water that I shall geue hym, shall
neuer be more a thyrste: * but the water that I
shall geue hym, shall be in hym a well of water,
which spryngeth vp in to euerlastynge lyfe.
The woman sayde vnto hym: * Syr, geue
me that same water, that I thyrste not, nother
nede to come hyther to drawe. Iesus sayde vn-
to her: Go call thy husbande, and come hyther.

Mat. 4.b

Gen. 48.b

4. Re. 17.c
Joh. 8.c

Jere. 2.b
Johā. 7.b

Joh. 3.a
Tit. 3.a

Joh. 6.d

The woman answered, and sayde vnto hym: I haue no husbande.

Jesus sayde vnto her: Thou hast sayde wel, C
I haue no husbande: for thou hast had fyue husbandes, and he whom thou hast now, is not thyn husbande: there saydest thou ryght. The woman
Luce.7.b sayde vnto hym: Syr * I se, that thou arte a prophet. Oure fathers worshypped vpon this moun
3.Reg.9.a tayne, and * ye saye, that at Jerusalem is the pla-
2.par.7.c ce, where men ought to worshyppe. Jesus sayde vnto her: Woman, beleue me, the tyme commeth that ye shall nother vpon thys mountayne nor at Jerusalem worshyppe the father. Ye wote not what ye worshyppe, but we knowe what we wor-
Gene. 22.c shyppe for * Saluacyon commeth of the Jewes. But the tyme commeth, and is now already, that the true worshyppers shall worshyppe the father
Roma.1.a in * spyrete and in the treuth: For the father wyll
‡ 2.Co.3.c haue such to worshyppe hym ‡ God is a spyrete and they that worshyppe hym, muste worshyppe hym in spyrete and in the treuth.

The woman sayde vnto hym: I wote that D
Messias shall come, which is called Chryst. Whā he commeth, he shall tell vs all thynges. Jesus
Mat.26.f sayde vnto her: * I that speake vnto the, am he.
Mat.14.g And in the meane season came hys disciples, and
Luce.22.e they maruayled that he talked wyth the woman.
Johā 9.d Yet sayde noman: What axest thou, or what tal-
and.10.c kest thou wyth her? Then the woman let hyr pot stonde, and wente in to the cytye, and sayde vnto the people: Come, se a man, whiche hath tolde me all that euer I dydde, Is not he Christe? Then
wente they oute of the cytye, and came vnto him. In the meane whyle hys dysciples prayed hym, and sayde: Master, eate: But he saide vnto them: I haue meate to eate, that ye know not of. Then

layde the disciples among themselues: Hath ony man broughte hym meate? Jesus sayde vnto thē: My meate is thys, that I do the wyl of hym that sente me, and to fynyshe hys worke. Saye not ye youre selues: Ther are yet foure monethes, and then commeth the haruest? Beholde, I say vnto you: lyfte vp youre eyes, and loke vpon the felde, *for it is whyte already vnto the haruest, Math.9.b

E And he that reapeth, receaueth rewarde, and gathereth frute to euerlastynge lyfe, that both he that soweth and he that reapeth, maye reioyce together. For herin is the prouerbe true: One soweth, another reapeth. I haue sente you to reape that, wheron ye bestowed no labour. Other haue laboured, and ye are come in to theyr labours. Luce. 10.a

Many Samaritans of the same cytye beleued on hym, for the sayenge of the woman, which testifyed: He hath tolde me all that euer I dyd. Nowe whan the Samaritans came to hym, they besoughte hym, that he wolde tarye wyth them, And he abode there two dayes, and many mo beleued because of hys worde, and sayde vnto the woman: We beleue nowe henceforth, not because of thy sayenge, *we haue herde hym oureselues, and knowe, that thys of a treuth is Christe the sauioure of the worlde. Joh. 17.b

F After two dayes he departed thence, & went in to Galile. *For hymselfe testifyed, that a prophet is nothynge set by at home. Nowe whan he came in to Galile, the Galileans receaued hym, which had sene all that he dyd at Jerusalem in ỹ feast: for they also were come thyther in the feast. And Jesus came agayne in to Cana in Galile, *where he turned the water vnto wyne. Mat. 13.g Marc. 6.a Luce. 4.c Joh. 2.a

✠ And ther was a certame ruler, whose sonne laye sycke at Capernaum. Thys herde that Jesus

came oute of Jewrye in to Galile, and wente vnto hym, and besought hym, ✠ he wold come downe and helpe his son, for he laye dead sycke. And Jesus sayde vnto hym: Except ye se tokens & wonders, ye beleue not. The ruler sayde vnto hym: Come downe Syr, or euer my chylde dye. Jesus sayde vnto hym: Go thy way, thy sonne lyueth. The man beleued the worde that Jesus sayde vnto hym, and went his way And as he was goyng downe, hys seruaunt met hym, and tolde hym, & sayde: Thy chyld lyueth . Then enquyred he of them the houre, wherin he beganne to amende. And they sayde vnto hym: Yesterdaye aboute the seuenth houre the feuer lefte hym. Then the father perceaued, that it was aboute the same houre wherin Jesus sayde vnto hym: Thy sonne lyueth

Actu.18.a * And he beleued ✠ hys whole house ✠ This is nowe the seconde token that Jesus dyd, whan he came from Jewry into Galile.

¶ Glose vpon the.iiii. Chapter.

☞ (Who soeuer shal drynke of the water. &c. Shall neuer be more a thyrste.) That is to saye: who soeuer feleth the saluacyon, mercy and goodnesse of God in Chryste, and hathe the true tayste of hys worde shall not desyre nor be a thyrste after other consolacyon or straunge doctryne. But as the felynge and experience in the holy goost increaseth, so shall the loue and desyre towarde him and hys worde increase also, as it is wrytten. Ecclesiastici. xxiiii. They that eate me, shall haue the more honger: and they that drynke me, shall thyrst the more.

The.v. Chapter. ✠

a AFterward, ther was a feest of ỹ Jewes, and Jesus went vp to Jerusalem. Ther is at Jerusalem by the slaughter house a pole, whiche in Hebrue is called Bethseda & hath fyue porches, wherin laye many sycke, blynde, lame, withered, which wayted whan the water shulde moue. For the angell went downe at hys tyme in to ỹ pole, and steared the water. Who soeuer now wente downe fyrste, after that the water was steared, ỹ same was made whole, what soeuer disease he had. And ther was a man, whiche had lyen sycke eyghte and thyrtye yeares. Whan Jesus sawe him lye, and knewe that he had lyen so longe, he sayde vnto hym: Wylt thou be made whole? The sycke answered hym: Syr, I haue no man, whan ỹ water is moued, to put me in to the pole. And whan I come, another steppeth down in before me.

Jesus sayde vnto hym: * Aryse, take vp thy bed, and go thy waye. And immediatly the man was made whole: And toke vp hys bed, & wente hys waye. ‡ But vpon the same daye it was the Sabbath. Then sayde the Jewes vnto hym that was made whole: To daye is the Sabbath, it is not lawfull for the to carye thy bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go thy waye. Then axed they hym: What man is that, whiche sayde vnto the: Take vp thy bed, and go thy waye? But he ỹ was healed, wiste not who he was: for Jesus * hadde gotten hymselfe awaye, because there b was muche people.

Afterward founde Jesus hym in the tẽple, & sayde vnto hym: Beholde, thou arte made whole * syn nomor, lest a worse thīg happē vnto ỹ. The man departed, & tolde the Jewes ỹ it was Jesus,

Math. 9.a Mar. 2.a Luce. 5.c ‡ mat. 12.a Marc. 2.c. and. 3.a Luce 6.a 13.b.14.a Joh 7.b and. 9.b

Johā. 6.b

Joh. 8.a

which had made hym whole. ‡ Therfore dyd the Iewes persecute Iesus, and sought to slaye hym, because he had done thys vpon the Sabbath.

1.Cor.12.a But Iesus answered them: * My father worketh hitherto, and I worke also. Therfor sought the Iewes more to slaye hym: because he brake
Mat. 26.f not onely the Sabbath, but sayde also * that god
Mar.14.g was hys father, and made hymselfe equall wyth
Luce.22.e God. Then answered Iesus, and sayde vnto thē:
‡Joh.9.a Verely verely I saye vnto you: ‡ The sonne can do nothynge of hymselfe, but that he seyth the father do. For whatsoeuer he dothe, that doeth the sonne also. The father loueth the sonne, & sheweth hym all that he doth, and wyll shewe hym yet greater workes, so that ye shall maruayll. For as the father rayseth vp the dead, and maketh them
Mat.11.e lyue, euen so the sonne also maketh lyuynge whō
Luce.10.c he wyll. For the father iudgeth no mā, but * hath geuen all iudgemente vnto the sonne, that they al myghte honoure the sonne, euen as they honoure the father. Who so honoureth not the sonne, the same honoureth not the father, which hath sente hym.

Joh.8.e Verelye verelye I saye vnto you: * Who so
Luce.23.d heareth my worde, and beleueth hym that sente me, hath euerlastynge lyfe, and * commeth not in to dampnacyon, but is passed thorowe frō death vnto lyfe.

Mar.5.e Verely verely I saye vnto you: * The houre
Joh.11.e commeth, and is now already, that the dead shall
1.Thes.4.c heare the voyce of the sonne of god: and they that
‡Joh.1.a heare it, shall lyue. For ‡ as the father hath lyfe
and.14.a in hymselfe, so lykewyse hathe he geuen vnto the
*Da.12.a sonne, to haue lyfe in hymself: and hath geuē hym power also to execute iudgement because he is ‡ sonne of man. Maruayle not ye at this: * for the

houre commeth, in the which all that are in the graues, shall heare hys voyce, and shall go forth they that haue done good, vnto the resurrectyon of lyfe: but they that haue done euell, vnto the resurrectyon of damnacyon. Mat. 25. d

☞ I can do nothyng of my selfe. As I heare I iudge: & my iudgemẽt is iust. For I seke not myne owne wyll, but the wyll of the father which hath sẽt me. ☞ * Yf I beare witnesse of my self my wytnesse is not true. There is another ỹ beareth wytnesse of me, and I am sure, that the wytnesse which he beareth of me, is true. Joh. 8. b. e

* Yesent vnto Jhon, and he bare wytnesse of the trueth. As for me, I take no recorde of mã, but these thynges I saye, that ye myght be saued. * He was a burnynge & shynynge light, but ye wolde haue reioyced a lytle whyle in hys light. Joh. 1. b

* Neuertheles I haue a greater wytnesse then the wytnesse of Jhon. ‡ For the workes whiche the father hath genen me to fynisshe, the same workes whych I do, beare wytnesse of me, that the father hath sent me. * And the father hym selfe, whiche hath sent me, beareth wytnesse of me. 1. Joh. 5. a ‡ Joh. 10. c Mat. 3. b and. 17. a

‡ Ye haue nother herde hys voyce at ony tyme, nor sene hys shape: and hys worde haue ye not abydynge in you: for ye beleue not hym, whom he hath sent. Joh. 8. b ‡ Deu. 5. c Joh. 1. b and 6. e

☞ * Searche the scripture, for ye thynke ye haue euerlastynge lyfe therin: and ‡ the same is it that testifyeth of me, and ye wyll not come vnto me, that ye myght haue lyfe. * I receaue not prayse of men: But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, & ye receaue me not. * Yf another shal come in his owne name, him wyll ye receaue. How can ye beleue, which receaue prayse one of 1 Joh. 4. b * Act. 17. b ‡ deu. 18. c * Joh. 12. f 1 Joh. 2. c 2 Cor. 2. a

another, and seke not the prayse, that is of God onely.

Ye shall not thynke that I wyll accuse you before the father: there is one that accuseth you, euen Moses, in whom ye trust. Yf ye beleued Moses, ye shulde beleue me also: * For he hath written of me. But yf ye beleue not hys wrytynges, how shall ye beleue my wordes?

Deu.18.c.

¶ Glose vpon the .v. Chapter.

☞ (I can do nothynge of my selfe) These are wordes of mekenesse in Christ, which oft tymes ascribeth all glory and power vnto hys father, to certifye vs of hys māhode: Neuertheles in other places he declareth his power to be equall with the father, to the intent that we shulde not dout but that he is very God For he sayeth Johā.x. Noman taketh my lyfe fro me, but I leaueit of my selfe. I haue power to leaue it, and haue power to take it agayne.

☞ (Yf I beare wytnesse of my selfe, my wytnesse is not true.) That is to saye: Yf I (as a pryuate man) shulde commende or magnifye my selfe after the carnall maner of men, whych by nature are lyers (Psal. c. xv.) my wytnesse were of no value: But because I am not onely man, but one wyth the father, very God and man, the lyght of the worlde, and the trueth it selfe, therfore though I beare recorde of my selfe, yet is my recorde true Joh. viii. For I am gods sonne which can not lye.

☞ (Search the scripture) Though it be so y almyghtie god must wryte his lawe in oure hartes, Jere. xxxi. & though they must all be taught inwardly of god, that come to hys knowlege: Joh. vi. Yet ought not mē to despyse prophecyes i. Tessa. v. but alwaye to exercyse them selues in

the scripture, ether by readynge, by exortynge or teachynge other. i. Timo. iiii. For the scripture is the instrument of god ordeyned therto. As for other vi|pons or appearynges of dreames, they are deceatful: and who so euer regardeth such, taketh holde of a shadowe, and foloweth after ẏ wynde, Ecclesiastici. xxxiiii.

The. vi. Chapter.

A

AFter thys * wente Jesus ouer the see vnto the cyte Tiberias in Galile. And much people folowed hym, because they sawe the tokens that he dyd vpō the which were diseased. But Jesus wente vp in to a mountayne, & there he sat wyth hys disciples. And * Easter the feast of ẏ Jewes was nye ‡ + Thē Jesus lift vp hys eyes, & sawe that ther came much people vnto hym, and he sayde vnto Philippe: Whence shall we bye bread that these maye eate? But thys he sayde to proue hym, for he himself knewe what he wolde do.

Mat. 14. b
Mar. 6. d
Luc. 9. b
Exod. 12 a
‡ mat. 14 b
Marc. 6. d
Luc. 9. b

Philippe answered him: Two hundreth penywoorth of bread is not ynough amonge them, ẏ euery one maye take a lytle. Thē sayde vnto him one of hys disciples, Andrew the brother of Symon Peter: Ther is a lad here, that hath fyue barlye loaues, & two fysshes, but * what is that amonge so many? Jesus sayde: Make ẏ people syt downe. Ther was much grasse in the place Then they sat them downe, aboute a fyue thousande men. Jesus toke the loaues, thanked, and gaue them to the disciples: the disciples (gaue) to them that were set downe. Likewyse also of the fysshes as much as they wolde.

4. Re. 4. c

B When they were fylled, he sayde vnto hys disciples: Gather vp the broken meate that

remayneth, that nothynge be loſt. Then they gathered, and fylled twolue baſkettes with the broken meate, that remayned of the fyue barlye loaues, vnto them whych had eaten. Now whan ỹ men ſawe the token that Jeſus dyd, they ſayde:

Luc.7.b Joh.4.c * Thys is of a trueth the Prophet, that ſhulde come in to the worlde. ¶ Whā Jeſus new perceaued that they wolde come, and take hym vp, to

Joh.5.a make hym kynge, * he gat hym awaye agayne in to a mountayne hymſelf alone.

Mat.14.c Mark.6.e * And euē wente hys diſciples down to the ſee, and entred in to the ſhippe, and came to the other ſyde of the ſee, vnto Capernaum. And it was darke already. And Jeſus was not come to thē. And ỹ ſee roſe thorow a greate wynde. Now whā they had rowed vpō a fyue and twētie or thirtye furlonges, they ſawe Jeſus goinge vpon the ſee, and came nye to ỹ ſhippe. And they were afrayed But he ſayde vnto them: It is I, be not afrayed. Then wolde they haue receaued hym in to the ſhippe. And immedeiatly the ſhippe was at the londe whither they wente.

The nexte daye after, the people which ſtode on the other ſyde of the ſee, ſawe that ther was none other ſhippe there ſaue that one, wherin to hys diſciples were entred: and that Jeſus wente not in with his diſciples in to the ſhippe, but that hys diſciples were gone awaye alone. How be it ther came other ſhippes from Tiberias, nye vnto the place where they had eatē the breade, after ỹ the LORD had geuen thankes. Now whan ỹ people ſawe that Jeſus was not there, nother his diſciples, they toke ſhippe alſo, and came to Capernaum, and ſought Jeſus.

And whan they founde hym on the other ſyde of the ſee, they ſayde vnto hym: Maſter, whan

tamest thou hither? Jesus answered the, & sayd: Verely verely I saye vnto you: Ye seke me not because ye sawe the tokens, but because ye dyd eate of ỳ loaues, & were fylled. Laboure not for ỳ meate whych perysheth, but that endureth vnto euerlastinge life, which ỳ sonne of man shall geue
d you: For him hath God the father sealed.

Then sayde they vnto him: What shall we do, that we maye worke the workes of God? Jesus answered, and sayde vnto the: Thys is the worke of God, that ye beleue on hym, whom he hath sent. Then sayde they vnto him: * What token doest thou the, that we maye se and beleue ỳ? What workest ỳ? Oure fathers dyd eate Mā na in the wyldernesse, as it is wrytte: ‡ He gaue the bread from heauen to eate. Then sayd Jesus vnto them: Verely verely I saye vnto you: Moses gaue you not bread frō heauē, but my father geueth you the true bread from heauē: For this is that bread of God, which commeth from heauē and geueth lyfe vnto the worlde.

Mat. 16. a
Marc. 8. b
Joh. 2. c
‡ Exo. 16. a
Psa. 77. c

Then sayde they vnto hym: * Syr, geue vs alwaye such bread. But Jesus sayde vnto them: I am that bread of lyfe. He that cōmeth vnto me, shall not hunger: and he that beleueth on me, shal neuer thyrst. But I haue sayde vnto you, that ye haue sene me, and yet ye beleue not. All that my father geueth me, cōmeth vnto me: and whoso commeth vnto me, him wyll not I cast out: for I am come downe from heauen, not to do myne owne wyll, * but the wyll of him that hath sent me.

Joh. 4. b

Luc. 22. c
‡ Joh 10. c and. 18. a

e ‡ This is the wyll of the father, wych hath sent me, that of all that he hath geuen me, I shulde lose nothynge, but shulde rayse it vp agayne at ỳ last daye. Thys is the wyll of hym whych hath sent me, that, * who so euer seyth the sonne and

Joh. 5. c

beleueth on hym, haue euerlastinge life, and I shall rayse hym vp at the lost daye.

Then murmured the Jewes therouer, that he sayde: I am that bread which is come downe
Mat.13.g from heauen, and they sayde: * Is not this Jesus, Josephs sonne, whose father & mother we know? How sayeth he then, I am come downe from heauen? Jesus answered, and sayde vnto
Mar.16.c them: Murmur not amõge youre selues. ✠ * No
Joh.6.g man can come vnto me, excepte the father which
2.Tess.3.a hath sent me, drawe hym. And I shall rayse hym
‡Esa.54.c vp at the last daye. It is wrytte in ỹ prophetes:
Jere.31.f ‡ They shall all be taught of God. Who so euer
Mat.11.e now heareth it of the father, & learneth it, com-
Luce.10.c meth vnto me. * Not that ony man hath sene the
*Deu 4.b father, saue he whych is of the father, the same
and.5.c hath sene the father.

‡ Joh.3.e Verely verely I saye vnto you: ‡ He that be
1. Joh.5.b leueth on me, hath euerlastinge life. I am that bread of life. Youre fathers dyd eate Manna in ỹ wyldernes, & are dead. Thys is that bread which commeth from heauen, that who so eateth therof shuld not dye. I am that lyuynge bread whych came downe from heauen: Who so eateth of thys bread, shal lyue for euer. And the bread that I wyl
Luke.22.b geue, is my flesh * whych I wyll geue for the lyfe of the worlde. ✠

Then stroue the Jewes among them selues, and sayd: How can thys folowe geue vs his flesh to eate? Jesus sayde vnto them: Verely verely I saye vnto you: ☞ Excepte ye eate the flesh of ỹ sonne of man and drynke hys bloude, ye haue no lyfe in you. Who so eateth my flesh, and drynketh my bloude, hath euerlastinge lyfe: & I shall rayse hym vp at ỹ last daye. ✠ For my flesh is the very
1.Joh.4.b meate, and my bloude is the very drynke * Who

so eateth my flesh, and drynketh my blonde, abydeth in me, and I in hym. As the lyuynge father hath sent me, and I lyue for the fathers sake: Euen so he that eateth me, shal lyue for my sake. This is ỳ bread which is come from heauē: Not as youre fathers dyd eate Manna, and are dead. He the eateth of this bread, shal lyue for euer. ❧

These thynges sayde he in the synagoge, whan he taught at Capernaum. Many now of his disciples that herde this, sayde: Thys is an harde sayenge, who maye abyde the hearynge of it? But whan Jesus perceaued in hym self, that his disciples murmured therat, he sayd vnto thē: Doth this offende you? What and yf ye shall se the sonne of man * ascende vp thither, where he was afore? It is the spyrite that quyckeneth, the flesh profyteth nothynge. The wordes ỳ I speake, are spyrite, and are lyfe. But ther are some amonge you, that beleue not. For Jesus knewe well from the begynnynge, which they were that beleued not, and who shulde betraye hym. And he sayde: Therfore haue I sayde vnto you: *☞ No man can come vnto me, excepte it be geuen hym of my father.

Mat. 26.f
Actu.1.b
Joh.6.e

From that tyme forth, many of his disciples wente backe, and walked nomore wyth hym. Then sayde Jesus vnto the twolue: Wyll ye also go awaye? Then answered Symon Peter: LORDE, whither shal we go? Thou hast the wordes of euerlastynge life: and we haue beleued and knowē, that thou art Christ the sonne of the lyuynge God. Jesus answered them. Haue I not chosen you twolue, and * one of you is a deuell? But he spake of Judas Symon Iscarioth: ‡ the same betrayed hym afterwarde, and was one of the twolue.

Joh.13.b
‡Joh.13.a and.18.a

¶ Glose vpon the .vi. Chapter.

☞(Hym hath God ꝥ father sealed) him(that is to saye Christ) hath God appoynted to be the onely helper and teacher of all,and (as S. Paul sayeth.i Corin.i.) Christ Iesus is ordeyned of god to be vnto vs wysdome,righteousnesse,sanctifyenge and redemption.

☞(Excepte ye eate the flesh of the sonne of mā, and drynke his bloude, ye haue no lyfe in you.) This Chapter speaketh not of the sacramēt of the body and bloude of Christ, but of ꝥ spirituall eatinge, namely of fayth, which is stedfastly to beleue, ꝥ Christ hath shed his bloude for vs. Els were oure children dammed,that are not able to receaue the sacrament.

☞(No mā cā come vnto me, excepte it be geuē hym of my father) These wordes expounde the sayenge that wente before in this same chapter: No mā cā come vnto me, excepte ꝥ father which hath sent me,drawe hym.

The.vii.Chapter. ✠

AFter ꝥ wēte Iesus about in Galile for he wolde not go about in Iewry, because ꝥ Iewes sought to kyl hym.
Leui.23.f But ꝥ Iewes * feast of Tabernacles was at hande. Thē sayde hys brethrē vnto him: Get the hence, & go in to Iewry, ꝥ thy disciples also maye se thy workes, ꝥ thou doest, He ꝥ seketh to be openly knowe, doth nothinge in secrete. Yf thou do such thinges, thē shewe thy selfe before ꝥ worlde: For his brethren also beleued not in hym.

Thē sayde Iesus vnto thē: My tyme is not yet
Ioh.15.b come,but youre tyme is alway ready, * The
‡ Wap.2.c worlde can not hate you, ‡ but me it hateth: because I testifye of it, ꝥ the workes of it are euell

Go ye vp vnto this feaste, I wyll not go vp yet vnto this feast, for my tyme is not yet fulfylled. Whan he sayde this vnto them, he abode styll in Galile, But as soone as his brethrē were gone vp, thē wēte he vp also vnto ỹ feast: not openly, but as it were secretly. Thē ỹ Jewes sought him at the feast, and sayde: * Where is he? And ther was a greate murmur of hym amōg the people. Some sayde: * He is good. But other sayde: Nay, he doth but deceaue ỹ people. ‡ How be it no man spake frely of hym, for fear of the Jewes. † Joh.11.f

But in the myddes of the feast wente Jesus vp in to the temple, and taught. And the Jewes maruayled & sayde: Howe can he the scripture, seynge he hath not learned it? Jesus answered thē, & sayde: My doctrine is not myne, but his ỹ hath sent me. Yf ony mā wyl do his wyll, he shal knowe, whether this doctrine be of God, or whether I speake of my selfe. He ỹ speaketh of hym selfe, seketh his owne prayse: but he that seketh the prayse of hym ỹ sent hym, the same is true, & ther is no vnrighteousnesse in hym. * Hath not Moses geuē you the lawe, & none of you kepeth the lawe? Why go ye about to kyll me? The people answered, & sayde: Thou hast ỹ deuell, who goeth about to kyl the? Jesus answered & sayd: * One worke haue I done, and ye all maruayle. Moses gaue you the circūcision. (not because it cōmeth of Moses, but of ỹ * fathers:) Yet do ye circūcyse a mā vppō the Sabbath. Yf a mā receaue circūcision vpō the Sabbath, ỹ the lawe of Moses shuld not be broken, dysdayne ye then at me, because I haue made a mā euery whyt whole on the Sabbath? * Judge not after the vtter appearaunce, but iudge righteous iudgement.

Joh.7.a
Mat.21.c
Joh.6.b
c.8.d
Exo.20.c
Leui.24.d
Joh.5.a
Gen.17.b
Deut.1.b

Then sayde some of them of Jerusalem: Is

not this he, whom they go aboute to kyll? And
behold, he speaketh boldely, & they saye nothing
to him. Do our rulers know in dede, ỹ he is very
Mat.13.g Christ? How beyt, * we knowe, whence this is.
Mar.6.a But whan Christ cõmeth, no man shall knowe
Luce.4.c whence he is.

Then cryed Jesus in the temple as he taught,
and sayde: Yee ye knowe me, and whence I am
Joh.8.b. ye knowe, * and of my selfe am I not come, but
he ỹ sent me, is true, whom ye knowe not. But
I knowe hym, for I am of hym, & he hath sent
Luce.19.d me. * Then sought they to take him, but no man
20.b.22.a layed handes vpon hym, for his houre was not
Joh 8.b yet come. ‡ But many of the people beleued on
‡Joh.8.c hym, and sayde: Whan Christ commeth, shall he
and.11.e do mo tokens, then this doth?

And it came to the Pharyses eares, that ỹ peo D
1.Re.19.d ple murmured suche thynges of hym. * And the
Mar.22.b Pharises and hye prestes sent out seruãtes, to
Mar.12.b take hym. Thẽ sayde Jesus vnto thẽ, ‡ I am yet
Luce.20.c a litle whyle with you, & then go I vnto him that
‡ Jo.16.b hath sent me. * Ye shal seke me, & not fynde me: &
*Jer.29.c where I am thither can ye not come. Then sad ỹ
Joh.8.b Jewes amonge them selues: Whyther wyll he
and.13.d go, that we shal not fynde him? Wyl he go amõg
the Grekes that are scattred abrode, and teach ỹ
Grekes? What maner of sayeng is this, that he
sayeth: ye shall seke me, and not fynde me: & wher
I am, thither can not ye come?

But in the last daye whiche was the moste so-
Esa.55.a lempne daye of the feast, Jesus stode vp, cryed &
‡Esa.12.a sayde: * Who so thyrsteth, let hym come vnto
Johel.2.k me, and drynke. He ỹ beleueth on me, as the scrip
Joh.3.a ture sayeth, out of his body shall flowe ryuers
and.4.b of the ‡ water of lyfe. (But this spake he of the
*Act.2.a *spyrite, which they that beleue on hym, shulde

creaue. For the holy goost was not yet there, because Iesus was not yet glorifyed.) Many of the people now whan they herde this sayenge, sayd: * This is a very Prophet. Other sayde: ‡ He is Christ. But some sayde: Shall Christe come out of Galile? Sayeth not the scripture, ỹ Christ shal come * of the sede of Dauid, and out of the towne of ‡ Bethleem, where Dauid was? Thus was ther dissencion amõg the people for his sake. Some of them wolde haue taken hym, but no man layed handes on hym. mat.21.b e ‡mar.16.c Joh.6.g ‡ ps.131.b ‡ mich.5.a Mat.2.a

The seruauntes came to the hye prestes and pharises, and they sayde vnto thẽ: Why haue ye not brought hym? The seruaũtes answered: Neuer man spake as this man doth. Thẽ answered thẽ the pharises: Are ye also deceaued? * Doth ony of the rulers or pharises beleue on him? But the comun people which knowe not the lawe, are cursed. Nicodemus sayde vnto them ‡ he that came vnto hym by nyght, which was one of thẽ: * Doth our lawe iudge ony man, before it heare hym, & knowe what he hath done? They answered and sayd vnto him: Art thou a Galileã also? * Searche and loke, out of Galile aryseth no Prophet. And so euery man wente home. Joh.12.f 1. Cor.1.d Joh.3.a Exo.23.a Leui.19.d. Joh.1.e

The.viii.Chapter.

Iesus wẽte * vnto mount Oliuete, & early in ỹ morninge came he agayne in to ỹ tẽple, & all the people came vnto hym. And he sat downe, & taught thẽ. And ỹ scribes and the Pharises brought vnto hym a womã takẽ in aduoutrye, & set her there openly, & sayde vnto hym: Master, this woman was taken in aduoutrye, euen as the dede was adoynge. Moses * in the lawe cõmaunded vs, to stone such: What sayeste thou? Mat.21.b Mar.11.b Leui.20.b

This they sayde, to tempte him, that they myght haue wherof to accuse hym. But Jesus stouped downe, and wrote ℞ his fynger vpon the grounde. Now whyle they continued axynge hym, he lyft hym selfe vp, and sayde vnto them: He that is amonge you without synne, let hym caste the fyrst stone at her. And he stouped downe agayne, and wrote vpon the grounde. But whan they herde that, they wente out one after another: the eldest fyrst, and left Jesus alone, and the woman stondinge before hym. Jesus lyft hym selfe vp, & whā he sawe noman but the woman, he sayde vnto her: Womā, where are thyne accusers? Hath no man condempned the? She sayde, LORDE no man, Jesus sayde: Nother do I cōdempne the, Joh.5.b Go thy waye, *and synne nomore ✝.

Then spake Jesus agayne vnto them, & sayde: ℣ Joh.1.a 9.a.12.e ✝* I am the light of the worlde, He ℣ foloweth me, shal not walke in darknesse, but shall haue ℣ light of lyfe. Thē sayde the Pharises vnto hym: Thou beareſt recorde of thy selfe, thy recorde is not true.

Jesus answered, and sayde vnto thē: Though I beare record of my self, yet is my recorde true: for I knowe whence I came, and whither I go: but ye can not tell whence I come, and whither I go. Ye iudge after the flesh. ☞ I iudge no man: but yf I iudge, my iudgement is true: for I am not alone, but I and the father that hath sent me. It is wrytten also in youre lawe, *that the testimony of two men is true. I am one that beare witnesse of my selfe: ‡ And the father that sent me, beareth wytnesse of me also. Then sayde they vnto hym: Where is thy father? Jesus answered: * Ye nother know me nor yet my father Yf ye knewe me ye shuld knowe my father also.

Deu.17.a and.19.c ‡Mat.3.b and.17.a *mat.11.e Luce.10.c Joh.7.c

These wordes spake Jesus vpō the Feds thest, as he taught in the temple. * And noman toke hym: for his houre was not yet come. Joh.7.e

*Then sayde Jesus agayne vnto them: ✝ I go my waye, and ye shall seke me, and shal dye in youre synnes: whither I go, thither can not ye come. Then sayde the Jewes: Will he kyll hym selfe then, that he sayeth: whither I go, thither can not ye come? And he saide vnto them: Ye are from beneth, I am from aboue. Ye are of this worlde, I am not of this worlde. Therfore haue I sayde vnto you, ŷ ye shall dye in your synnes, *For yf ye beleue not that I am he, ye shall dye in youre synnes. Joh.7.d and.13.d Mar.16.b Joh.3.c

Then sayd they vnto hym: Who art thou the? And Jesus sayd vnto them: Euen the very same thynge ŷ I saye vnto you. I haue many thynges to saye & to iudge of you. But he that sent me, is true: * and loke what I haue herde of hym, that speake I before the worlde. How be it they vnderstode not, that he spake of the father. Joh.15.b

Then sayde Jesus vnto them: When ye haue lift vp on hye ŷ sonne of man, then shall ye know that I am he and that I do nothing of my self: * but as my father hath taught me, euen so I speake, and he that sent me, is with me. The father leaueth me not alone, for I do alwaye that pleaseth hym. ✝ When he thus spake, ‡ many beleued on hym. Then sayde Jesus vnto the Jewes, that beleued on hym: Yf ye continue in my worde, then are ye my very disciples, and ye shall knowe the trueth, & the trueth shal make you *fre. Joh.3.e 7.b.12.f and.14.a ‡Joh.7.c. Rom.6.b and.8.a

Then answered they hym: We are Abrahās sede, we were neuer bonde to ony man. How sayest thou then: Ye shalbe fre? Jesus answered Gala.4.a

them, and sayd: Verely verely I saye vnto you:
Rom.6.b *Who so euer doth synne, is the seruaunt of
2.Pet.2.d synne: As for the seruaunt, he abydeth not in the
house forever, but the sonne abydeth euer. Yf the
sonne therfore make you fre, then are ye fre in
dede. I knowe that ye are Abrahams sede, but ye
seke to kyll me. For my worde taketh not amõge
you. I speake that I haue sene of my father, and
ye do that ye haue sene of youre father.

They answered, and sayde vnto hym: Abrahã D
is our father. Jesus sayd vnto them: Yf ye were
Abrahams chyldren, ye wolde do the dedes of A-
brahã. But now ye go aboute to kyll me, a man,
Joh.3.e that haue tolde you the trueth, * which I haue
and.7.b herde of God this dyd not Abraham. Ye do the
dedes of your father. Then sayd they vnto hym:
We are not borne of fornicacyon, we haue one
father, euen God. Jesus sayde vnto the: Yf God
were youre father, then wolde ye loue me. For I
am proceded forth, and come from God. For I
am not come of my selfe, but he hath sent me.
Why knowe ye not then my speche? Euen be-
cause ye can not abyde the hearing of my worde.

Ye are of the father the deuell, and after the
Gene.3.a lustes of youre father wyll ye do. * The same
2.Joh.3.b was a murthurer from the begynnynge: and a-
bode not in the trueth: for the trueth is not in
hym. Whan he speaketh a lye, then speaketh he
of his owne: for he is a lyar, and a father of the
same. But because I saye the trueth, ye beleue
me not.

✠Whiche of you can rebuke me of one synne?
Yf I saye the trueth, why do ye not beleue me?
Joh.10.a *He that is of God, heareth Gods word. Ther
3.Joh.4.a fore heare ye not, because ye are not of God.

Then answered the Jewes and sayde vnto E

hym: Saye we not ryght, that thou art a Samaritane, * and haste the deuel? Jesus answered: I haue no deuell, but I honoure my father, and ye haue dishonoured me. I seke not myne owne prayse, but ther is one that seketh it, & iudgeth: * Verely verely I saye vnto you: Yf ony man kepe my worde, he shall neuer se death. Joh.10.d Joh.5.c

Then sayd the Iewes vnto hym: Now know we, that * thou hast the deuell. Abraham is dead and the Prophetes, and thou sayest: Yf ony man kepe my worde, he shall neuer taist of death. Art thou greater then oure father Abraham? whiche is dead, and the Prophetes are dead? Whō makest thou thy selfe? Jesus answered: * Yf I prayse my selfe, then is my prayse nothinge. But it is my father that prayseth me, which ye saye is youre God, & ye knowe hym not: but I knowe hym. And yf I shuld saye I knowe him not, I shuld be a lyar, lyke vnto you. But I knowe hym and kepe his worde. Mat.9.d and.12.c Mar.3.b Joh.7.b Joh.5.c

Abraham youre father was glad, that he shuld se my daye, * and he sawe it, and reioyced. Then sayde the Iewes vnto hym: Thou art not yet fyftye yeare olde, and haste thou sene Abrahā? Jesus sayde vnto them: Verely verely I saye vnto you: Or euer Abraham was. * I am ‡ Then toke they vp stones, to cast at hym: * But Jesus hyd hym selfe, and wente out of the temple. Gene.17. and.22.a Heb.11.c Exo.3.c ‡Jo.10.c *Luc.4.d

¶ Glose vpon the.viii Chapter.

☞ (I Judge noman) Truth it is, that Christ is ordeyned of God to be iudge of the lyuynge and of the dead. Act.x. For the father hath committed all iudgement vnto the sonne. Johā. v. Neuertheles in these wordes Christ answereth the Pharyses, and sayeth: Ye iudge

after the flesh. I iudge no man carnally as ye do. nother iudge I after the sighte of the eyes &c. Esa.xi. but after the hart. i. Tessa.ii.

The.ix Chapter. ✠

AND Iesus passed by, & sawe a mā ꝑ was borne blynde. And his disciples axed hym, & sayde: Master, who hath synned: this, or hys elders, ꝑ he was borne blynde: Iesus answered: Nother hath this synned, nor his elders, * but ꝑ the
Joh.11.a ‡Joh.5.b workes of God shulde be shewed on him. ‡ I must worke ꝑ workes of hym that hath sent me, while it is daye. The night cōmeth, whan no mā can worke. As longe as I am in ꝑ worlde, I am the *lyght of the worlde.
Joh.1.a 8.b.12.e

When he had thus sayde, he spat on ꝑ groūde, and made claye of the spatle, & rubbed the claye on the eyes of the blinde, and sayde vnto him: Go
Esaie.8.b thy waye to the pole of * Syloha (which is interpretated, sent) and wash the. Then wente he his waye and washed hym, and came seynge. The neighbours & they ꝑ had sene hym before, how ꝑ he was a begger, sayde: Is not this he that sat, and begged: Some sayde: It is he. Other sayde: he is like him. But he him self sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened: He sayde: The man that is called Iesus, made claye, and anopnted myne eyes, and sayde: Go thy waye to the pole of Siloha, and wash the. I wente my waye, & washed me, and receaued my sight. Then sayde they vnto him: Where is he: He sayde: I can not tell.

Then brought they vnto the pharises, hym ꝑ
Mat.12.a that a litle before was blinde * It was the Sabbath,
Mar.2.c whan Iesus made the claye, and opened

his eyes. Then agayne the Pharises also axed hym, how he had receaued his syght: He sayd vnto them: He put claye vpō myne eyes, and I was shed me, and now I se. Luce.6.a Joh.5.a and.7.b

Then sayd some of the Pharises: This mā is not of God, seynge he kepeth not the Sabbath. *But the other sayd: how can a synfull man do such tokens? And ther was a stryfe amonge thē. They sayd agayne vnto the blynde: What sayest thou of hym, that he hath opened thyne eyes? He sayd: *He is a prophet. Joh.7.d 10.b.12.b Joh.7.d

The Jewes beleued not hym, that he was blynde, and had receaued his syght, tyl they called the elders of hym ꝑ had receaued his syght. And they axed thē, & sayd: Is this your sonne, whō ye say, was borne blynde? How doth he now se thē? His elders answered thē, and sayd: We knowe, that this is our sōne, & that he was borne blynd. But how he now seyth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynough, axe hym, let hym speake for hymselfe.

This sayd his elders, because they feared the Jewes. *For the Jewes had conspyred already, that yf ony man dyd confesse that he was Christ, the same shulde be excommunicate. Therfore sayd his elders: He is olde ynough, axe hym. Joh.12.f Josu1.7.c Actu.12.d

Then called they the man agayne that was blynde, & sayd vnto hym: *Geue God ꝯ prayse, we knowe that this man is a synner. He answered, and sayd: Whether he be a synner or no, I cā not tell, one thynge am I sure of, ꝯ I was blynde and now I se. Then sayd they vnto hym agayn: What dyd he vnto the? How opened he thyne eyes? He answered them: I tolde you syght now. Herde ye it not? What, wyll ye heare it agayne? Wyll ye also be his disciples? Then rayted they

hym, and sayd: Thou arte his disciple. We are sure that God spake with Moses: As for this fe-lowe, we knowe not whence he is.

The man answered and sayd vnto thē: This is a maruaylous thynge, that ye wote not whēce he is, & he hath opened myne eyes. For we know, that God heareth not the synners: but yf ony mā be a fearer of God, and doth his wyll, hym hea-reth he. Sence the worlde began was it not herde that ony man opened the eyes of one that was borne blynde. Yf this man were not of God, he coulde haue done nothynge. They answered, and sayd vnto him: Thou art altogether borne i sine, and teachest thou vs? And they thrust hym out.

Jesus herde that they had thrust hym out, & whan he had founde hym, he sayd vnto hym: Be-leuest thou on the sonne of God? He answered, and sayd: LORDE, who is it that I myght be-leue on hym? Jesus sayd vnto hym: * Thou hast
Mat.26.f Mar.14.g sene hym, and he it is that talketh with the. He
Joh.4.d sayde: LORDE, I beleue. And he worshipped hym. ☙

And Jesus sayd: ☞ I am come to iudgemēt into this worlde, that they which se not, myght se: and that they which se, myght be made blynde. And some of the Pharises that were with hym, herde this, and sayd vnto hym: Are we thē blynde
Joh.15.c also? Jesus sayd vnto them: * Yf ye were blynd, ye shulde haue no synne. But now that ye say, we se, therfore your synne remayneth.

¶ The glose vpon the .ix. Chapter.

☞ (I am come to iudgement in this worlde.) Though Christ our Sauioure came not in to ỹ worlde to iudge or condempne. Joh.xii. but to saue as many as beleue in hym. Joh.iii. Yet so

the vnbeleuers he is come to iudgement: for as he is the vpryſynge of many, ſo is he the fall of ſuch as reſyſt his worde. Luce.ii.

The.x.Chapter. ✠

VErely verely I ſaye vnto you: he that entreth not in at the dore in to ỹ ſhepfolde, but clymmeth vp ſome other waye, the ſame is a theffe & a murtherer. But he that goeth in at the dore, is the ſhepeherde of the ſhepe: to hym the porter openeth * and the ſhepe heare his voyce, and he ‡ calleth his owne ſhepe by name, and ledeth thē out. And whan he hath ſent forth his owne ſhepe he goeth before them, and the ſhepe folowe hym: for they knowe his voyce. As for a ſtraunger they folowe hym not, but flye frō hym: for they knowe not the voyce of ſtraūgers. This prouerbe ſpake Ieſus vnto them, but they vnderſtode not what it was, that he ſayd vnto them. Joh 2.d ‡pro.27.c.

Then ſayd Ieſus vnto them agayne: Verely verely I ſaye vnto you: * I am the dore of the ſhepe All they that are come before me, are theues and murthurers. But the ſhepe herkened not vnto them. I am the dore. Yf ony man entre in by me, he ſhalbe ſaued, and ſhall go in and out, and fynde paſture. A theffe cōmeth not but for to ſtrale kyll, and deſtroye. I am come, that they myght haue lyfe, and haue it more abundauntly. Joh.14.a.

✠* I am a good ſhepeherd ☞ A good ſhepherde geueth his lyfe for the ſhepe. But an hyred ſeruaunt, which is not the ſhepeherde, nother the ſhepe are his owne, ſeyth the wolfe commynge, and leaueth the ſhepe, and flyeth. And the wolfe catcheth and ſcattereth the ſhepe. But the hyred Ezec.34.d Mich.5.a.

seruaunt flyeth, because he is an hyred seruaunt, and careth not for the shepe. I am a good shepe-
2.Tim.2.b herde, * and know myne, & am knowen of myne.
‡ mat.11.e ‡ Euen as my father knoweth me, and I knowe
Luce.10.c the father. And * I geue my lyfe for my shepe.
*mar 10.e And I haue yet other shepe, which are not of this folde, and those same must I bringe also, & they shall heare my voyce, & ther shalbe one flocke and one shepherde. ✠

Therfore doth my father loue me, because I leaue my lyfe, that I maye take it agayne. No-man taketh it fro me, but I leaue it of my selfe. I haue power to leaue it, and haue power to take it agayne. This commaundement haue I receaued of my father. Then was ther dissension a-
Mat.9.d monge the Jewes for these sayinges. * Many of
Mar.3.c them sayd: He hath the deuel, and is madde, why
‡ Joh.7.d. heare ye hym? Other sayd: ‡ These are not wor-
8.e.9.b des of one that is possessed. Can the deuell also open the eyes of the blynde?

2.mac.10.b ✠ * It was the dedicacyon of the temple at Jerusalem, and was wynter. And Jesus walked
3.Reg.6.a in * Salomons porche. Then came the Jewes rounde aboute hym, & sayd vnto hym: How lōge doest thou make vs doute? Yf thou be Christ, tell vs plainely. Jesus answered them: I tolde you, &
Joh.5.d ye beleue not. * The workes that I do in my fathers name, they beare wytnesse of me. But ye beleue not, because ye are not of my shepe, as I said vnto you. My shepe heare my voyce, and I know them, and they folowe me. And I geue them euer lastynge lyfe, and they shall neuer perysh, and no-man shall plucke them out of my hande. My fa-
Joh.14.a ther which gaue them me, is greater then all: and
and.17.c noman is able to plucke them out of my fathers
‡ Joh.8.e hande. * I and the father are one. ‡ Then the Je

wes toke vp stones agayne,to stone hym. Jesus
answered them: Many good workes haue I shewed you fro my father, for which of them stone
D ye me?

The Jewes answered hym,and sayde: For the good worke sake we stone the not,*but for ỹ blasphemy:and because that thou beynge a man, makest thy selfe God. Jesus answered them: Is it not wrytten in your lawe:* I haue sayd: Ye are Goddes? Yf he call them Goddes, vnto whō the worde of God cam(and the scripture can not be broken)saye ye then vnto hym,whome the father hath sanctified and sent in to the worlde: *thou blasphemest God,because I sayde: I am the sonne of God? ‡ Yf I do not the workes of my father,beleue me not: but yf I do them, then (yf ye beleue not me)yet beleue the workes, that ye maye know and beleue, that the father is in me,and I in the father. ǂ

Joh.5.b
Psal.81.a
Mat.26.g
Mar.14.g
Luce.22.e
‡Joh.9.a. and.15.c
Mat.21.e

* They went about agayne to take hym,but he escaped out of theyr handes,and wente awaye agayne beyonde Jordane in to the place ‡ where Jhon had baptysed before,and there he abode. And many came to hym,and sayde: Jhon dyd no tokens, *but all that Jhon spake of this man,is true. And many beleued on hym there.

Mar.3.a
Joh.7.b
‡Joh.1.c
Joh.3.d

Glose vpon the.x. Chapter.

(A good shepherd geueth his lyf for ỹ shepe) Yf persecucyon or trouble be done onely to ỹ mynisters of Gods worde,and not to the flocke, thē maye they flye the malice of tyraūtes,accordynge to the wordes of Chryst. Mat.x. But yf ỹ flyenge away were the destruccyon of the flocke,and we with our abydynge myght withstande the same by the worde of God,doutles we oughte to geue our lyues for the brethren.1.Joh.iii.

(Ther shalbe one flocke and one shepeherde) That is to saye, ther shalbe one churche or congregacyon, & one fayth of all suche as belene whether they be Heythen or Jewes: Not that all the Jewes or all the Heythen shall conuerte, for ther shall styll be wedes amonge the corne. Math.xiii. But these wordes of Christ agre vnto Cayphas prophecye, which he spake out of the holy goost, as the Euangelist expoundeth it, and sayeth, that Jesus was for to dye for ỳ people (namely of the Jewes) and not for them onely, but that he shuld gather togither the children of God, which were scattered abrode. Joh.xi. For Christ is our peace, which of the Jewes and gētyles hath made one, and broken downe the wall that was a stoppe betwene them. Ephe.ii.

The.xi. Chapter. ✠

Luce.7.d

THer laye one sycke, named Lazarus of Bethania, in the towne of Mary and hyr systar Martha. * (It was that Mary, whiche anoynted the LORD with oyntment, and dryed hys fete with hir heer, whose brother Lazarus laye sycke.) The sent his systers vnto hym, and sayd: LORDE, beholde, he whom thou louest lyeth sycke. Whan Jesus herde that, he sayd: This sycknesse is not vnto death, but for the prayse of God, * that the sonne of God maye be praysed therethorow. Jesus loued Martha and hyr systar, and Lazarus. Now whan he herde that he was sycke, he abode two dayes in the place where he was.

Joh.9.a

Afterwarde sayd he vnto his disciples: Let vs go agayne into Jewrye. His disciples sayde vnto hym: Master, * lately wolde the Jewes haue stoned the, and wylt thou go thyther again?

Joh.7.c
8.c,10.c

Jesus answered: Are ther not twelfe houres in the daye? He that walketh in the daye, stombleth not, for he seyth the lyght of this worlde. But he that walketh in the nyght, stombleth: for ther is no lyght in hym,

B This he spake, and after warde sayde he vnto them: Lazarus oure frende * slepeth, but I go to wake hym out of slepe. Then sayd his disciples: LORDE, yf he slepe, he shall do well ynough. (How be it Jesus spake of his death, but they thought that he had spoken of the bodely slepe.) Then sayd Jesus vnto them plainly: Lazarus is dead, and I am glad for your sakes, that I was not there, that ye maye beleue. Neuertheleſſe let vs go vnto hym. Then sayd Thomas * (whiche is called Didimus) vnto the disciples: Let vs go also, that we maye dye with hym.

Mat.9.c
Mar.5.c
Luce.8.f
Joh.20.c

Then came Jesus, and founde that he hadde lyen in the graue foure dayes already. Bethanye was nye vnto Jerusalem, aboute fyftene furlonges. And many of the Jewes were come to Martha and Mary, to comforte them ouer theyr brother. Now whan Martha herde that Jesus came, she wente to mete hym. But Mary sat styll at home.

L ✠ Then sayd Martha vnto Jesus: * LORDE, yf thou haddeſt bene here, my brother hadde not ben dead. But neuertheleſſe I knowe also, ℣ what so euer thou aſkeſt of God, that God wyll geue it ℣. Jesus sayd vnto her: Thy brother shall ryse agayne. Martha sayd vnto hym: I knowe that he shall ryse agayne in the resurrecyon at ℣ laſt daye. Jesus sayd vnto her: I am the resurrecyon and the * lyfe. ‡ He that beleueth on me, shal lyue, though he were dead already: and ℣ whosoeuer lyueth and beleueth on me, shal neuer dye.

Joh.11.b
Joh.14.a
‡Rom.1.b
Joh.3.b
and.6.f

Beleuest thou this? She sayd vnto hym: Yee LORD, I beleue that thou arte Christ the sone of God, which shulde come in to the worlde. ¶ And whan she had sayd this, she wente hir waye, & called Mary hir syster secretly, and sayd: The Mayster is come, and calleth for the. She, whan she herde that, rose vp quyckly, & came vnto him: For Jesus was not yet come into the towne, but was yet in the place, where Martha met hym. The Jewes that were with her in the house and comforted her, whan they sawe Mary, ỹ she rose vp haistely, and went out, they folowed her, and sayd: She goeth to the graue, to wepe there. D

Now whan Mary came where Jesus was and sawe hym, she fell downe at his fete, & sayde vnto hym: * LORD, yf thou haddest bene here, my brother had not ben dead. Whan Jesus sawe her wepe, and the Jewes weppynge also that cam wt her, he groned in the spyrete, & was sory within hymselfe, & said: Where haue ye layed hym? They sayd: LORD come, & se it. And * Jesus wepte. Then sayd ỹ Jewes: Behold how he loued him. But some of thē sayd: Could not he * which opened ỹ eyes of ỹ blynde, haue made also, ỹ this mā shulde not haue dyed? But Jesus groned agayne in hymselfe, and cam to the graue. It was a caue and a stone layed on it. Jesus sayd: Take awaye the stone. Martha ỹ syster of hym that was dead sayd vnto hym: LORD, he stynketh already, for he hath bene dead foure dayes. Jesus sayd vnto her: Said I not vnto the: that yf thou dyddest beleue, thou shuldest se the glory of God? E

Then toke they awaye the stone, where the dead laye. Jesus lyfte vp his eyes, & sayd: Father I thāke the, that thou hast herde me. Howbe it I knowe, ỹ thou hearest me alwaye: But * because

Joh. 11. c

Luce. 19. d

Joh 9. a

Joh. 12. d

of the people that stonde by, I sayde it, that they maye beleue, that thou hast sent me.

When he had sayde thys, he cryed loude: Lazarus come forth. * And the dead came forthe bounde hande and foote wyth graue clothes, and hys face bounde wyth a napkyn. Jesus sayde vnto them: Lowse hym, & let hym go: * Many now of the Jewes which were come vnto Mary, and saw what Jesus dyd, beleued on hym. But some of them wente theyre waye vnto the Pharises, & tolde them what Jesus hadde done. ✠ Joh. 5.c Joh. 7.c

✠ * Then the hyghe prestes, and the Pharises gathered a councell, and sayde: ‡ What do we? This man doth many tokens. If we let hym go thus, all men wyll beleue in hym: * Then shall the Romaynes come, and take awaye oure londe, and people. But one of them, named Cayphas, which was hyghe prest the same yeare, sayde vnto them: Ye knowe nothynge, nother cōsydre yo ony thing at all. * It is better for vs that one man dye for the people, then that all the people shulde perysshe. Mat. 26.a Mar. 14.a Luce. 22.a Psal. 2.a ‡ Actu. 4.b * Da. 9.d Joh. 18.b

✠ Thys spake he not of hymselfe, but for so muche as he was hyghe preste of the same yeare, he prophecyed. For Jesus was for to dye for the people, and not for the people onelye, but that he shulde gather together the chyldren of god, wyhich were scattred abrode: * From that daye forthe, they toke counsell, howe they myghte put hym to death. Jesus walked nomore openly amonge the Jewes, but wente from thence in to a contry by ye wylderneße, to a cytye called Ephraim, and there had he hys beynge wyth hys disciples. ✠ Mat. 12.b Mar. 3.a Joh. 10.d

The Jewes Easter was nye at hande. And ther wente vppe many to Jerusalem oute of that contry before the Easter, to purifye themselues.

Then stode they vppe, and axed after Jesus, and
Joh.7.a spake amonge themselues in the temple. * What
‡Joh.9.c thynke ye, that he cõmeth not to the feast? ‡ The
hyghe prestes and Pharises had geuen a cõmaun
dement, that yf onye man knewe where he were,
he shulde shewe it, that they myght take hym.

¶ Glose vpon the.xi. Chapter.

☞ (Who soeuer lyueth and beleueth on me,
shall neuer dye) It is appoynted vnto men, that
they shal once dye corporally. Heb.ix. But who so
heareth the wordes of Christ, and beleueth them,
hath euerlastyng lyfe, and shall not come in damp
nacyon, but from thys corporall death he passeth
to eternal lyfe. Joh.v. and shal neuer dye the euer
lastynge death, which is perpetuall dammacyon,
and is called the seconde death. Apoca.ii.

The.xii. Chapter. ✠

Mat.26.a
Mar.14.a
Luce.22.a

Jx dayes ‡before Easter came Jesus J
vnto Bethanye, where Lazarus was,
which was dead, whom Jesus rayled
vp frõ ẏ dead. There they made him
a supper, & Martha serued. But La
zarus was one of them, ẏ sat at the table w hym.
Luce.7.d * Then toke Mary a pound of oyntment of pure
and costly Nardus, and anoynted Jesus fete, and
dryed hys fete wyth hyr heer. The house was ful
of the sauoure of the oyntment. Then sayde one
of hys disciples, Judas Iscarioth Simons sõne
which afterwarde betrayed hym: Why was not
thys oyntmente solde for thre hundreth pens, and
geuen to the poore? (This sayde he, not that he ca
red for the poore, but because he was a thefe, and
Joh.13.c * had the bagge, & bare that which was geuen.)
Then sayde Jesus: Let her alone, thys hath she
kepte agaynste the daye of my buryenge. For the
poore haue ye alwaye wyth you, but me haue ye

B not alwaye.

Then much people of the Iewes had knowlege, that he was there, and they came not for Iesus sake only, but also that they myghte se Lazarus, * whome he hadde rayled from the dead. Ioh̄. 11.c
But the hyghe prestes were adupled to putte Lazarus to death also: because that for hys sake many of the Iewes wente awaye, and beleued on Iesus. ☩

* Upon the nexte daye much people whiche were come vnto the feast, whan they herde that Iesus came towarde Ierusalem, they toke braunches of palme trees, and wente oute to mete hym, and cryed: Hosyanna. * Blessed be he, that in the name of the LORDE commeth kynge of Israel Iesus gat a yonge Asse, and rode theron As it is wrytten: * Feare not thou doughter of Sion: beholde, thy kynge commeth rydynge vppon an Asses foale. Neuertheleſſe hys disciples vnderstode not these thynges at the fyrste, but whan Iesus was glorifyed, then remembred they that suche thynges were wrytten of hym, and that they had done such thynges vnto hym. Mat 21.a Mar. 11.a Luce. 19.c Psa.117.c Esa. 62.c Zacha.9.b

The people that was wyth hym whan he called Lazarus oute of the graue and rayled hym from the dead, commended the acte. Therfore the people met him, because they herde, that he hadde done such a myracle. But the Phariſes sayde amonge themselues: Ye se, that we preuayle nothynge: beholde, al the worlde runneth after him,

C * Ther were certayne Grekes (amonge them that were come vppe to Ierusalem to worshyppe at the feaſt) the same came vnto Philippe, ‡ which was of Bethsayda oute of Galile, & prayed him, and sayde: Syr, we wolde fayne se Iesus. Philippe came, and tolde Andrewe. And agayne, 3. Reg. 8.c Actu. 8.c ‡ Joh. 1.c

Philippe and Andrewe told Jesus. Jesus answered them and sayd*: The houre is come, that the sonne of man must be glorifyed.

Joh.13.d and.17.a

✝ Verely verely I saye vnto you: ‡ Except the wheate corne fall in to the grounde, and dye, it bydeth alone: But yf it dye, it bryngeth forthe muche frute.* He that loueth hys lyfe, shall lose it: and ☞ he that hateth hys lyfe in thys worlde, shall kepe it vnto lyfe euerlastynge. He that will serue me, let him folow me. And wher I am there shall my seruaunt be also: and he that serueth me, hym shall my father honoure. ✝

‡ Ca.53.c 1.Cor.15.d Mat.10. Mar.8.c Luce.9.c and.17.d

* Nowe is my soule heuye, and what shal I saye? Father, helpe me oute of thys houre. But therfore am I come in to thys houre. Father, glorifye thy name.

Mat.26.d Mar.14.d Luce.22.c

Then came ther a voyce from heauen: I haue D glorifyed it, and will glorifye it agayne. Then sayde the people that stode by and herde: It thondreth, Other sayde: An angell spake vnto him. Jesus answered, and sayde:* Thys voyce came not because of me, but for your sakes.

Johā.11.e

✝ Now goeth the iudgement ouer ẏ worlde. Now shal the prynce of thys worlde be thrust out. * And I whan I am lyfte vp from the earth, will draw all vnto me. (But thys he sayde, to signifye what death he shulde dye.) Then answered hym the people: We haue herde in the * lawe, that Christ endureth for euer: and how sayst thou the that the sonne of man must be lyft vppe? Who is thys sonne of man?

Joh.3.b and.8.c Ps.109.a Esa.9.b Dan.7.c Mich.5.a *ephe.5.a 1.Tes.5.a

Then sayd Jesus vnto them:* The lyght is E yet a lytle whyle wyth you, walke whyle ye haue the lyght, that the darkenesse fal not vpon you. He that walketh in ẏ darkenesse, woteth not whyther he goeth. Beleue ye on the * lyght, whyle ye haue

Joh.8.b

it, that ye maye be the chyldren of lyghte. ✠

Theſe thynges ſpake Jeſus, and departed awaye, and hyd hymſelfe from them. And though he had done ſuch tokens before them, yet beleued they not on hym, that the ſayenge of Eſay ỹ prophet myght be fulfylled, which he ſpake: ✱ LORDE, who beleueth oure preachynge? Or to whō is the arme of the LORDE opened? Therfore coulde they not beleue. For Eſay ſayde agayne: ✱ He hath blynded theyr eyes, and hardened theyr hart, that they ſhulde not ſe with the eyes, nor vnderſtonde ỹ hart, and ſhuld be conuerted, & he ſhulde heale them. Thys ſayde Eſay, whā he ſaw hys glory, and ſpake of hym. Eſay. 53.a Rom. 10.c Eſay. 6.b

F ✱ Neuertheleſſe many of the chefe rulers beleued on hym, but becauſe of the Phariſes they wolde not be a knowone of it ✱ leſte they ſhulde be excommunicate. ‡ For they loued more the prayſe wyth men, then wyth God. Joh. 7.c Joh. 9.c ‡ Joh. 5.d

Jeſus cryed and ſayde: He that beleueth on me, beleueth not on me, but on hym that ſente me. And he that ſeyth me, ſeyth hym that ſente me.

✠ ✱ I am come a lyght in to ỹ worlde, that whoſoeuer beleueth on me, ſhulde not byde in darkeneſſe. And he that heareth my wordes and beleueth not, I iudge hym not. ✱ For I am not come to iudge the worlde, but to ſaue the worlde. He that refuſeth me, and receaueth not my wordes, hath one alreadye that iudgeth hym. ✱ The word that I haue ſpoken, that ſhall iudge hym at ỹ laſt daye. ✱ For I haue not ſpoken of myſelfe: but the father that ſente me, hath geuen me a commaundemente, what I ſhulde do and ſaye. And I know that ☞ hys commaundemente is lyfe euerlaſtynge. Therfore lyke what I ſpeake, that ſpeake I euen ſo, as the father hath ſayde vnto me. ✠ Joh. 3.c Joh. 8.b. & 9.a Joh. 3.c. Deut. 18.c Joh. 16.b

¶ Glose vpon the .xii. Chapter.

☞ (He that hateth hys lyfe in thys worlde. &c.) That is, he that can be contente to lose thys temporall lyfe for Christe and hys worde, shall lyue for euer. Math. x. Marci. viii. Luce. ix. xiiii. xvii.

☞ (Hys commaundemente is lyfe euerlasting) Christ speaketh not here of the lawe or commaundemente that vttereth synne. Roma iii. and causeth synne to reygne. Roma. vii. For it kylleth the conscience of euell doers, and preacheth dampnacyon. ii. Corin. iii. But Christ speaketh of the commaundement that hys heauenly father gaue him, to preach the Gospell vnto the poore, to heale the contryte in harte. &c. Esaye. vi. Luce. iiii.

The .xiii. Chapter. ✠

BEfore the feaste of easter whan Jesus knew ꝑ hys tyme was come, that he shulde depart out of thys worlde vnto the father, as he loued his which were in ꝑ worlde, euen so loued he thē vnto the ende. And after supper, * whan the deuell had already put in to the hart of Judas Iscarioth Simons son, to betray hym. Jesus knowyng that ꝑ father ‡ had geuen all thynges in to hys handes & that he was come from God, & went vnto god, he rose from supper, and layed aside hys vpper garmentes, and toke a towell, and gyrde it aboute hym. Afterwarde poured he water in to a basen, and beganne to washe ꝑ disciples fete, and dryed them wyth the towell, ꝑ he was gyrded wyth all.

Mat. 26. d
Mar. 14. b
Luce. 22. a
‡ mat. 11. e
Luce. 10. c

Then came he vnto Symon Peter, and the same sayd vnto hym: * LORD, shalt thou wash my fete? Jesus answered & said vnto him: What I do, ꝑ knowest not now, but thou shalte knowe it herafter. Then sayde Peter vnto hym: Thou shalt neuer washe my fete. Jesus answered hym:

Math. 3. b

Yf I *washe the not, thou shalt haue no parte Psa.50.a
me. Symon Peter sayde vnto hym: LORDE,
not the fete only, but the handes also & the heade.

B Jesus sayde vnto hym: He that is washen, nedeth not, saue to washe the fete, but is cleane euery whyt. And ye are cleane * but not all. For he Joh.6.g
knewe hys betrayer, therfore sayde he: ye are not all cleane.

Nowe whan he had washen theyre fete, and taken hys clothes, he sat hym downe agayne, and sayde vnto them: Wote ye what I haue done vnto you? Ye call me master and LORDE, and ye saye ryght therin, for so I am. Yf I then your LORDE and Master haue washen youre fete, ye oughte also to washe one anothers fete. * I Ephe.5.a
haue geuen you an ensample, that ye shulde do as 1.Pet.2.c
I haue done vnto you. † Verely verely I say vnto you: ‡ the seruaunte is not greater then hys tmat.10.c
Lorde, nother is the Apostel greater then he ♄ sent Luce.6.d
hym. Yf ye knowe these thynges, * blessed are ye Joh.15.b
yf ye do them. I speake not of you all. I knowe *mat.5.b
whome I haue chosen, but ♄ the scrypture might
be fulfylled. * He that eateth my bread, hath lyfte Psa.40.b
vp hys hele agaynste me. ‡ I tell it you nowe, be- ‡Joh.14.c
fore it come, that whan it is come to passe, ye may and.16.a
beleue, that I am he.

C * Verely verely I saye vnto you: He that receaueth whom soeuer I sende, receaueth me: and Mat.10.e
he that receaueth me, receaueth hym that sente Marc.9.d
me. Whan Jesus had thus sayde, he was heuye Luce.10.b
in spyrete, and testifyed, and sayde: * Verely verely Mat.26.b
I saye vnto you: One ‡ amonge you shall be- Mar.14.c
traye me. Then the disciples loked one vpon ano Luce 22.a
ther, an were in doute of whome he spake. But ‡1.Jo.2.c
ther was one amonge hys disciples, that lea- Actu.20.d
ned at the table on Jesus bosome, * whome *Jo.20.a

Jesus loued: to hym beckened Symō Peter, that he shulde aske, who it was, of whome he spake. For the same leaned vpon Jesus brest, and sayde vnto hym: LORDE, who is it? Jesus answered It is he, vnto whom I dyppe the soppe, and geue it. And he dypte in the soppe, and gaue it vnto Judas Iscarioth Symons sonne. And after the sop the deuell entred in to hym.

Thē sayd Jesus vnto hym: That thou doest, do quyckly. But ỳ same wyst no mā at the table, for what intēt he sayd it vnto hī. Some thought (for so much as Judas * hadde the bagge) ỳ Jesus had sayde vnto hym: Bye that is necessary for vs agaynste the feast: Or that he shulde geue some thing vnto ỳ poore. Whan he had receaued ỳ sop, he went out immediatlye, & it was nyghte.

Joh.12.a

Joh.12.c

Whan he was gone forth, Jesus sayd. * Now is the sonne of man glorifyed, and God is glorifyed in hym. Yf God be glorifyed in hym, thē shal God glorifye hym also in hymselfe, and strayghte waye shall he glorifye hym. ✣ Deare chyldren, I am yet a lytle whyle wyth you. * Ye shall seke me and (as I sayde vnto the Jewes) whether I go, thyther can ye not come. And nowe I saye vnto you. * A new commaundement geue I you, that ye loue together as I haue loued you, that euen so ye loue one another. * By thys shal euery man knowe that ye are my disciples, yf ye haue loue one to another. Simon Peter sayde vnto hym: LORDE, wither goest thou? Jesus answered him Whither I go, thou canste not folowe me nowe, * but thou shalt folowe herafter. Peter sayde vn to hym: ‡ LORDE, why can not I folow ỳ nowe? I wyll geue my lyfe for thy sake. Jesus answered hym: Wylte thou geue thy lyfe for my sake? Verely verely I saye vnto the: * The cocke shall

and.17.a

Joh.7.d and.8.b

Joh.15.b

1.Joh.2.a and.3.b

Joh.21.d ‡ mat26.c Mar.14.c Luce.22.c

Joh.18.c d

not crowe, tyl thou haue denyed me thryse. ✠

¶ Glose vpon the.xiii.Chapter.

☞ (Judas had the bagge.) To haue money is no euell thynge in it selfe, excepte thou abuse it, or set thyne harte vpō it: for euery creature of God is good. i. Tim. iiii. Where as Christ now in the ix. of Luke forbyddeth his Apostles to take ether staffe, scryppe, bread, or mony with thē by ỹ waye he wyll not haue them carefull for worldly thynges, lest they hynder the Gospell withall: Els maketh it no mater whether they haue a staffe or no, whether they beare mony with them or no.

The.xiiii.Chapter. ✠

¶ And he sayd vnto his disciples: Let not your harte be afrayed. Yf ye beleue on God, then beleue also on me. In my fathers house are many dwellynges. Yf it were not so, I wolde haue tolde you: ☞ I go to prepare the place for you. And though I go to prepare ỹ place for you, yet wyll I come agayn, and receaue you vnto my selfe, that ye may be where I am. * And whyther I go, ye knowe, and the waye knowe ye also. Joh. 8. b.

Thomas sayd vnto hym: LORD, we knowe not whyther thou goest, and how can we knowe the waye? Jesus sayd vnto hym: I am the waye, and the trueth, and the * lyfe. † Noman cōmeth to the father, but by me. Yf ye knewe me, ye knewe my father also. And from hence forth ye knowe hym, & haue sene hym. Philippe sayd vnto hym: LORD, shewe vs the father, and it suffiseth vs. Jesus sayd vnto hym: Thus longe am I wt you and hast thou not knowen me? Philippe, he that seyth me, seyth the father. And how sayest thou then: Shewe vs the father? Beleuest thou not ỹ Joh. 1. a and. 11. c † Joh. 6. e

Joh.10.c * I am in the father, and that ✠ father is in me?
✠Joh.3.e ✠ The wordes ✠ I speake vnto you, those speake
7.b.8.c not ✠ of my self: but ✠ the father that dwelleth
12.f.14.c in me, he doth the workes. Beleue me, that I am in the father, and that the father is in me: Or els, beleue me at the leest for the workes sake.

Verely verely I saye vnto you: He that beleueth on me, shall do the workes that I do, & shall do greater then these: For I go to the father. B

Mat.21.c. * And what so euer ye axe the father in my name
Mar.11.c that wyll I do, that the father maye be praysed
Joh.15.a in the sonne. Yf ye axe ony thynge in my name, I
and.16.c wyll do it. ✠

✠ Yf ye loue me, kepe my cōmaundementes. And I wyll pray the father, and he shal geue you another comforter, that he maye byde with you for euer: euen the spyrete of trueth, whō the worlde can not receaue, for it seyth hym not, nether doth it knowe hym: but ye knowe hym, for he abydeth

Mat.28.c with you, and shalbe in you: * I wyll not leaue you comfortlesse, I come vnto you. It is yet a lytle whyle, then shall the worlde se me nomore,

Joh.20.b * But ye shall se me, for I lyue, and ye shall lyue
c.d.21.a.b also. In that daye shall ye knowe, that I am in
✠Joh.15.a the father and ye in me, and I in you. ✠ He that
1 Joh.5.a hath my commaundementes, and kepeth them, ✠ same is he that loueth me: and he that loueth me, shalbe loued of my father: and I wyll loue hym, &

Actu.15.c wyll shew myn owne selfe vnto hym. ✠ * Judas sayd vnto hym: (not the Iscarioth) LORDE, what is the cause then that thou wylte shewe thy selfe vnto vs, and not vnto the worlde,

Jesus answered, and sayde vnto hym: ✠ He C that loueth me, wyll kepe my worde, and my father wyll loue hym: and we wyll come vnto hym and wyll make our dwellynge with hym. But he

that loueth me not, kepeth not my sayenges.
*And the worde that ye heare, is not myne, but ỹ fathers which hath sent me. Joh.3.a 7.b.8.c 12.f.14.a

This haue I spokē vnto you, whyle I was with you. But that cōforter euen the holy goost, *whome my father shall sende in my name ‡ he shall teach you al thynges, and bryng al to your remembraunce, what so euer I haue tolde you. Actu 2.a 2.Tim.1.a ‡Jo.16.b.

Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as the worlde geueth. Let not your harte be troubled, nother let it be afrayed. Ye haue herde, that I sayd vnto you: I go, & come agayne vnto you. Yf ye loued me, ye wolde reioyce, because I sayd: I go to the father: for the father is greater then I. *And now haue I told you, before it come, that whan it is come to passe, ye maye beleue: Here after wyl not I talke much with you. For the *prynce of this worlde commeth, and hath nothynge in me. But that the worlde maye knowe that I loue the father. And as the father hath commaunded me, so do I. Ryse, let vs go hence. Joh.13.b and.16.a. Joh.12.d

Glose vpon the.xiiii. Chapter.

☞(I go to prepare the place.) The place in it selfe is prepared frō the begynnynge of ỹ worlde Wath.xx.xxv. But vnto vs it is not prepared, as longe as we oure selues are not ready: Wherfore Christ by his death hath prepared vs, and made vs mete to inherete the place, & to take possession of the dwellynges in his fathers house.

☞(The father that dwelleth in me, he doth the workes.) Because the father, the sonne, and the holy goost are all one, of lyke power and maiestye, therfore is the doynge of the wor-

kes alcryded somtyme to one, sōtyme to another.

The xv. Chapter. ✠

Eccli. 24. c

I Am a true * vyne, and my father is an husbandman. Euery braunche ꝑ bryngeth not forth frute in me, shall he cut of: and euery one that bryngeth forth frute, shall he pourge, ꝑ it may bryngе

Joh. 13. b
Actu. 15. b

forth more frute. Now are ye * cleane, because of the worde, that I haue spoken vnto you. Byde ye in me, and I in you. Lyke as the braunch can not bryngе forth frute of it selfe excepte it byde in the vyne: Euen so nother ye also, excepte ye abyde in me.

I am the vyne, ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth muche frute: for without me can ye do nothynge. He that abydeth not in me, is caste out as a vyne braunch, and it wythered, and men gather it vp, and cast it in to the fyre, and it burneth.

Mat. 21. c
Mar. 11. c
Joh. 14. b
and. 16. c

* Yf ye abyde in me, & my wordes abyde in you, ye shall axe what ye wyll, and it shalbe done vnto you. ✠ Herin is my father praysed, that ye bryng forth much frute, and become my disciples. Lyke as my father hath loued me, euen so haue I loued you. Continue ye in my loue. * Yf ye kepe my cō-

Joh. 14. b

maundementes, ye shall continue in my loue: lyke as I haue kepte my fathers commaundementes, and continue in his loue.

These thynges haue I spoken vnto you, that

Joh. 13. d
1. Joh. 3. c

my ioye myght remayne in you, and that youre ioye myght be perfecte. ✠ * This is my cōmaundement, ꝑ ye loue together as I haue loued you.

Mat. 12. e
‡ Ephe. 2. c

No man hath greater loue, thē to set his lyfe for his frende. * Ye are my frendes, yf ye do that I cōmaunde you. ‡ Hence forth call I you not ser-

uauntes, for a ſeruaunte knoweth not what his lorde doeth. But I haue ſayde that ye are frendes: * For all that I haue herde of my father, Joh. 8. c
haue I ſhewed vnto you. Ye haue not choſen me,
but * I haue choſen you, and ordeyned you, that Ephe. 1. a
ye go, and ‡bryng forth frute, and that your frute ‡Col. 1, a
cõtinue, that what ſo euer ye axe the father in my
name, he ſhulde geue it you. ✠

✠ This I commaunde you, that ye loue one
another. * Yf the worlde hate you, then knowe, 1. Joh. 3. b
that it hath hated me before you. Yf ye were of ✠
worlde, the worlde wolde loue his owne. Howbe
it becauſe ye are not of the world, but I haue cho
ſen you from the worlde, therfore the worlde ha-
teth you. Remembre my worde, that I ſayd vnto
you: * The ſeruaũt is not greater then his lorde. Mat. 10. c
Yf they haue perſecuted me they ſhall perſecute Luce. 6. d
you alſo: Yf they haue kepte my worde, they ſhal Joh. 13. b
kepe yours alſo.

* But all this ſhall they do vnto you for my Joh. 16. a
names ſake, becauſe they knowe not hym ✠ ſente
me. Yf I had not come and ſpokẽ vnto them, thẽ
ſhuld they haue no ſynne. But now haue they no
thynge to cloake theyr ſynne withall. He that ha-
teth me, hateth my father alſo. * Yf I had not Joh. 9. d
done amonge them the workes which none other and. 10. d
man dyd, they ſhulde haue no ſynne. But now
haue they ſene it, & yet haue they hated bothe me
and my father. Neuertheleſſe that the ſayenge
myght be fulfylled, which is wrytten in theyr law:
* They haue hated me without a cauſe. ✠ Pſal. 34. c
and. 68. a

✠ But whan the comforter commeth, ‡whõ ‡Joh. 14. c
I ſhal ſende you from the father, euen the ſprete and. 16. a
of trueth whiche proceedeth of the father, he ſhall Actu. 2. a
teſtifie of me * and ye ſhall beare wytneſſe al * Actu. 1. a
ſo: for ye haue bene with me frõ the begynnynge and. 2. d

¶ Glose vpon the.xv. Chapter.

☞ (Ye shall beare wytnesse also) Christ our Saueoure receaued no wytnesse of man on his owne behalfe. Joh. v. For he neded none: But for our cause it was necessary that ẏ Apostles shuld testifye his trueth vnto vs.

The.xvi. Chapter.

Mat.10.b and.24.a Luce.21.b *Act.9.a *Jo.15.c 1.Cor.2.a ‡Joh.13.b and.14.c

THese thynges haue I sayd vnto you that ye shuld not be offẽded. * They shall excõmunicate you. ‡ The tyme commeth, that who so euer putteth you to death, shal think ẏ he doth seruyce vnto God. * And such thynges shal they do vnto you, because they haue nother knowen the father nor yet me. ‡ But these thynges haue I sayd vnto you, that whã the tyme cõmeth ye may thynke theron, that I tolde you. ✝ But these thinges haue I not sayde vnto you from the begynnynge: For I was with you.

✝ But now I go vnto hym that sent me, & none of you axeth me: Whether goest thou? but because I haue sayd these thinges vnto you your hart is full of sorowe. Neuertheles I tell you ẏ trueth. It is better for you that I go awaye: For yf I go not awaye, that comforter commeth not vnto you: but yf I departe * I wyll sende hym vnto you. And whan he commeth, he shal rebuke the worlde of synne, and of righteousnesse, and of iudgemẽt. ☞ Of synne, because they beleue not on me. Of ryghteousnesse, because I go to the father, and ye shall se me nomore. Of iudgement, because ẏ * prince of this worlde is iudged alreadye.

Joh.14.c and.15.c Joh.12.d Joh.14.c

I haue yet much to saye vnto you, but ye can not nowe beare it awaye, how be it whan (the spyrete of trueth) commeth * he shall lede you in

to all trueth. * For he shal not speake of hymself but what so euer he shall heare, ☞ shal he speake: and he shall shewe you what is for to come. He shall glorifie me: for he shall receaue of myne, and shall shewe vnto you. * All that the father hath, is myne. Therfore haue I sayd: he shall receaue of myne, and shewe vnto you. ☞ Joh.12.f Mat.11.e Luc.10.c Joh.3.e

✝ ‡After a lytle whyle, and ye shal not se me: and agayne after a lytle whyle, and ye shal se me: for I go to the father. Thē sayd some of his disciples amonge themselues: What is this that he sayeth vnto vs: After a lytle whyle, and ye shal not se me: and agayne after a lytle whyle, and ye shall se me: for I go to the father? Thē sayd they What is this, that he sayeth: After a litle whyle? We can not tell what he sayeth. Then perceaued Iesus that they wolde axe hym, and he sayd vnto them: Ye enquyre of this amonge youre selues, ☞ I sayd: After a lytle whyle, and ye shal not se me: and agayne after a lytle whyle, and ye shal se me: ‡Joh.7.d

Verely verely I saye vnto you, ye shall wepe & lament, but the worlde shall reioyce: Ye shalbe sory, but * your sorowe shalbe turned in to ioye. ‡A woman whā she trauayleth, hath sorowe, for hir houre is come. But whan she is delyuered of the chylde, she thynketh nomore of the anguyshe, for ioye that a man is borne in to the worlde. And now haue ye sorowe also: but I wyll se you agayne, and youre harte shall reioyce, and youre ioye shall no man take from you. ☞ And in that daye shall ye axe me no question. ✝ * Verely verely I saye vnto you: Yf ye axe the father ought in my name, he shall geue it you. Hetherto haue ye axed nothynge in myne name. Axe, and ye shall receaue, that youre ioye maye be perfecte. These thynges haue I spoken vnto you by ‡proverbes. Joh.20.c ‡Esa.26.c Math.7.a and.21.c Mar.11.c Luce.11.b Joh.14.b and.15.a ‡mat.13.a,

Mar.4.a Neuertheles the tyme cõmeth, that I shal speake nomore by prouerbes, but I shall shewe you plainely of my father.

In that daye shall ye axe in my name. And I saye not vnto you, that I wyll praye vnto the father for you: for the father hymselfe loueth you, because ye haue loued me, and beleued that I am
Joh.20.b come out from God. * I wente out from the father, and came in to the worlde: Agayne, I leaue the worlde, and go to the father.

His disciples sayd vnto hym: Beholde now talkest thou plainely, and speakest no prouerbe.
Joh.21.c * Now are we sure that thou knowest all thynges, and nedest not that ony man shulde axe the. Therfore beleue we, that thou camest out from God. ✠ Jesus answered them: Now ye do be-
Zacha.13.b leue: Beholde * the houre draweth nye, & is come
Mat.26.c already, that ye shalbe scattered, euery man in to
Mar 14.d his owne, and shall leaue me alone ‡ and yet am I
‡Joh.14.b not alone, for the father is with me.

These thynges haue I spoken vnto you, that
Rom.5.a in me ye myght haue * peace. In the worlde haue ye trouble, but be of good comforte, I haue ouercome the worlde.

¶ Glose vpon the.xvi. Chapter.

☞ (Of synne, because they beleue not on me.) The worlde and naturall reason knoweth not, that infidelite is synne, and that fayth is ryghteousnesse, therfore wyll they be iustified, and dryue awaye theyr synnes with theyr owne workes. And this is the cause, that the holy goost reproueth it all as synne that is not fayth, & wyll haue it condemned by the iudgement of God.

The.xvii. Chapter. ✠

A THese thynges spake Jesus, & lyfte vp
hys eyes towarde heauē, & sayd * Fa Johā. 12.a
ther, the houre is come, that thou glo- and.13.d
rifye thy sonne, that thy son also may
glorifye the. Lyke as thou hast * geuē Joh. 5.b
hym power ouer all fleshe, that he shulde geue e-
uerlastynge lyfe to as manye as thou haste geuen
hym. * But thys is the lyfe euerlastinge, that they 1. Joh. 1.a
knowe the (that thou only arte the true God) and
whome thou haste sente Jesus Christ.

I haue glorifyed the vpon earth, and * fyny- Joh. 19.c
shed the worke, that thou gauest me to do. And 2. Ti. 4.a
nowe glorifye me thou father by thyne owne selfe
wyth the glory whiche I hadde or euer the worlde
was. I haue declared thy name vnto the men,
whome thou gauest me from the worlde. They
were thyne, and thou gauest them vnto me, and
they haue kepte thy worde.

B Nowe knowe they, that all thynges what so
euer thou haste geuen me, are of the. * For the Joh. 4.e
wordes which thou gauest me, haue I geuen vn-
to them, & they haue receaued them, and knowne
of a treuthe, that I am come forthe from the, and
haue beleued that thou hast sent me. I praye for
them, and praye not for the * worlde, but for 1. Joh. 2.c
them whom thou hast geuē me, for they are thyn.
And all that is myne, is thine: and what thyne is,
that is myne. And I am glorifyed in them. And
nowe I am nomore in the worlde, and they are in
the worlde, and I come to the. Holy father kepe in
thy name those, whom thou * hast geuen me, that Esay. 8.d
they maye be one, lyke as we are. Whyle I was
wyth them in the worlde, I kepte them in thy na
me. Those that thou gauest me, haue I kepte, and Johā. 18.a
* none of them is loste, but that loste chylde, that ‡psa. 40.b
the ‡ scrypture myghte be fulfylled. But nowe and. 108.a

C v.

come I vnto the, and thys I speake in the worlde that they maye haue my ioy perfecte in them. I
Joh.15.b haue geuen them thy worde, * and the worlde ha
Sap. 2.c teth them: for they are not of the worlde, euen as
I also am not of the worlde. I praye not that thou
Math.6.b shuldest take them oute of the worlde, * but that thou kepe them from euell. They are not of the worlde, as I also am not of the worlde.

Sanctifye them in thy treuth. Thy worde is ℒ
Johā.20.c the treuth. * Lyke as thou haste sent me in to the worlde, so haue I sente them in to the worlde: and for theyre sakes I sanctifye myselfe, that they also maye be sanctifyed in the treuth.

Neuertheleſſe I praye not for them only, but also for those, which through theyr worde shall beleue on me, that they all maye be one, like as thou father arte in me, and I in the, that they also may
Gala.3.d be * one in vs: that the worlde maye beleue, that thou hast sente me. And the glory which thou gauest me, haue I geuen them: that they may be one lyke as we are one. I in thē, and thou in me, that they maye be perfecte in one, and that the worlde maye knowe, that thou hast sent me, and haste loued them, as thou hast loued me.

Joh.12.c * Father, I wyll that they whom thou hast
and.14.a geuen me, be wyth me where I am, that they may se my glory, which thou haste geuen me: for thou hast loued me, or euer the worlde was made.
Math 11.c Righteous father, * the world hath not knowne
Joh. 15.c the, but I haue knowne the: & these haue knowne
and.16.a that thou hast sent me. And I haue declared thy name vnto them, and wyll declare it, that † loue wherewyth thou hast loued me, maye be in them, and I in them. †

℣ Glose vpon the .xvii. Chapter.

☞(I praye not for the worlde.) That is to say I praye not that thou shuldeste accepte the doynges of the worlde of the vnfaythfull and vnbeleuers. And so dyd Moses praye the LORDE. (Num.xvi.) that he woide not turne to the sacrifyce of Corah. And after the same maner prayed Dauid also in the.lviii.Psalme, sayenge: Be not mercyfull vnto them that offende of malicyous wyckednesse. As for suche in the worlde as repent and beleue. Christe is theyr mediatoure, prayeth for them, and is the satisfaccyon for all theyr synnes. i. Johan. ii.

The.xviii.Chapter. ✠

WHan Jesus had thus spoken, he went forth wt his disciples ouer ẏ broke Cedron, wher ther was a garden, in to ẏ which Jesus entred & his disciples. Mat.26.a Mar.14.a Luce.22.a

But Judas that betrayed hym, knew ẏ place also. For Jesus resorted thither oft tymes wyth hys disciples. * Now whā Judas had takē vnto hym the company, and ministres of the high prestes and Pharises, he came thyther wyth cressettes, wyth lanternes, and wyth weapens. Jesus now knowynge all that shulde come vppon hym, wente forth, and sayde vnto them: Whome seke ye? They answered hym: Jesus of Nazareth Jesus saide vnto thē: I am he. Judas also which betrayed hym, stode wyth them. Now whan Jesus sayd vnto them: I am he, they went backwardes, and fell to the grounde. Then axed he them agayne: Whom seke ye? They sayd: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. Yf ye seke me, then let these go theyr waye. That the word myght be fulfilled, which he sayd: * of thē whō thou gauest me, haue I not lost one. Mat.26.c Mar.14.c Luce.22.d Joh.17.b

Thē had Simō Peter a sweard, & drew it out, &

smote ỹ hygh prestes seruaũt, & cut of hys ryghte eare, and the seruauntes name was Malchus.

Then sayde Jesus vnto Peter: Put vp thy swearde in to thy sherth, Shall I not drynke of ỹ Mat. 25.f cuppe, which my father hath geuen me? * Then Mar. 14.f the company and the captayne and the officers of Luc. 22.d the Jewes toke Jesus, and bounde hym, and led hym awaye fyrste vnto Annas, that was father Joh. 11.e in lawe vnto Cayphas * which was hyghe prest that same yeare. It was Cayphas, whiche gaue counsell vnto the Jewes, that it were good, that one man shulde dye for the people. B

Js for Simon Peter, he and another disciple folowed Jesus. The same disciple was knowne vnto the hyghe prest, and went in wyth Jesus in to the hyghe prestes palace. But Peter stode with oute at the dore. Then that other disciple whiche was knowne vnto the hyghe prest, went out, and spake to the damsell that kept the dore, & brought in Peter. Then the damsell that kepte the dore, sayde vnto Peter: Arte not thou also one of thys mans disciples? He sayde I am not.

The seruauntes and officers stode, and had made a fyre of coales (for it was colde) & warmed themselues. Peter also stode wyth them, and warmed hymselfe. The hyghe prest axed Jesus of his disciples, & of his doctryne. Jesus answered him: C

Joh. 7.b * I haue spoken openly before the worlde, I haue euer taughte in the synagoge and in the temple, whyther all the Jewes resorted, & in secrete haue I spoken nothynge. Why axest thou me? Axe thẽ that haue herde, what I haue spoken vnto them: beholde, they can tell what I haue sayde. But

Jere. 20.a * whan he hadde thus spoken, one of the officers Mat. 26.f that stode by, smote Jesus on the face, and sayde: Actu. 23.a, Answerest thou the hyghe prest so? Jesus answe-

ted hym: Yf I haue euell ſpoken, then beare wytneſſe of euell: but yf I haue wel ſpoken, why ſmyteſt thou me? And Annas ſente hym bounde vnto Cayphas the hyghe prieſt.

*Symon Peter ſtode & warmed hymſelfe. Then ſayde they vnto hym: Arte not thou one of hys diſciples? He denyed, and ſayde: I am not. A ſeruaunt of the hyghe prieſtes, a kynſman of hys whoſe eare Peter had ſmytten of, ſayd vnto him: Dyd not I ſe the in the garden wyth hym?

Mat. 26.g
Mar. 14.g
Luce 22.d

D Then Peter denyed agayne. *And immediatly the cock crew. ‡ Then led they Jeſus from Cayphas in to the commune hall. And it was early in the morynge. And they themſelues wente not in to the commune hall, leſt they ſhulde be defyled, but that they myghte eate the Paſcal lābe. Then wente Pylate oute vnto them, and ſayde: What accuſacyon bringe ye agaynſte thys man? They anſwered, and ſayde vnto hym: Yf he were not an euell doer, we had not delyuered hym vnto the. Then ſayde Pylate vnto them: Take ye hym, and iudge him after youre lawe Then ſayd the Jewes vnto hym: It is not lawfull for vs to put ony man to death. That the worde of Jeſus myght be fulfylled: which *he ſpake, whan he ſignifyed, what death he ſhulde dye.

Joh. 13.d
‡mat 27.a
Mar. 15.a
Luce. 23.a
Joh. 12.d

*Then entred Pylate in to the commune hall agayne, and called Jeſus, and ſayde vnto hym: Arte thou the kynge of the Jewes? Jeſus anſwered: Sayeſte thou that of thyſelfe, or haue other tolde it the of me?

Mat. 27.b
Mar. 15.a
Luce. 23.a

E Pilate anſwered: Am I a Jewe? Thy people & the hyghe prieſtes haue delyuered the vnto me. What haſte ꝓ done? Jeſus anſwered: My kingdom is not of thys worlde. Yf my kyngdom were of this worlde, my miniſters wold fyght therfore,

that I shulde not be delyuered vnto the Jewes.
Joh̄. 6.b * But nowe is my kyngdome not from hence.
Then sayde Pylate vnto hym: Art thou a kynge
then? Jesus answered: Thou sayest it, for I ame
a kynge. For thys cause was I born, and came in
to the worlde, that I shulde testifye the treuth.
Who soeuer is of the treuth, heareth my voyce.
Pylate sayd vnto hym: What is the treuth? And
whan he had sayde that, he wente oute agayne to
Mat. 27.c the Jewes, and sayde vnto them: * I fynd no gyl
Mar. 15.b tynesse in hym: ‡ But ye haue a costume, that I
Luce. 23.b shulde geue one vnto you lowse at Easter. Wyll
‡ ma 27.b ye nowe that I lowse vnto you the kynge of the
Mar. 15.a Jewes? Then cryed they agayne altogether, and
Luce. 23.a sayde: Not hym, but Barrabas. Yet was Barra
bas a murtherer.

¶ Glose vpon the. xviii. Chapter.

☞ (Why smytest thou me?) Christe here in re
proupnge wronge, dothe not resyste it wyth vyo-
lence, but as he taughte Math. v. he offereth not
only hys cheke, but hys whole body vnto ẏ smy-
ters. Esa. l. He geueth no raylyng wordes, taketh
no vengeaunce, and threateneth not, but commit-
teth the cause vnto hys heauenly father the rygh-
teous Judge. 1. Petri. ii.

The. xix. Chapter.

Mat. 27.c and. d Mar. 15.b Luce. 23.b THen * Pylate toke Jesus, & scourged him: And ẏ souldyers plated a crown of thornes, & set it vppon hys head, & put a purple garmēt vpō hym, & said: Hayle kynge of the Jewes. And they smote him on ẏ face. Then went Pylate forth agayne, & sayd vnto them: Beholde I bynge hym forth vnto you, that ye maye knowe, that I fynd no faute in hym. So Jesus wēt out, & dyd weare

a crown of thorne and a purple robe. And he sayd vnto them: Beholde, the man. When the hyghe prestes and ministers sawe hym, they cryed and sayde: Crucifye, Crucifye. Pylate sayde vnto the Take ye hym, and crucifye hym, for I fynde no gyltynesse in hym. The Iewes answered hym: We haue * a lawe, and after oure lawe he ought to dye, ‡ because he made hymselfe the sonne of God. When Pylate herde that worde, he was ¶ more afrayed, and wente agayne in the commune hall, and sayde vnto Iesus: whence arte thou? But Iesus gaue hym no answere. Then sayde Pylate vnto hym: Speakest thou not vnto me? Knowest thou not, that I haue power to Crucifye the, and haue power to lowse the? Iesus answered: Thou shuldest haue no power vpon me, yf it were not * geuen the from aboue. Therfore he that delyuered me vnto the, hath the more syn. From that tyme forth Pylate sought meanes to lowse hym. But the Iewes cryed, and sayde: Yf thou let hym go, thou arte not the Emperours frende. * For who soeuer maketh hymself kyng, is agaynste the Emperoure.

Leui. 24.c
‡ Joh. 5.b
Sap. 6.a
Joh. 3.d
Rom. 13.d
Actu. 17.b

25 * When Pylate herde that worde, he brought Iesus forth, and sat hym downe vpon the iudgement seate, in the place which is called the Pauemente, but in the Hebrue Gabbatha. It was the daye of preparynge of ¶ Easter aboute the syxte houre. And he sayde vnto the Iewes: Beholde, youre kynge. But they cryed: Awaye wyth hym, awaye wyth hym, Crucifye hym. Pylate sayde vnto them: Shall I Crucifye youre kynge? The hyghe prestes answered: we haue no kynge but ¶ Emperoure. Then delyuered he hym vnto them to be crucifyed.

Matt. 27.d
Mar. 15.c
Luce. 23.c

* They toke Iesus, & led hym away. And he

Luce. 23.c

Heb. 13.b bare hys crosse * and wente oute to the place called ỹ place of deadmens skulles, which in Hebrue is named Golgatha, where they crucifyed hym, and two other wyth hym, on eyther syde one, but
Mat.27.d Jesus in the middes * Pylate wrote a superscrip
Marc.15.c cyon and set it vpō the crosse: And ther was writ
Luce. 23. d ten: Jesus of Nazareth, kynge of the Jewes.
Thys superscrypcyon red many of the Jewes. For the place where Jesus was crucifyed, was nye vnto the cytye. And it was wryttē in Hebrue, Greke, and Latyn. Then sayde the hyghe prestes of the Jewes vnto Pylate: Wryte not kynge of the Jewes, but that he sayde: I am kynge of the Jewes. Pylate answered: What I haue wryttē, that haue I wrytten.

Mat.27.d * The souldyers, whan they had crucified Je L
Marc.15.c sus, toke hys garmentes, and made foure partes, to euery souldyer one parte, and the cote also. As for the cote, it was vnsowed frō aboue, wrought thorow and thorowe. Then sayde they one to another: Let vs not diuyde it, but cast lottes for it who shall haue it, that the scrypture might be ful
Psal. 21.b fylled, which sayeth: * They haue parted my garmentes amonge them, and on my cote haue they cast lottes. Thys dyd the souldyers in dede.

Ther stode by ỹ crosse of Jesus, his mother, and hys mothers syster Mary, the wyfe of Cleophas, and Mary Magdalene. Now whan Jesus sawe hys mother, and the disciple stondynge by whom he loued, he sayde vnto hys mother: Woman beholde, that is thy sonne. Then sayde he to the disciple: beholde, that is thy mother. And from that houre the disciple toke her vnto hym.

After that whan Jesus knewe that all was
Psal.68.c perfourmed, * that the scrypture myghte be fulfylled, he sayde: I ame a thyrste. Ther stode a vessel

tell full of vyneger. * They fylled a sponge with vyneger, and wounde it aboute wyth ysope, and helde it to hys mouth. Now whan Jesus had receaued the vyneger, he sayde: It is fynished, & bowed his heade, and gaue vp the goost. Mat.27.e Mar.15.d

The Jewes then, for so much as it was the daye of preparynge, that the bodyes shulde not remayne vpon the crosse on the Sabbath, (for the same Sabbath daye was greate) besought Pylate that theyr legges myght be broken, and that they myght be taken downe. Then came the souldyers, and brake the legges of the fyrst, and of the other that was crucifyed wyth hym. But whan they came to Jesus, and sawe that he was dead already, they brake not hys legges, but one of the souldyers opened hys syde wyth a speare. * And immedyatly ther wente out blonde and water. zacha.13.a

And he that sawe it, bare recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. For thys is done, that the scripture myght be fulfylled: * Ye shall not breake a bone of hym. And agayne, another scripture sayeth: * They shall se hym, whom they haue pearsed. Exo.12.g zacha.12.c

* After that, Joseph of Arimathya, whych was a disciple of Jesus (but secretly for feare of the Jewes) besought Pilate, that he myght take downe the body of Jesus. And Pylate gaue hym lycence. Ther came also * Nicodemus, (whych afore came vnto Jesus by nyght) and brought of Myrre and aloes mingled together, aboute an hundreth pounde weyght. Mat.27.g Mar.15.e Luce.23.e Joh.3.a and.7.e

Then toke they the body of Jesus, and wounde it wyth lynnen clothes, and with the spyces, as the maner of the Jewes is to burye. And by the

place where Jesus was crucifyed, ther was a
garde, and in the garden a new sepulchre, where
in was neuer man layed: there layed they Jesus,
because of the preparinge daye of the Jewes, for
the sepulchre was nye at hande.

The .xx. Chapter. ✠

Mat.28.a
Mar.16.a
Luc.24.a

Upon one daye of the Sabbath, came A
Mary Magdalene early (whē it was
yet darke) vnto the sepulchre, & sawe
that ỹ stone was taken from ỹ sepul-
chre. Thē ranne she, and came to Sy
mon Peter, and to the other disciple, * whō Je-
Joh.13.c sus loued, and sayde vnto them: They haue takē
19.c,21.a awaye ỹ LORDE out of the sepulchre, and we
can not tel where they haue layed him. Thē wēte
Peter forth and the other disciple, and came to
the sepulchre. They rāne both together, and that
other disciple outranne Peter, & came fyrst to ỹ
sepulchre, and loked in, and sawe the lynnen clo-
thes layed. But he wente not in. * Then came
Luc.24.a Symon Peter after hym, and wente in to the se-
pulchre, and sawe the lynnen clothes lye, and the
napkyn ỹ was bounde aboute Jesus heade, not
layed wyth the lynnen clothes, but wrapped to-
gether in a place by it self. Thē wente in also that
other disciple, which came fyrst to the sepulchre,
and ☞ he sawe & beleued: for as yet they knewe
Psal.15.b not the * scriptures, that it behoued hym to ryse
Actu.2.c agayne from the dead. ✠ Then wente the disci-
13.d.17.a ples agayne together.
Luc.24.a ✠ ‡As for Mary, she stode before ỹ sepulchre B
& wepte wythout. Now as she wepte, she loked
in to the sepulchre, & sawe two angels in whyte
garmentes syttinge, the one at the heade, and the
other at the fete, where they had layed the body

of Jesus And they sayde vnto her: Womā, why wepest thou? She sayde vnto them: They haue taken awaye my LORD, and I wote not where they haue layed hym. And whan she had sayde ỹ, she turned herselfe backe, and sawe Jesus stondynge, and knewe not that it was Jesus. Jesus sayde vnto her: Womā, why wepest thou? Whō sekest thou? She thought that it had bene the gardener, and sayde vnto hym: Syr, yf thou hast borne hym hence, then tell me where thou hast layed hym: and I wyll fetch hym. Jesus sayde vnto her: Mary. Then turned she her aboute, and sayde vnto hym: Rabboni, that is to saye: Master. Jesus sayde vnto her: ☞ Touche me not for I am not yet ascended vnto my father. But go thou thy waye vnto my * brethren, and saye vnto thē: ‡ I ascende vp vnto my father and your father: to my God, and your God. * Mary Magdalene came, and tolde the disciples: I haue sene ỹ Lord, & such thinges hath he spokē vnto me. ✠

Psal.21.c
‡Joh.16.b
*Lu.24.a

✠ * The same Sabbath at euen whan the disciples were gathered together, and the dores were shut for feare of the Jewes, came Jesus & stode in the myddes, and sayde vnto them: Peace be wyth you. And whan he had so sayde, he shewed them hys handes and hys syde. * Thē were the disciples glad, that they sawe the LORDE. Then sayde Jesus vnto thē agayne: Peace be wyth you. * Lyke as my father sent me, euen so sende I you. And whan he had sayde that, he brethed vpon thē, and sayde vnto them: Receaue the holy goost. Whose synnes soeuer ye remytte, they are remytted vnto them: and whose synnes so euer ye retayne, they are retayned. ✠

Luce.24.c
Joh.16.a
Esa.61.a
Zach.16.b
Luce.4.a
Joh.17.c

✠ But Thomas one of ỹ twolue * which is called Didimus, was not wyth thē whan Jesus came,

Joh.11.b

Then sayde the other disciples vnto hym: We haue sene the LORDE But he sayd vnto them: Excepte I se in hys handes the prynte of the nayles, and put my fynger in to the prynte of the nayles, and put my hande in to hys syde, I wyll not beleue.

And after eyght dayes agayne were his disciples wythin, and Thomas with them. Then came Jesus (whan the doores were shut) & stode in the myddes, and sayde: Peace be wyth you. After that sayde he vnto Thomas: Reach hyther thy fynger, and se my handes, and reach hyther thy hande, and put it in to my syde, and be not faythlesse, but beleue. Thomas answered, and sayde vnto hym: My LORDE, and my God. Jesus sayde vnto hym: Thomas, because thou hast sene me, thou hast beleued. Blessed are they, that se not, and yet beleue

Joh̄. 21.d * Many other tokens dyd Jesus before hys disciples, which are not wrytten, in thys boke. But these are wrytten, that ye shulde beleue that Jesus is Christ the sōne of God, and that ye thorow beleefe might haue lyfe in hys name.

¶ Glose vpon the.xx. Chapter

☞ (He sawe and beleued) Namely, that Christ was taken awaye out of the Sepulchre, as Mary Magdalene had tolde hym.

☞ (Touch me not) It appeareth that Mary Magdalene beleued not yet stedfastly that Christ was rysen very God, and therfore forbyd deth he her to touche hym. As for other wemen that were not carnally mynded vpon hym, he suffreth them to touche hym, that they myght be the better wytnesses of hys resurrection vnto hys disciples. Math. xxviii.

The .xxi. Chapter. ✠

AFter that shewed Jesus hym selfe a-
gayne at ỳ see of Tiberyas. But on
thys wyse shewed he himself. Ther
were together Symon Peter, & Tho
mas which is called Didimus, and
* Nathanael of Cana a cytie of Galile, and the Joh.i.e
sonnes of zebede, and two other of hys disciples.
Symon Peter sayd vnto them I go a fyshynge.
They sayde vnto hym: We also wyll go
wyth the. They wente out, and entred in to a
shippe straycht way. And that same night toke
they nothynge. But whā it was now morow, Je
sus stode on ỳ shore. But hys disciples knew not
ỳ it was Jesus Jesus sayd vnto thē: Chyldren,
haue ye ony thynge to eate? They answered hym: Luc.5.a
No. Hē sayde vnto thē: * Cast out the net on the
tyght syde of the shyppe, and ye shall fynde. Thē
they cast out, and could nomore drawe it for the
multitude of fyshes. Then sayd ỳ disciple * whō Joh.13.e
Jesus loued, vnto Peter It is the LORDE.

B Whan Symon Peter herde that it was the
LORDE, he gyrde hys mantel aboute hym (for
he was naked) & sprāge in to the see. But ỳ other
disciples came by shippe (for they were not farre
from londe, but as it were two hundreth cuby-
tes) and they drewe the net wyth the fyshes. Now
whan they were come to londe, they sawe coles
layed, and fysh theron, and bread. Jesus sayd vn-
to them: * Bryng hyther of the fyshes, that ye Luc.24.d
haue taken now. Symon Peter stepped forth, &
drew the net to the londe, full of greate fyshes, an
hundreth and thre & fyftie. And for all ther were
so many, yet was not the net broken.

L Jesus sayde vnto thē: Come, and dyne. But
none of ỳ disciples durst axe him: Who art thou?

For they knewe, that it was the LORDE. The came Jesus, and toke ẏ bread, and gaue it them: and the fyshe likewyse. Thys is now the thyrde tyme that Jesus appeared vnto hys disciples, after that he was ryssen agayne from the dead.

Now whā they had dyned, Jesus sayde vnto Symon Peter: Symon Johanna, louest thou me more then these do? He sayde vnto hym: Yee LORDE, thou knowest that I loue ẏ. He sayde vnto hym: Fede my lābes. He sayde vnto hym agayne the seconde tyme: Symon Johanna, louest thou me? He sayde vnto hym: Yee LORD, thou knowest that I loue the. He sayde vnto hym: Fede my shepe. He sayde vnto hym the thyrde tyme: Symon Johanna, louest thou me? Peter was sory, because he sayde vnto hym, louest thou me?
Joh.16.d And he sayde vnto hym: * LORD, thou knowest all thynges: thou knowest, that I loue the. Jesus sayde vnto hym: Fede my shepe.
Joh.13.d * Verely verely I saye vnto the: Whan thou wast ponge, thou gyrdedest thyselfe, and walkedst whyther thou woldest * But whā thou art olde, thou shalt stretch forth thy handes, and another shall gyrde the, & lede the whyther thou woldest not. But thys he sayde, to sygnifye, wyth what death he shulde glorifye God.
Actu.12.a
Whā he had spoken thys, he sayde vnto him: ✠ Folowe me. Peter turned hym aboute, and sawe the disciple folowynge, whom Jesus loued
Joh.13.e (* which also leaned vpon his brest at the supper, and sayd: LORDE, who is it ẏ betrayeth ẏ?) Whā Peter sawe him, he sayde vnto Jesus: LORD, but what shall he do? Jesus sayde vnto hym: Yf I wyll that he tary tyll I come, what is that to the? Folowe thou me. Then wente ther out a sayenge amonge ẏ brethren: Thys disciple

dyeth not And Jesus sayde not vnto hym: He dyeth not, but: Yf I wyl that he tary tyl I come, what is that to the? This is the same disciple, which testifyeth of these thynges, & wrote these thynges, & we knowe, ỹ his testimony is true, Ꝛ

* Ther are many other thynges also that Jesus dyd, which, yf they shulde be wrytten euery one, I suppose the worlde shulde not contayne the bokes, that were to be wrytten. Joh.10.d

¶ The ende of the Gospell of S. Jhon.

✠

¶ The Actes of the Apostles, wrytten by S. Luke the Euangelist.

¶ The Summe of the Actes.

Chap. i. The ascension of Christ. Mathias is chosen in the steade of Judas.

Chap. ii. The commynge of the holy goost. The sermō of Peter before the congregacion at Jerusalē, & the increase of the faythfull.

Chap. iii. The halt is restored to his fete. Peter preacheth Christ vnto the people.

Chap. iiii. The Apostles are taken & brought before the councell. They are forbyddē to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

Chap. v. The dyssemblynge of Ananias and Saphira is punyshed. Miracles are done by the Apostles, which are taken, but the angell of God bryngeth them out of prison. They are brought before the councel. The sentence of Gamaliel. The apostles are bet, they reioyce in trouble.

Chap. vi. Ministers (or deacons) are ordened in the congregacion to do seruyce in necessary thynges of the body, that the Apostles maye wayte onely vpon the worde of God. Steuen is accused.

Chap. vii. Steuen maketh answere to his accusacion, rebuketh the hardnecked Jewes, & is stoned to death.

Chap. viii. Saul persecuteth ỹ Christē, The Apostles are scattred abrode. Philip cōmeth into Samaria. Simō magus is baptysed, he

dyſſẽbleth. Philip baptiſeth the chãberlaine.

Chap. ix. Paul is cõuerted, and cõfoundeth the Jewes, Peter rayſeth Tabitha.

Chap. x. The viſion that Peter ſawe. How he was ſent to Cornelius. The heythen alſo receauet he ſpyete, and are baptyſed.

Chap. xi. Peter ſheweth the cauſe wherfore he wente to the Heythen. Barnabas & Paul preach vnto the Heithẽ. Agabus prophecieth derth for to come.

Chap. xii. Herode perſecuteth the Chriſten. kylleth James, and putteth Peter in preſon, whom the LORD delyuereth by an angell. The ſhamefull death of Herode.

Chap. xiii. Paul and Barnabas are called to preache amonge the Heythen Of Sergius Paulus and Elymasthe ſorcerer. Paul preacheth at Antioche.

Chap. xiiii. Paul and Barnabas preach at Iconium: ſome beleue, ſome ſteare vp ſediciõ. At Liſtra they wolde do ſacrifice to Barnabas and Paul, whych refuſe it, & exhorte the people to worſhippe the true God. Paul is ſtoned, after that cõmeth he to Derba, Lyſtra Iconium and to Antioche.

Chap. xv. Mariaunce aboute circumciſyon. The Apoſtles pacifye the matter at Jeruſalem. Paul and Barnabas preach at Antioche.

Chap. xvi. Timothe is circũciſed. Paul preacheth at Philippos, & there is he put in preſõ.

Chap. xvii. Paul commeth to Theſſalonica, where ỹ Jewes ſet the citie on a roaze. Paul eſcapeth, & cõmeth to Athens, where he preacheth to true and vnknowne God.

Chap. xviii. Paul preacheth at Corinthum, cõtinuynge there a yeare & a half, goeth agayne

into Syria, cõmeth to Epheſus, Ceſarea & Antioche. Of Apollos, Aquyla & Pryſcilla.

Chap. xix. Of the xii men whom Paul bapti ſed at Epheſus, & what miracles were done by him. Demetrius moueth ſediciõ in ỹ citie.

Chap. xx. Paul goeth in to Macedonia and in to Greke londe. At Troas he rayſeth vp a dead body. At Epheſus he calleth the elders of the congregacyon together, cõmitteth the keppynge of Gods flocke vnto them, warneth thẽ for falſe teachers, maketh his prayer with them, and departeth to ſhippe.

Chap. xxi. Pauls iourneye by ſhippe. Of phi lippe the Euangeliſte, and Agabus the Pro phet, which warneth Paul not to go to Jeru ſalem. He remayneth fedfaſt in his purpoſe, and is taken in the temple.

Chap. xxii. Paule anſwereth the Jewes, is ſcourged, and layed in prẽſon agayne.

Chap. xxiii. Paule cõmeth before the councel. Debate aryſeth amonge the people, the cap tayne delyuereth hym, God conforteth hym.

Chap. xxiiii. Paul is accuſed before felix he an ſwereth for hym ſelfe.

Chap. xxv. The Jewes accuſe Paule before Feſtus, he appealeth vnto the Emperoure, and is ſent vnto Rome.

Chap. xxvi. Kynge Agrippa heareth Paule, whiche telleth hym his callynge from the be gynnynge.

Chap. xxvii. Pauls ſhippinge towarde Rome. Julius the Captayne intreateth Paul curte ouſly, at the laſt they ſuffre ſhipwrake.

Chap. xxviii. The vyper hurteth not Pauls hã de, he healeth Publius father, and preacheth Chriſt at Rome.

The Actes of the Apoſtles.



The fyrſt Chapter. ✠

THE fyrſt treatyſe (deare Theophilus) haue I made of all that Ieſus begāne to do & to teache, vntyll that daye that he was taken vp, after that he (thorow ỹ holy gooſt) had geuen cōmaūdmētes to ỹ apoſtles, whō he had choſen: to whō alſo * he ſhewed himſelfe alyue after his paſſiō, by many tokens. Joh.20.28

and appeared vnto thē fourtye dayes longe, and
spake vnto them of the kyngdome of God.
Luce.24.b * And whan he had gathered them together,
he cōmaunded them that they shulde not departe
from Jerusalem, but to wayte for the promise of
Joh.14.c the father, * wherof (sayd he) ye haue herd of me
‡Mar.3.b ‡ For Jhon baptised with water, but ye shalbe
Act.11.b baptised with the holy goost, and that within
this few dayes.
Now whan they were come together, they
Mat.24.a ared hym, and sayd: * LORD, shalt thou at this
tyme set vp ŷ kyngdome of Israell agayne? But
Mat.24.c he sayde vnto them * It belongeth not vnto you
to knowe the tymes or seasons, which the father
Luce.24.d hath kepte in his owne power, * but ye shall re-
Act.2.a ceaue the power of ŷ holy goost, which shal come
‡Act.2.d vpon you, and ‡ ye shalbe my wytnesses at Jeru
Joh.15.b salem, and in all Jewrye and Samaria, and vn-
to the ende of the earth.
Mat.28.b * And whan he had spoken these thynges, 15
Mar.16.c whyle they beheld, he was take vp, and a cloude
Luce.24.d receaued hym from theyr sight. And whyle they
loked after hym, as he wēte in the heaue, behold,
ther stode by them two men in whyte garmen-
tes whiche also sayde: Ye men of Galile, Why
stonde ye gasynge vp in to heauen? This Jesus
Dan.7.b which is taken vp from you in to heauen * shall
Mat.24.c come euen so as ye haue sene hym go in to hea-
Mar.13.c uen. ✠
Luce.17.c Then turned they agayne from the mounte
and.21.d that is called Oliuete, which is nye to Jerusale,
and hath a Sabbath dayes yourney. And whan
*mat 10.a they came in, they wente vp in to a parler, where
Mar.3.b abode * Peter and James, Jhon and Andrew,
Luce.6.b Philippe and Thomas, Bartilmew and Ma-
and.9.a thew, James the sonne of Alpheus, and Symon

gelotes, and Judas the sonne of James. These all continued with one accorde in prayer and supplicacion, with the wemē and Mary the mother of Jesu, and with his brethren.

E ✠ And in those dayes Peter stode vp in the myddes among the disciples, and sayd (The company of the names together, was aboute an hundreth and twentye.) Ye men and brethren, this scripture must nedes be fulfylled, which the holy goost by the mouth of Dauid spake before of Judas * whiche was a gyde of them that toke Jesus: ‡ for he was nombred with vs, and had optayned the felowship of this ministracyon. This same trulye possessed the * felde for the rewarde of vnrighteousnesse, and hanged hym selfe, and brast asunder in the myddes, and all his bowels gushed out. And it is knowne vnto all them that dwell at Jerusalē, in so much that the same felde is called in theyr mother tunge Acheldema, that is to saye, the bloude felde.

D For it is wrytten in the boke of Psalmes: * His habitacion be voyde, and noman be dwelynge therin. And, ‡ His byshoprike another take. Wherfore amonge these men whiche haue bene gathered together with vs (al the tyme that the LORDE Jesus wente out & in amonge vs, begynnynge from the baptyme of Jhon, vntyll that daye that he was taken vp from vs) muste one be a witnesse with vs of his resurrection.

* And they appoynted two (‡ Joseph called Barsabas whose syrname was Justus, and Mathias,) makynge theyr prayer & sayenge: Thou LORDE, * whiche knowest ẏ hartes of all mē, shewe whether of these two thou hast chosē, that the one maye take the rowme of this mynistracion and Apostleshippe, from the whiche Judas

Mat.26.c
Joh.15.a
‡mat.10.a
*ma 27.a
Psa.68.d
‡ps.108.a
Act.6.a
‡Act.4.d
1.par.29.c

by transgression fell, that he might go awaye in
Pro.16.d to his awne place. And they gaue forth ☞ *lottes
ouer them, and the lot fell vpon Mathias. And
he was counted with the eleuen Apostles. ✠

The.ii. Chapter. ✠

Deu.16.b
Leui.23.c
AND whā ☞* ☞ Whyt sonday was
fulfylled, they were all with one ac-
orde together in one place. And so-
denly ther came a sounde frō heauen,
as it had bene ☞ cōmynge of a myghtie wynde, & it fylled ☞ whole house where they
sat. And ther appeared vnto thē cloue tūges, lyke
as they had bene of fyre. And he sat vpon ech one
Joh.7.d of thē, & they were al* fylled with ☞ holy goost.
Act.4.d ‡ And they beganne to preache with other tūges,
‡mar.16.c euen as the spyrete gaue them vtteraunce.

Ther were dwellinge at Jerusalem Jewes,
men that feared God, out of euery nacion that
is vnder heauen. Now whan this voyce came to
passe the multitude came together, and were as-
tonnyed: For euery one herde, that they spake
with his owne tunge. They wondred all & mar-
uayled, and sayde amonge them selues: Beholde,
are not all these whiche speake of Galile? How
heare we then euery one his owne tunge, wherin
we were born? Parthians and Medes, and Ela
mites, and we that dwell in Mesopotamia, and
in Jewry and Cappadocia, Pontus, and Asia,
Phrigia, and Pamphilia, Egypte, & in the par-
tes of Lybia by Cyren, and straungers of Rome
Mat.23.b Jewes and* ☞ Proselytes, Cretes and Ara
bians: we heare them speake with our owne tun
ges the greate workes of God. ✠

They were all amased, and wondred, & sayd
one to another: What wyll this be? But other

mocked them, and sayde: They are full of swete wyne. ✠ Then stode Peter vp with the eleuen, and lyft vp his voyce, and sayde vnto them:

Ye men of Jewry, and all ye that dwell at Jerusalem, be this knowne vnto you, & let my wordes entre in at your eares. For these are not dronken, as ye suppose, for it is yet but ỹ thirde houre of the daye: but this is it, that was spoken before by ỹ prophet Joel: * And it shall come to passe in the last dayes (sayeth God) I wyll poure out of my spyrete ☞ vpon all flesh, & your sonnes and * your doughters shall prophecye, & your yonge men shall se visions ‡ and your olde men shall dreame dreames, and on my seruaũts and on my handmaydens wyll I poure out of my spyrete in those dayes, and they shall prophecye. Esa.44.a Ezec.36.d Joel.2.f * Luce.2.f Act.21.b ‡ Act.10.b and.16.b

* And I wyll shewe wonders in heauen aboue, and tokens on the earth beneth, bloud and fyre, and the vapour of smoke. The Sonne shall be turned in ta darknes, & the Moone into bloud before that greate and notable daye of the LORDE come. And it shall come to passe, * Who so euer shall cal vpon the name of the LORDE, shall be saued. ✠ Mat.27.f Luce.23.b Rom.10.b

✠ Ye men of Israell, heare these wordes: Jesus of Nazareth, the man approued of God amonge you with miracles, and wonders and tokens, whiche God dyd by hym in the myddes amonge you, as ye your selues knowe also, * him (after that he was delyuered by the determinate counsell and foreknowlege of God) haue ye take by the handes of vnrighteous personnes, and crucifyed hym, and slayne hym, * whome God hath raysed vp, and lowsed ỹ sorowes of death, for so muche as it was vnpossible that he shulde be holde of it, For Dauid speaketh of hym: Mat.27.f Act.10.f

Psal.15.b * Afore honde haue I set ỹ LORD alwayes be fore me, for he is on my right hõde, ỹ I shuld not be moued. Therfore dyd my hart reioyce, and my tunge was glad: For my flesh also shall reste in hope. For ỹ shalt not leaue my soule in hel, nother shalt thou suffer thy holy to se corruption. Thou haste shewed me the wayes of lyfe, thou shalt make me full of ioye with thy cõtenaunce. ✠

Ye men and brethren, let me frely speake vn-
3.Reg.2.b to you of ỹ Patriarke Dauid: * For he is dead and buryed, & his sepulcre is with vs vnto this daye. Wherfore now seinge that he was a Pro-D
phet, and knewe that God had promysed hym
psal.131.b with an oth * that the frute of his loynes shulde syt on his seate, he sawe it before, and spake of ỹ resurrection of Christ: for his soule was not left in hel, nother hath his flesh sene corrupcyõ. This
Joh.15.c Jesus hath God rayled vp * wherof we all are
Act.1.a witnesses.

Seynge now that he by the righte honde of
Philli.2.a God * is exalted, and hath receaued of the father the promyse of the holy goost, he hath shed forth this, that ye se and heare. For Dauid is not asce-
psal.109.a ded in to heauen, but he sayde: * The LORDE sayd vnto my LORDE: Syt thou on my right hõde, vntyl I make thyn enemies thy footestoole So therfore let al ỹ house of Israel knowe for a suertye, ỹ God hath made this same Jesus (whõ ye haue crucifyed) LORDE and Christ.

zacha.12.c * Whan they herde this, their harte pricked them, and they sayd vnto Peter and to the other
Luce.3.b Apostles: Ye men and brethren, * What shall we
Act.9.a do? Peter sayde vnto them: Amẽde youre selues,
and.16.d and let euery one of you be baptysed in the name of Jesus Christ, for the remissyon of synnes, and ye shall receaue the gyfte of the holy goost. For

thys * promyse was made vnto you and youre Joel.2.f
chyldren, and to all that are farre of, whō so euer
the LORDE oure God shall call. And with ma
ny other wordes bare he wytnesse, and exhorted
them, and sayde: Saue youre selues from thys
vntowarde generacyon. They that gladly recea
ued hys preachynge, were baptysed, and the same
daye ther were added vnto them aboute thre
thousande soules.

They cōtinued in the Apostles doctryne, and
in the felowshippe, and in breakynge of bread, &
in prayer. And feare came vpon euery soule, and
many wonders and tokens were done by the A-
postels. But all they that beleued, were together, Actu.4.d
* and had al thynges commun. They solde their
goodes and possessions, and parted them out a-
monge all, accordynge as euery man had nede.
And they contynued daylye with one accorde in
the temple, and * brake bread in euery house: they Esa.58.b
toke theyr meate with ioye and synglesse of hart,
praysynge God, and had fauoure with all the
people. And the LORDE added to the congre-
gacion daylye such as shulde be saued.

¶ Glose vpon the.ii. Chapter.

☞ (When the whytsondaye, was fulfylled) That is to saye, when the ende of the fiftye dayes that immediatly folowed the Easter, was come, they were all together in one place: for then was the feast of wekes, which the lawe speaketh of Leui. 23. Deut. 16. And the same do we now call whytsondaye.

☞ (Proselytes) were such heythen as were cōuerted to the beleke of the Iewes,

☞ (Upon all flesh) Both wythin and without the lawe, both vpon the Iewes and gentyles, for vnto the mercy and grace of God in Christ, they

are all called alyke, wythout onye of theyr wor-
kes, or deseruynge.

The .iii. Chapter.

PEter and Jhon wente vp together
in to ỹ tẽple aboute the nyneth houre
to prayer. And ther was a certayne
man halt from hys mothers wombe,
whõ they brought, & layed dayly at
the gate of the temple, which is called, the Bew-
tyfull, that he might are almesse of thẽ that wẽte
in to the temple. Now whan he sawe Peter and
Jhon, that they wolde in to the temple he desyred
to receaue an almesse. Peter beheldе hym wyth
Jhon, and sayde: Loke on vs. And he gaue hede
vnto thẽ hoppynge to receaue some thynge of thẽ.
How beyt Peter sayde: Siluer and golde haue I
Actu.4.a none: but such as I haue, geue I the. * In the
name of Jesus Christ of Nazareth rise vp and
walke. And he toke hym by the ryghte hande, and
lyfte hym vp. Immediatly, hys legges & ancle bo
nes were made stronge, and he sprange, stode and
walked, and entred wyth them in to the temple,
walkynge, and leappynge & prayslnge God.

And all the people sawe hym walke and pray b
se God. And they knewe hym, ỹ it was he, whych
sat for almesse at the bewtyfull gate of the tẽple.
And they were fylled wyth wondrynge, & were
astonnyed at ỹ, which had happened vnto hym.
But as thys halt whych was healed, helde hym
to Peter and Jhon, all the people ranne vnto thẽ
3.Re.6.a in to the * porche, which is called Salomons,
Joh.10.c and wondred.
Actu.5.b When Peter sawe that, he answered vnto
the people: ✝ Ye men of Israel, why maruayle

ye at thys, or why loke ye so at vs, as though we
by oure owne power or deseruynge, had made
thys man to walke? The God of Abraham and
of Isaac, and of Jacob the God of oure fathers
hath glorifyed hys chylde Jesus, * whom ye de- Mat.27.c
lyuered & denyed in the presence of Pilate, whan Luce.23.b
¶ he had iudged hym to be lowsed. But ye denyed
the holy and iust, & desyred the murthurer to be
geuen you, but ye slewe the prynce of lyfe, whom
God hath rayled from the dead, of the which we
are wytnesses. And thorow ỹ faith in hys name,
hath he confurmed hys name vpon thys mā, whō
ye se and knowe: and faith thorow hym, hath ge-
uen thys man this health before youre eyes.

Now deare brethren, I knowe that ye haue
done it * thorow ignoraunce, as dyd also youre 1.Cor.2.a
rulers. But God, which by the mouth of all hys
prophetes had shewed before, ỹ his Christ shulde
suffre, hath so fulfylled it. Do penaūce now ther
fore & turne you, that * youre synnes maye be do Eccli.17.b
ne awaye, whan ỹ tyme of refreshinge shall come
before the presence of ỹ LORDE, and whan he
shall sende hym, whych now before is preached
vnto you, euē Jesus Christ: which must receaue
heauē vntyll the tyme ỹ all thynges, whych God
hath spoken by ỹ mouth of al his holy prophetes
sence ỹ worlde beganne, be restored agayne. ¶ Deu.18.c
d For Moses sayde vnto the fathers: * A pro- Actu.7.c
phet shall the LORDE youre God rayse vp vn
to you, euen from amonge youre brethren, lyke
vnto me: hym shal ye heare, in all that he shal saye
vnto you, And it shall come to passe, what
soule so euer shall not heare the same prophet,
shall be destroyed from amōge ỹ people. And all ỹ
prophetes frō Samuel & thēce forth as many as
haue spoken, haue lykewyse tolde of these dayes.

Ye are the chyldren of the prophetes and of ẏ cōuenaūt, which God made vnto our fathers, whan he sayde vnto Abraham: * Thorowe thy
Gene.12.a and. 22.c seede shall all the nacyons of the earth be blessed.
‡ Fyrst vnto you hath God raysed vp hys childe
‡mat.1o a Jesus, and sent him vnto you: to blesse you, that euery one shulde turne from hys wickednesse.

The .iiii. Chapter.

BUt as they spake to the people, there came vnto them the prestes and ẏ rulers of the temple, and the Saduces (whom it greued that they taught the people, and preached in Jesu ẏ resurrectyon from the dead) and they layed handes vpon them, and put thē in holde tyll the morow: for it was now euentyde. How be it many of them which herde ẏ worde, beleued, and ẏ nōbre of the men was aboute fyue thousande.

And it chaunced on the morow, that their rulers and Elders and scribes (as Annas the hye prest and Cayphas, and Jhon and Alexander, and as many ar were of the hye prestes kynred) gathered them selues together at Jerusalem, and set
Mat.21.c them before them, and axed them: * By what authorite, or in what name haue ye done thys?
✝ Peter full of the holy goost, sayde vnto them Ye rulers of the people, and ye Elders of Jsrael, Yf we thys daye be examyned conternynge thys good dede vpon the sycke man, by what meanes he is made whole, be it knowē then vnto you & to all the people of Jsrael, * that in the name of
Act.3.a Jesus Christ of Nazareth (whom ye crucifyed, whō God hath raysed vp frō ẏ dead) stōdeth this
Psa.117.c man here before you whole * Thys is the stone
Mat.21.c refused of you buylders, which is become ẏ hede

cornerstone, nother is ther saluacion in ony other:
† For yet also is ther genen vnto men ony other name, wherin we must be saued. † 1 Pet.2.a ‡ mat.1.c

B They sawe the boldnesse of Peter and Jhon and maruayled, for they were sure that they were vnlearned men and laye people. And they knewe them also, that they were wyth Jesu. As for the man that was made whole, they sawe hym stondinge by thē, and coulde not saye agaynst it. Thē commaunded they thē to stonde aslyde out of the councell, and communed amonge them selues, & sayde: * What shall we do to these men? for a manyfest token is done by them, and is openly knowne vnto them that dwell at Jerusalem, and we can not denye it. But that it breake out no farther amonge the people, let vs threaten them earnestly, that henceforth they speake of thys name vnto noman. Phil.2.a Joh.11.e

* And they called them, and commaunded them, that in ony wyse they shulde not speake nor teach in the name of Jesu. But Peter and Jhon answered, and sayde vnto them: Judge ye youre selues, whether it be ryght before God, that we shulde be more obedient vnto you, thē vnto God. We can not chose, but speake that we haue sene and herde. But they threatened them, and let thē go, and founde nothynge how to punisshe them because of the people: for they all praysed God because of that, * whych was done. For the man, vpon whom thys token of healthe was done, was aboue fortye yeare olde. Act.5.e Act.3.a

C And whā they were let go, they came to their felowes, and tolde them what the hye prestes & Elders sayde vnto them. Whan they herde that, they lifte vp theyr voyce wyth one accorde vnto God, and sayd: LORDE, thou that art the God

whych made heauen and earth, and the see, and all that therin is, thou that by the mouth of Da-
Psal.2.a uid thy seruaunt hast sayd: * Why do the Heythen rage, and ỹ people ymagyn vayne thynges? The kynges of the earth stonde vp, and ỹ Rulers haue gathered them selues together agaynst the LORDE, & agaynst hys Christ. Of a treuth agaynst thy holy chylde Jesus, whome thou hast anoynted, both Herode & Pontius Pilate wyth the Heythen and people of Israel, haue gathered them selues together, to do what soeuer thy hãd and thy counsell determyned before to be done. And now LORD, beholde they? threatenynges, and graũte vnto thy seruauntes with all stedfast boldnesse to speake thy worde, and stretche out thyne hãde, that healynge & tokens and wonders may be done by ỹ name of thy holy chylde Jesus.

Actu.16.d ‡Actu.2.a. and.19.a *Actu.2.e and.5.b * And whan they had prayed, the place moued where they were gathered together, & ‡ they were all fylled wyth the holy goost, and spake the worde of God boldly. ✠ * The multitude of the that beleued, were of one hart and one soule. Also none of them sayde of hys goodes, that they were his owne, but had al thynges common. And with great power gaue the Apostles witnesse of the resurrectyon of the LORDE Jesu, and greate grace was with them all. Nother was ther ony amonge them that lacked. For as many as were possessers of londes or houses, solde them and brought the money of the goodes that were solde and layde it at the Apostles fete. And distributcyon was made vnto euery man, accordynge as he hadde nede. ✠

actu.1.d * Joses which was also called of the Apostles, Barnabas (that is to saye, ỹ sonne of consolacyon) a Leuyte, of the contry of Cypers, hadde

londe, and ſolde it, and brought the money, and layed it at the Apoſties fete.

The.v.Chapter.

A BUt a certayne man named Ananias with Saphira his wyfe, ſolde his poſ ſeſſiō, & kepte awaye parte of ỹ mo= nye (his wyfe knowynge of it) and brought one parte, & layed it at ỹ A= poſties fete. But Peter ſayd: Ananias, Wherfor hath Sathā fylled thyne hart ỹ thou ſhuldeſt lye vnto ỹ holy gooſt, & withdrawe awaye parte of ỹ monye of ỹ lyuelode? Myghteſt thou not haue kepte it, whā thou haddeſt it? And whan it was ſolde, ỹ money was alſo in thy power: Why haſt thou then conceaued this thynge in thyn harte? Thou haſt not lyed vnto men, but vnto God.

Whā Ananias herde theſe wordes, he fell downe & gaue vp ỹ gooſt. And ther came a great feare vpō al thē ỹ herde of this. The yonge mē roſe vp & put hym aſyde, caryed hym out, & burped hym.

B And it fortuned as it were about the ſpace of thre houres after, his wyfe came in, and knewe not what was done. But Peter anſwered vnto her: Tell me, ſolde ye the londe for ſo much? She ſayde: Yee, for ſo much. Peter ſayde vnto her: Why haue ye agreed togeither, to tempte the ſpi= rite of the LORDE? Beholde, the fete of them which haue buryed thy huſbande, are at ỹ dore, and ſhall carye the out. And immediatly ſhe fell downe at his fete, and gaue vp the gooſt. Then came in the yonge men, and founde her deād, and caried her out, and buryed her by hyr huſbonde. And ther came a great feare ouer the whole con= gregacion, and ouer all thē that herde it.

Mar.16.c * Many tokens and wonders were done a-
monge the people by the handes of the Apostles
(and they were all together with one accorde in
3.Reg.6.a * Salomons porche: but of other ther durst no
Joh.10.t man ioyne hym self vnto them. Neuertheles the
Actu.3.b people helde much of them. The multitude of the
men and wemen that beleued in the LORDE,
grew more & more) In so much that they brought
out the sycke in to the stretes, and layed them vp-
pon beddes and barowes, that at the leest waye
the shadowe of Peter (when he came by) myght
ouershadowe some of them. Ther came many al-
so out of the cities rounde about vnto Jerusalē,
and brought the seeke and them that were vexed
with vncleane spyrites, and they were healed eue-
ry one.

Actu.4.a * But the hye preest rose vp, and all they that
were with hym, which is the secte of the Sadu-
cees, and were full of indignacyon, and layed han-
des on the Apostles, and put them in the comun
Actu.12.b pryson. * But the angell of the LORDE by
and.16.d nyght opened the pryson dores, and brought the
out, and sayde: Go youre waye and steppe
vp, and speake in the temple to the people all the
wordes of this lyfe. Whan they herde that, they
entred in to the temple early in the morynge,
and taught.

But the hye preest came, and they that were
with hym, and called the councel together, and al
the Elders of the childzen of Israell, and sent to
the pryson, to fet them. The mynisters came and
founde them not in the pryson, came agayne, and
tolde, and sayde: The pryson founde we shut
with al diligence, and the kepers standinge with
out before the dores: but whan we had opened,
we founde noman therin. Whan the hye preest,

and the rulers of the tẽple and the other hye prie-
stes herde these wordes, they douted of thẽ, wher
vnto his wolde growe.

D Then came ther one, whiche tolde them: Be
hold, the men that ye put in prison, are in the tẽ-
ple, stondynge and teachynge the people. Then
wente the rulers with theyr mynistres, & fetched
thẽ without violẽce: * for they feared the people, Mat.21.c
lest they shulde haue bene stoned. And whan they
had brought them, they set them before the coun-
cell. And the hye priest axed them, and sayd: Wyd
not we * cõmaũde you strately, that ye shuld not Act.4.b
teache in this name? And beholde, ye haue fylled
Jerusalem with youre doctrine, and ye intẽde to
bringe * this mans bloude vpon vs. Mat.27.c

But Peter and the Apostles answered, and
sayde: * We ought more to obeye God then mẽ. Act.4.b
The God of oure fathers hath rayled vp Jesus
whome ye slewe, and hanged on tre. Hym hath
the righte hande of God exalted, to be a prynce &
Sauioure, to geue repentaunce & forgeuenesse of
synnes vnto Israell. And we are his recordes of
these wordes, and ỹ holy goost, whom God hath
geuẽ vnto them that obeye hym. Whã they herde
that, it wente thorow the hartes of them, & they
thoughte to slaye them.

E Then stode ther vp in the councell a Phary
se, named * Gamaliell, a Scribe, had in great re Act.22.a
putacyon before all the people, and bad put the
Apostles a yde a lytle, and sayde vnto them: Ye
men of Israell, take hede to yourselues, what ye
do as touchynge these men. Before these dayes
rose vp one Theudas, boastinge hym selfe, (and
ther cleued vnto hym a nombre of men, aboute a
foure hundreth) whiche was slayne, and all they
ỹ enclyned vnto hym, were scattred abrode and

Luce.13.a brought to naught, After this stode vp * Judas of Galile in the dayes of tribute, & drewe awaye muche people after hym, and he also perished, & all they ẏ enclyned vnto hym, are scattred abrode. And now I saye vnto you: refrayne your selues from these men, & let them go. * Yf this counceil or worke be of men, it wyll come to nought: but yf it be of God, ye are not able to destroye it, lest ye be founde to be ẏ mẽ, that wyll stryue agaynst God. Then they agreed vnto him and called the Apostles, * and bet them, and commaunded thẽ, that they shulde speake nothinge in the name of Jesu, and let them go.

Mala.1.a
Mat.15.a
Mat.23.e
Ac.4.b

But they departed from the presence of the councell, * reioycynge, that they were worthy to suffre rebuke for his names sake. And daylye in the temple and in euery house they ceassed not, to teache & to preache the Gospell of Jesus Christ,

Mat.5.a

The.vi.Chapter.

IN those dayes whan the nombre of the disciples encreased, ther arose a grudge among the Grekes agaynst ẏ Hebrues, because theyr wedowes were not loked vpõ in ẏ daylie hand reaching. Then the twolue called the multitude of ẏ disciples together, and sayd: It is not mete ẏ we shulde leaue the worde of God, and to serue at the tables. Wherfor brethren, loke out amõge you seuen men, * that are of honeste reporte, and full of the holy goost and wysdome, whom we maye appoynte to this nedefull busynes. But we wyll geue our selues vnto prayer, and to the ministracyon of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of faith and of the holy goost, and

1.Tim.3.b

Philippe, and Procorus, & Nicanor, & Thimō, and Parmenas & * Nicolas the Proselite of Antiochie. † These they set before the Apostles, and they prayed, & layed their handes vpon thē. And the worde of God encreased, and the nombre of the disciples multiplyed greately at Ierusalem. And ther were many prestes also obedient vnto the fayth. Apo.2.& Inu.27.‖ Act.1.d 1.Ti.4.b 2.Tim.1.b

6 ✠ Steuen full of fayth and power, dyd wonders and greate tokens amonge the people. Then arose ther certayne of the synagoge, whiche is called (the sinagoge) of ỹ Lybertynes, and of the Cyrenytes, and of the Alexandrines, and of them that were of Cilicia and Asia, and disputed with Steuen, * &, they coulde not resiste the wysdome and the spyrete, out of the whiche he spake. Then sent they in certayn men, that sayde: * We haue herde hym speake blasphemous wordes agaynst Moses, and agaynste God. And they moued the people and the elders and the scribes, and came vpon hym, and caught hym, and brought hym before the councell, and set false wytnesses there, whiche sayde: This man ceasseth not to speake blasphemous wordes agaynste this holy place & the lawe. For we herde hym saye: Iesus of Nazareth shall destroye this place, and chaunge the ordinaunces which Moses gaue vs. And all they that sat in the councell, loked vpon hym & sawe his face as the face of an angell. Luce. 21.b Mat. 26.c

The.vii.Chapter.

1 THen sayd the hye prest: Is it euē so? He sayde: Deare brethren and fathers, herken to: The God of glorye appeared vnto oure father Abrahā, whyle he was yet in Mesopotamia,

before he dwelt in Haran, & sayd vnto hym: Get the
out of thy contry, & from thy kynred, and come
Gene.11.d in to a lode which I wyll shewe the. * Then wente he out of the lande of the Caldees, and dwelt in
Haran. * And from thence, whan his father was
Gen.12.a dead, he brought hym ouer in to this lode (where ye dwel now) & gaue hym no inheritaunce therin
Geue.13.d no not the bredth of a foote: & * promysed hym, that he wolde geue it hym to possesse, and to hys sede after hym, whan as yet he had no chylde.

Gene.15.c But than sayde God vnto hym: * Thy sede shalbe a straunger in a straunge londe, and they shal make bondemen of them, and entreate them euell foure hundreth yeares, and the people who they shall serue, wyll I iudge, sayd God. And after that shall they go forth, and serue me in this
Gen.17.b place. * And he geue hym the couenaũt of circũcysyon. ‡ And he begat Isaac, and circumcysed
‡Ge.21.a hym the eyght daye. * And Isaac begat Iacob,
*Ge.25.c ‡ and Iacob begat the twolue Patriarkes.
‡Ge.29.f
*Ge.37.e * And the patriarkes had indignacyon at Io- B
Sap.10.c seph, and solde hym in to Egypte. And God was with hym, and delyuered hym out of all his troubles, and gaue hym fauoure and wysdome in the
Gen.41.f syght of Pharao kyng of Egypte * which made hym prynce ouer Egypte and ouer all his house.
Gen.41.g * But ther came a derthe ouer all the londe
and.42.a of Egypte and Canaan, & a greate trouble, and oure fathers founde no sustenaunce. But Iacob herde that ther was corne in Egypte, and sent
Gen.45.a oure fathers out the fyrste tyme. * And at the seconde tyme was Joseph knowne of his brethren & Josephs kinred was made knowne vnto Pharao. But Joseph sent out, & caused his father & all his kynred to be broughte, euẽ thre score and
Gen.46.a fyftene soules. * And Iacob wente downe in to

Egypte, * and dyed, both he and oure fathers ‡were brought ouer vnto Sichē, & layed in the ſepulchre, * that Abraham bought for money of the children of Hemor at Sichem. Gen. 49.e ‡ Ge.50.b Josu.24.f * Ge.23.d

C ‡ Now whan the tyme of the promes drue nye (which God had ſworne vnto Abraham) the people grewe and multiplied in Egypte, tyll there roſe another kynge, which knewe not of Joſeph. The ſame dealte ſuttely with our kynred, and intreated oure fathers euell, and made them to caſt out the ponge children, that they ſhulde not remayne alyue. ‡ Exo.1.a pſa.104.c

* At the ſame tyme was Moſes borne, & was a proper chylde before God & was noryſhed thre monethes in his fathers houſe. But whā he was caſt out, Pharaos doughter toke hym vp, and noriſhed hym vp for hyr owne ſonne, And Moſes was learned in all maner wyſdome of ỹ Egipcyans, & was mightie in dedes and wordes. Exod. 2.a

B But whan he was fortye yeare olde, it came in to his mynde to vyſet his brethrē the children of Iſraell. And whan he ſawe one of them ſuffre wronge, he helped hym, and delyuered hym, that had the harme done vnto hym, and ſlewe the Egipcyan. But he thought that his brethren ſhuld haue vnderſtonde, how that God by his hande ſhulde ſaue thē, how be it they vnderſtode it not.

D And on the nexte daye he ſhewed him ſelfe vnto them as they ſtroue together, and wolde haue ſet them at one agayne, and ſayde: Syrs, ye are brethren, why hurte ye one another? But he that dyd his neyghboure wronge, thruſt hym awaye, and ſayde: * Who made the a ruler and iudge ouer vs? Wilt thou ſlaye me alſo as thou ſleweſt the Egipcian yeſterday? But Moſes fled at that ſaynge, and was a ſtraunger in the lande of Ma Exod. 2.b

dian, where he begat two sonnes.

Exod .3.a *And after fortye yeares, the angell of the LORDE appeared vnto hym vpon moũt Hyna, in a flamme of fyre in a bushe. When Moses sawe it, he wõdred at the sighte. But as he drue nye to beholde, the voyce of the LORD came vnto hym: I am the God of thy fathers, ẏ God of Abrahã, & the God of Isaac, and the God of Jacob. How be it Moses trembled, & durste not
Josue.5.d behold. But the LORD sayd vnto hym: *Put of thy shues from thy fete, for ẏ place wher thou stondest, is an holy grounde. I haue well sene the trouble of my people in Egypte, and haue herde theyr groynge, and am come downe to delyuer thẽ. And now come, I wyll sende ẏ in to Egipte.

This Moses, whom they refused, and sayde: E

Exod .2.b *Who made the a ruler and iudge ouer vs? him hath God sent to be a ruler and delyuerer by the hande of the angell, that appeared vnto hym in the bushe. The same broughte them out, and dyd wonders and tokens in Egypte, and in the reed see, and in the wylderneſſe fortye yeares. This is that Moses which sayde vnto the chyldren of
Deu.18.c Israell: *A prophet shall the LORD your God
Act.3.d rayse vp vnto you euen frõ among your brethrẽ,
‡Ex.19.d lyke vnto me. Hym shall ye heare. ‡ This is he,
Gala.3.c that was in the cõgregacyon in ẏ wylderneſſe & the angell, which talked with hym vpon mounte Syna, and with oure fathers. This mã receaued the worde of lyfe to geue vnto vs, vnto whome youre fathers wolde not be obedient, but thrust hym from them, and in theyr hartes turned backe agayne in to Egypte, and sayde vnto Aaron:

Exo.32.a *Make vs goddes to go before vs, for we can not tel what is become of this Moses, ẏ brought vs out of the lande of Egypte. And they made a

calfe at the same tyme, and offred sacrifice vnto the ymage, and reioyced in the worckes of theyre owne handes.

But God turned him selfe, and * gaue them vp, so that they worshypped the hoost of heauē, as it is wrytten in the boke of the Prophetes: * O ye house of Israell, gaue ye me sacrifices & cattell those forty yeares in the wildernesse? And ye toke vnto you the tabernacle of Moloch, and the starre of youre God Rēphan, ymages which ye youre selues made to worshippe them. And I wyll cast you out beyonde Babylon. Rom.1.d Jere.7.c Amos.5.d

F Oure fathers had the tabernacle of witnesse in the wylderneſſe, lyke as he appoynted them, * whan he spake vnto Moses, ‡ he shulde make it (accordynge to the patrone, that he had sene.) which oure fathers also receaued, ‡ and brought it with Josue in to the lond that the Heythen had in possession, whome God droue out before the face of oure fathers, vntyll the tyme of Dauid, * which founde fauoure ‡ with God, & desyred that he myght fynde a tabernacle for ‡ god of Jacob. Exo.25.d Heb.8.a ‡ Jos.3.a Psa.88.a

* But Salomō buylte hym an house: ‡ How be it the hyest of all dwelleth not in temples that are made with handes: As he sayeth by the Prophete: * Heauē is my seate, & ‡ earth is my foote stoole. What house thē wyll ye buylde vnto me? sayeth the LORDE: Or which is ‡ place of my rest? Hath not my hande made all these thinges. 3.Reg.6.a ‡ Act.17.b Esa.66.a

G * Ye styffnecked, and of vncircumcysed hartes and eares, ☞ ye alwaye resyste the holy goost: Euen as youre fathers dyd, so do ye also, Which of the prophetes haue not youre fathers persecuted? And they slewe them, which tolde before of the cōmyng of that righteous, whose trayitours and murthurers ye are now become, * Ye Deut.9.d Joh.7.b

receaued the law by the mynistracion of angels,
Act.15.b and *haue not kepte it.

Whan they herde this, it wente thorow the
hartes of them, & they gnasched vpon hym with
theyr tethe. But he beynge full of the holy goost
Mat.16.c loked vp toward heauen, * and sawe the glorye
of God, and Jesus stondinge on the righte hande
of God, and sayd: Behold, I se the heauēs open,
and the sonne of man stondinge on ỹ righte hōde
of God. But they cryed out with a loude voyce,
psal.57.a & *stopped theyr eares, and ranne violently vpō
hym all at once, and thruste hym out of the cytie,
Act.22.b and stoned hym. * And ỹ witnesses layed downe
theyre clothes at the fete of a ponge man, which
was called Saul. And they stoned Steuē, which
psal.30.a cryed, & sayde: LORD Jesu, *receaue my spyrit:
And he kneled down, & cryed with a loude voyce
Luce.23.c *LORDE, laye not this synne to theyr charge
And whan he thus had spoken, he fell a slepe. ☙

¶ Glose vpon the vii. Chapter.

☞ (Ye alwaye resyste the holy goost) The
power and strength of God is suche, that it can
not be withstonde nor ouercome, Psal.75. Job.
10 Esa.47. although wycked & hardharted peo
ple seme to resiste it, as the nature of the vessels
of wrath, is to do. But in conclusyon God & his
trueth ouercōmeth, & they that set them selues a
gaynst it, perishe at ỹ laste, as ỹ sciſt in Pharao.

The.viii. Chapter.

SAUL hadde pleasure in hys death. ☙
At the same tyme ther was a great
persecucyon ouer the congregacyon
Mat.10.c at Jerusalem. * And they were all
Act.22.a scattered abrode in the regyons of
Acts.11.b Jewrye and Samaria, excepte the Apostel-
les. As for Steuen, men that feared God

dzeſſed hym, and made great lamentacyon ouer hym. *But Saul made hauocke of the congregacyon, entred in to euery houſe, and dzue out mē and wemen, and delyuered thē to pzeſon. ‡They now that were ſcattered abzode, went about and preached the wozde. ✝Then came Philippe in to a cytie of Samaria, & preached Chriſte vnto thē And the people gaue hede with one accozde vnto the thynges that Philippe ſpake, hearynge hym, and ſeynge the tokens ꝑ he dyd. Foz the vncleane ſpzetes cryed loude, * and departed out of many that were poſſeſſed. And many that were ſycke of the palſye and lame, were healed. And ther was great ioye in the ſame cytie.

Actu. 9.a
22.a,26.b.
1.Coz.15.a
Gala.1.b
‡Actu.11.b
Mar.16,c
Actu.5.b

But afoze ther was in ꝑ ſame cytie a certayn man called Symon, *whiche vſed wytchcrafte, and bewytched the people of Samaria ſayeng, ꝑ he was a man which coulde do great thynges. And they all regarded hym frō the leeſt vnto the greateſt, and ſayde: This is the power of God which is great. But they regarded hym, becauſe that of longe tyme he had bewytched them with his ſozcery. How be it whan they beleued Philips pzeachynge of the kyngdome of God, and of the name of Jeſu Chriſt, they were baptiſed both men and wemen. Thē Simon hymſelfe beleued alſo, and was baptyſed, and dyd cleue vnto Philippe. And whan he ſawe the dedes and tokens ꝑ were done, he wondzed. ✝

Actu. 13.a

✝Whan the Apoſtles which were at Jeruſalem, herde, that Samaria had receaued ꝑ wozde of God, they ſent vnto them Peter and Jhon. Which, whan they were come, pzayed foz them, ꝑ they myght receaue the holy gooſt. Foz as yet he was come vpon none of them, but they were baptyſed onely in the name of Chriſt Jeſu. *Then

Actu.13.a
and.19.a

1. Tim. 4. b and. 5. c layed they theyr handes on them, and they receaued the holy goost. ✠

2. Tim. 1. b But whan Symon sawe, that by the layenge on of the Apostles handes the holy goost was geuen, he offred them money, and sayd: Geue me also this power, that on whom so euer I put ỹ hãdes, he maye receaue the holy goost. Howbeit Peter sayd vnto hym: Peryssh thou with thy money Mat. 10. b because thou thynkest ỹ the *gyfte of God maye be optayned with money. Thou shalte haue nother parte nor felowshippe in this worde, for thy harte is not ryght before God. Repente therfore of this thy wyckednesse, & pray vnto God, yf happ ly the thoughte of thy harte may be forgeuen the For I se, that thou arte ful of bytter gal, & wrapped in with vnryghteousnesse.

Num. 21. b Then answered Symon, and sayd: *Praye ye vnto the LORDE for me, that none of these thynges wherof ye haue spoken, come vpon me. And they whan they had testifyed and spoken the worde of the LORDE, turned agayne to Ierusalem, and preached the Gospell in many townes of the Samaritanes. L

✠But the angell of the LORDE spake vnto Philippe, and sayd: Aryse, and go towarde the South, vnto the waye that goeth downe frō Ierusalem vnto Gaza, which is deserte. And he rose and wente on. And beholde a man of the Moriãs lande (a chãberlayne and of authorite with Cãdace the quene of ỹ londe of the Morians) which 3. Reg. 8. f. had the rule of all hir treasures *the same cam to Ierusalem to worshippe. And returned home agayne, and sat vpon his charret, and red the prophet Esay.

The sprete sayd vnto Philippe: Go neare, & ioyne thy selfe to yonder charret. Then cam Phi

lippe vnto hym, and herde hym rede the prophete Esay, and sayde: Understondest thou what thou readest? He sayd: How can I, excepte some man enfourme me?

D And he desyred Philippe, that he wolde come vp, and sytt with hym. The tenoure of the scripture which he red, was this: *He was led as a shepe to be slayne, and as a lambe voyceles before his shearer, so opened he not his mouth. In his humblenesse is his iudgement exalted. Who shall declare his generacyon? for his lyfe is taken from the earth. Then answered the chamberlayne vnto Philippe, & sayd: I praye the, of whō speaketh the prophet this? of himselfe, or of some other man? Esay.53.b

Philippe opened his mouth, and beganne at this scripture, and preached hym the gospel of Iesus. And as they wente on their waye, they came to a water. And the chamberlayne sayd: Beholde here is water, *what hyndereth me to be baptysed? Philippe sayd: Yf thou beleue frō thy whole harte, thou mayest. He answered, and sayd: I beleue, that Iesus Christ is the sonne of God. And he commaunded to holde styll the charret, & they wente downe into the water, both Philippe and the chamberlayne. And he baptysed hym. But whan they were come vp out of ỹ water, ỹ spyrite of the LORDE toke Philippe awaye. And the chamberlayne sawe hym nomore. But he wente on his waye reioycynge. As for Philippe he was founde at Azoot, and walked about, and preached the Gospell vnto all the cyties, tyll he came to Cesarea. Actu.10.c

The.ix. Chapter.

Actu.26.b
1.Cor.15.a
Gala.1.b

Saul was yet breathynge out threate-
nynges & slaughter agaynst the disci-
ples of the LORD. And wente vnto
the hye preste, and desyred of hym let-
ters to Damascon vnto the synago-
ges, ỳ yf he coude ony of this way (whether they
were men or wemen) he myght bringe thē boūde
vnto Jerusalem. And as he was goynge on his
iourney, it fortuned, that he came nye vnto Da-
mascon, & sodenly ther shyned coūde aboute hym
a lyght from heauen, & he fell to ỳ earth, & herde
a voyce, whiche sayde vnto hym: Saul, Saul,
4.Re.19.d * why persecutest thou me? He sayd: LORDE,
zacha.2.b who art thou? The LORDE sayd: I am Jesus
Mat. 25.d whom thou persecutest. It shalbe harde for ỳ to
kycke agaynst the pricke. And he both tremblyng
Actu.2.d and astonnyed, sayd: LORDE, * what wylte ỳ
and.16.d that I shall do? The LORDE sayd vnto hym:
Aryse and go in to the cytie, there shall it be tolde
the what thou shalte do.

As for the men that iourneyed with him, they
stode and were amased: for they herd a voyce, but
sawe noman. Saul rose from the earth, and whā
he had opened his eyes he saw noman Neuerthe
lesse they toke hym by the hāde, and brought him
to Damascon: and he was thre dayes withoute
syght & nother dyd eate nor drynke. At Damascō
ther was a disciple named Ananias, & vnto hym
sayd the LORDE in a vision: Ananias. And he
sayd: Beholde, here am I LORD. The LORD
sayd vnto hym: Aryse, & go in to the strete which
is called straycht, and are in the house of Juda af
Actu.21.c ter one called Saul of * Tharsis: for beholde he
and.22.a prayeth, and hath sene in a vision a mā Ananias
commynge vnto hym, and layenge the hande vpō
hym, that he myght receaue his syght.

Ananias answered: LORDE, I haue herde
by many of this man * how mucke euell he hath Actu.8.c
done to thy sayntes at Jerusalem. And here hath
he authorite of the hye prestes, to bynde al those
that call vpon thy name. The LORD sayd vn-
to hym: Go thy waye, *for this man is a chosen Gala.1.c
vessel vnto me, that he may bear my name before
the Heythen, and before kynges, & before ỳ chyl-
dren of Israel. I wyll shewe him, how great thin
ges he must *suffre for my names sake. *Act.21.b

L ‡ And Ananias wente his waye, and came 2.Cor.11.c
in to the house, and layed the handes vpon hym, ‡Act.22.b
and sayd: Brother Saul, the LORDE whiche
appeared vnto the in the waye as thou camest,
hath sent me, ỳ thou myghtest receaue thy syght,
and be fylled with the holy goost. And immediat
ly ther fell from his eyes as it had ben scales, and
he receaued his syght, and rose, and was bapty-
sed, and toke meate, and was comforted.

Then was Saul a certayne dayes with the
disciples that were at Damascon. And strayght
waye he preached Christ in the synagoges, howe
that he was the sonne of God. But all they that
herde hym, were amased, and sayd: Is not this he
which at Jerusalem spoyled all those that called
on his name? and came hyther to the intent that
he shulde bringe them bounde vnto the hye pre-
stes? But Saul increased in strength, and cõfou-
ded the Iewes which dweite at Damascon, and
affirmed that this was very Christ. ỳ

D And after many dayes the Iewes helde a coũ-
cell together to kyl hym. But it was tolde Saul,
ỳ they layed wayte for hym. *And they wayted 2.Cor.11.d
at the gates daye and nyght, that they myght kyl
hym. *Thẽ ỳ disciples toke hym by nyght, & put Josu.2.c
hym thorow ỳ wal, & let hym downe in a basket, 1.Re.19.c

Gala.2.b * But whan Saul came to Jerusalem, he assayed to ioyne hymselfe to the disciples. And they were all afrayed of hym, and beleued not, ꝙ he was a disciple. Neuertheles Barnabas toke hym, and brought hym to the Apostles, and tolde them how he had sene the LORDE in the waye and howe he spake to hym, and howe he hadde done boldly at Damascon in the name of Jesu. And he was with them, and wente out and in at Jerusalem, and quyt hymselfe boldly in ꝯ name of the LORDE Jesu He spake also, and disputed with the Grekes. But they wente aboute to
Actu.22.b slaye him. * Whan the brethren knewe that, they broughte hym to Cesarea, and sent hym forth to Tharsis. So the congregacyons had rest thorow out all Jewry, and Galile, and Samaria, & were edifyed, and walked in the feare of the LORD, & were fylled with the comforte of the holy goost

It chaunced that as Peter walked thorowe al quarters he came also vnto the sayntes which dwelte at Lydda. There founde he a man named Eneas, which had lyen vpon his bedde eyght yeares sycke of the palsye. And Peter sayde vnto hym: Eneas, Jesus Christ make the whole, aryse and make thy bedde for thy selfe. * And he arose
Mat.9.a immediatly. And all they that dwelte at Lydda
Mar.2.a and at Sarona, sawe hym, and turned vnto the
Luc.5.c LORDE.
Joh.5.a

At Joppa ther was a certayne woman that was a disciple, named Tabitha, whiche by interpretacyon is called Dorcas: the same was full of good workes and almesse dedes, whiche she dyd. But it chaunced at the same tyme, that she was sycke, and dyed. The̅ washed they her, and layed her in a chā̅ber. But for so muche as Lydda was nye vnto Joppa, and the disciples herde that Pe

ter was there, they sente two men vnto hym, and desyred hym, that he wolde take it for no grefe to come vnto them.

F Peter rose, and came with them. And whan he was come, they brought hym in to the chamber, and all the wedowes stode rounde aboute hym, weppynge and shewed hym the coates & garmētes, which Dorcas made whyle she was with them. And whan Peter had put them all forth, he kneled downe, made his prayer, & turned hym vnto the body, and sayd: Tabitha, ryse vp. And she opened hyr eyes: and whan she sawe Peter, she sat her downe agayne. But he gaue her the hande, and lyfte her vp, and called the sayntes & the wedowes, and shewed her there alyue. And it was knowen thorowe out all Joppa, and many beleued on the LORDE. And it fortuned, that he taryed a longe season at Joppa by one Symō, which was a tanner.

The.x.Chapter. ✠

A THer was a mā at Cesarea, named Cornelius (a captayne of ỳ cōpany, which is called ỳ Italianish) a deuoute man, & one ỳ feared God wt all his house, & gaue much * almesse to the people, and prayed God alwaye. The same sawe in a vision openly (aboute ỳ nynth houre of the daye) an angell of God entrynge in to hym, & sayenge vnto hym: Cornelius. He loked vpō hym, & was afrayed & sayd: LORDE, what is it? He sayd vnto him * Thy prayers and thyne almesses are come vp in to remembraūce before God, & now sende men vnto Joppa, and call for Simon, whose syrname is Peter, which is at lodgynge with one Symō Eccli. 3. d and. 7. b

Eccli. 35. b

a tanner, whose house lyeth by the see syde: he shall
tell the, what thou oughtest to do. And whan the
angell which spake to Cornelius, was departed,
he called two of his housholde seruauntes, and a
deuout souldyer, of them that wayted vpon him
and tolde them all, and sent them to Ioppa.

On the nexte daye after whan these were go- B
ynge on theyr iourney, and came nye vnto the cy-
4. Re. 4. d tie, Peter * wente vp in to a chamber to praye a-
Mat. 6. a boute the syxte houre. And whan he was hongry
Luce, 6. b he wold haue eaten. But whyle they made ready
for hym, he fell in a traunce, and sawe heauen
open, and a vessell commynge downe vnto hym,
as it hadde bene a great lynnen cloth, knyt at the
foure corners, and was let downe, to the earth,
wherin were all maner of fourefooted beastes of
the earth, and wylde beastes, and wormes, & fou-
les of the ayre. And ther came a voyce vnto hym:
Ryse Peter, slaye, and eate. But Peter said: Oh
Leui. 11. a no LORDE, * for I neuer dyd eate ony cōmun
Deu. 14. a or vncleane thynge. And ‡ voyce spake vnto hym
‡ mat. 15. b agayne the seconde tyme: ‡ What God hath clen
Ro. 14. b sed, ‡ make not thou vncleane. This was done
1. Tim. 4. a thryse. And the vessel was receaued vp agayne in
Tit. 1. c to heauen.

But whyle Peter was combred in hymselfe,
what maner of vision this shuld be which he had
sene, beholde, the men that were sent from Corne
lius, enquyred after Simons house, and stode be
fore the dore, and called, and ared whether Simō
(whose syrname was Peter) were lodged there.
Whyle Peter was musynge of ‡ vision, ‡ spyrit
sayd vnto hym: beholde, the men seke after the. A-
ryse therfore, and get the down, and go with thē,
and doute not, for I haue sent them.

Then wente Peter downe to the men, that C

were sente vnto hym from Cornelius, and sayd: lo, I am he whom ye seke: what is ỹ cause, wherfore ye are come? They sayde: Cornelius the captayne, a iuste man and one that feareth God, and of good reporte amonge all the people of ỹ Iewes, was warned by an holye angell, to sende for ỹ in to hys house, & to heare wordes of the.* Then called he them in, and lodged them. Gen.19.a. and.24.b

The nexte daye after went Peter forth with them, ‡ and certayne brethren of Joppa bare him company. And the day folowynge came they to Cesarea. Cornelius wayted for them, and had called together hys kynsfolkes and specyall frendes. And as it chaunched that Peter came in, Cornelius met hym, and fell downe at his fete, and worshypped hym. But Peter toke hym vp and sayde *Stonde vp, I am a man also. And as he talked wyth hym, he wente in, and founde manye that were come together, and he sayde vnto them: Ye knowe ‡ that it is not lawfull for a man beynge a Iewe to ioyne hymselfe or to come to a straunger. But God hath shewed me, that I shulde call no man commune or vncleane. Therfore have I not douted to come, as soone as I was sente for. I axe you therfore, for what intent haue ye sente for me? 1.Pet.4.b ‡Act.11.a Act.14.c Apo.19.b and. 22.b ‡Deu.7.a

D Cornelius sayde: It is now foure dayes ago then fasted I, and at the nyneth houre, I prayed in my house, and beholde, ther stode a man before me in a bryghte clothynge, and sayde: Cornelius, thy prayer is herde, and thyne almesse dedes are had in remebraunce in the syghte of God. Sende therfore to Joppa, and cal for one Simon (whose surname is Peter) whiche is at lodgynge in the house of Simon the tāner, by the see syde: ỹ same whan he commeth, shall speake vnto the. Then

lente I vnto the immediatly, and thou hast done wel, that thou arte come. Now are we al here presente before God, to heare all thynges that are cōmaunded the of God.

Roma. 2.b
Ephe. 6.a
Col. 3.c
Iesa, 56.b

✠Peter opened hys mouth, and saide: ✱Now perceaue I of a treuth, that God hath no respecte of personnes, ‡ but in all people he that feareth hym, and worketh ryghteousnes, is accepted vnto hym. Ye knowe of the preachynge that God sente vnto ŷ chyldren of Israell, preachyng peace thorow Iesus Christ (whiche is LORDE ouer all) which preachynge was published thorow out

Wath. 4.b
Iesay. 61.a

all Iewry, ✱and beganne in Galile after the baptyme that Iohn preached, how God ‡anoynted the same Iesus of Nazareth wyth the holy goost and wyth power, which wente aboute, and dyd good and healed all those that were oppressed of the deuell, for God was wyth hym. And we are wytnesses of all that he dyd in the londe of the Iewes, and at Ierusalem. Whome they slewe, and hanged on tre.

Hym God raysed vpon the thyrde daye, and caused hym be openly shewed, not to all the people, but to the chosen wytnesses of God, euen vnto vs ✱which dyd eate and drynke wyth hym, after he was rysen vp frō the dead. ‡✠And he commaunded vs to preache vnto the people, and to testifie, that it is he which is ordeined of God a iudge of the lyuynge & of ŷ dead. Of hym beare ✱al the prophetes wytnesse, that thorow his name all they that beleue in hym, shal receaue the remission of synnes. ✠ Whyle Peter was yet speakynge these wordes, ‡ the holy goost fell vpon all them that herkened vnto the worde. And the faythfull of the circumcisyō which came with Peter, were astonnyed, because that the gyft of the holy goost

Luce. 24.d
Ioh. 21.b
‡mat. 28.c

Esa. 43.d and. 53.c
Iere. 50.d
Dani. 9.d
‡Actu. 2.a

was shed oute also vpon the Heythen. For they herde that they spake wyth tunges, and magnifyed God. Then answered Peter: * May ony man forbydde water, that these shulde not be baptysed which haue receaued the holye goost as well as we? And he commaunded them to be baptysed in the name of the LORDE. ℣ Then prayed they hym, that he wolde tary there certayne dayes. Actu.8.d

The.xi.Chapter.

THe Apostles and the brethren ℣ were in Jewry herde saye, that the Heythē also had receaued the worde of God. And whan Peter was come vp to Jerusalem, they that were of the circumcisyon, chode wyth hym, and sayde: * Thou wentest in to men that are vncyrcumcised, and hast eaten wyth them. But Peter beganne, and expounded the thynge in order vnto them, and sayd: * I was in the cytye of Joppa prayeng, & in a traūce I sawe a visyon, a vessell commynge down, as it had bene a greate lynnen clothe wyth foure corners, and let downe from heauen, and come vnto me. In to the which I loked, and consydered, and sawe foure footed beastes of the earth, and wylde beastes, and wormes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Ryse Peter, slaye, & eate. But I sayde: Oh no LORDE, for ther neuer entred ony * commune or vncleane thyng in to my mouth. Neuertheles ℣ voyce answered me agayne frō heauen: What God hath clēnsed, ℣ call not ℣ vncleane. Thys was done thre tymes, and all was taken vp agayn in to heauen. Deut.7.a Actu.10.a Leui.11.a Deut.14.a

And beholde, immediatlye stode ther thre men before the doore of the house that I was in, sente from Cesarea vnto me. But the spyrete sayde vn-

to me, that I shulde go wyth them and doute no-
Act.10.c thynge. * These syre brethren also came wyth me and we entred in to the mans house.

And he shewed vs, howe he had sene an an- B
gell stondynge in hys house, whiche sayde vnto hym: Sende men to Joppa, and call for Simon (whose syrname is Peter) he shall tell the wordes wherby thou & all thy house shall be saued. But whan I beganne to speake, the holy goost fel vpō
Act.2.a them, * lyke as vpon vs at the begynnyng. Then thought I vpon the worde of the LORDE,
Act.1.a how he sayde: * Jhon baptysed wyth water, but ye shall be baptysed wyth the holy goost. For as much then as God hath geuen them lyke gyftes, as vnto vs, whiche beleue on the LORDE Jesus Chryst, who was I, that I shulde be able to withstond God? whan they herde thys, they held theyr peace, & praysed God, & sayd: Thē hath god also to the Heythen graūted repentaūce vnto life.

* They that were scattred abrode thorowe
Act.8.a the trouble that rose aboute Steuen, walked on euery syde vntyll Phenices, and Cypers, and Antioche, and spake the worde vnto noman but only vnto the Jewes. Neuertheles some of them were men of Cypers and Cyren, whiche came to Antioche, and spake also vnto the Grekes, and preached the Gospell of the LORDE Jesu. And the hande of the LORDE was with them. And a greate nombre beleued, and turned vnto ỹ LORDE.

Thys tydynges of them came to the eares of C
the congregacyon at Jerusalē. And they sent Barnabas, that he shulde go vnto Antioche. Whiche whan he was come thyther, and sawe the grace
Act.13.e of God, he was glad * and exhorted them al, that wyth purpose of hart they wolde continue in the

LORDE. For he was a good man, ful of the holy goost and fayth. And ther was a greate multytude of people added vnto the LORDE. *But Barnabas departed vnto Tarsis, to seke Saul. And whan he had founde hym, he broughte hym to Antioche. It chaunched, that a whole yeer they were there conuersaunt together in the congregacyon, and taughte much people, so that the disciples at Antioche were fyrst called Christen. Actu.9.d

In those dayes came ther Prophetes from Jerusalem vnto Antioche. And one of thē (whose name was *Agabus) stode vp, & declared by the spyrete a greate derth, that shulde come ouer the whole compasse of the earth: which came to passe vnder the Emperoure Claudius. But the dyscyples concluded (euery one accordynge to hys abylyte) to sende *an handreachyng vnto the brethrē that were in Jewry: which thynge they also dyd, and sent it ‡ vnto the elders by the handes of Barnabas and Saul. Actu.21.b 1.Co.16.a 2.Co.8.a and.9.a ‡Act.12.d

The.xii. Chapter. ✠

AND the same tyme layed kyng Herode handes vpon certaine of the congregacion, to vexe thē. As for *James † brother of Jhon, him he slew w † sweard And whan he saw † it pleased † Jewes, he proceded farther to take Peter also. But it was Easter. Now whan he had take him, he put hym in prison, & delyuered him vnto four quaternyons of souldyers, to kepe hym: and thought after Easter to bringe hym forth to the people. And Peter was kepte in the prisō. *But prayer was made wythoute ceassyng of the congregacion, vnto God for hym. And whan Herode wolde haue brought him out vnto † people, in the same nyght lept Peter betwene two souldyers, bound wyth Math.4.c 17.a.20.c and.26.b Actu.4.c

two cheynes. And the kepers before ỹ dore kepte the prison.

Actu. 5.c and. 16.d

✱ And beholde, the angell of the LORDE was there present, and a lyghte shyned in the habitacyon, and he smote Peter on the syde, & waked hym vp, & sayd: Aryse vp quyckly. And ỹ cheynes fell of from hys handes. And the angell sayde vnto hym: Gyrde the, and put on thy shues. And he dyd so. And he sayde vnto hym: Cast thy mãtle aboute the, and folowe me. And he went out, and folowed hym, and wyst not, that it was treuth ỹ was done by the angell, but thoughte he had sene a vysyon. Neuertheles they wente thorowe the fyrst and seconde watch, & came to the yron gate, that ledeth vnto the cytye, which opened to them by hys owne accorde. And they went out, and passed thorowe one strete, and immediatly the angell departed from hym.

B

And whan Peter was come to hymselfe, he sayde: ✱ Nowe I know of a treuth, that ỹ LORDE hath sente hys angell, and delyuered me out of the hond of Herode, and from all the wayting for of the people of the Iewes. ✝ And as he consydered the thynge, he came to the house of Mary the mother of one Jhon, (whiche after hys syrname was called Marke) where many were gathered together, ✱ and prayed. As Peter knocked at the entrye dore, ther came forthe a damsell to herken, named Rhoda And whan she knewe Peters voyce, she opened not the entrye for gladnes, but ran in, and tolde, that Peter stode before the entrye. But they sayde vnto her: Thou art mad. Neuertheles she abode by it, ỹ it was so. They sayd: it is his an angel. But Peter cõtinued knockynge. Whan they opened the dore, they sawe hym, & were astonnied. ✱ But he beckened vnto

L

Gene. 28.d Dani. 6.d

Actu. 1.b

Actu. 13.b

them wyth the hande, to holde theyre peace, and tolde them, how the LORDE had brought hym oute of the prison. And he sayde: Shewe thys vnto * James and to the brethren. And he departed and wente in to another place. Actu.15.b and.21.b

D Whan it was daye, ther was not a lytle ado amonge the souldyers, what was become of Peter. Whan Herode hadde called for hym, and founde hym not, he caused the kepers to be examyned, and commaunded them to be caried away and he wente downe from Iewry vnto Cesarea, and there abode. But he was displeased with thē of Tyre an Sydon. Neuerthelesse they came vnto hym wyth one accorde, and made intercessyon to Blastus the kynges chamberlayn, and desyred peace, because theyr contrye was norysshed by the kynges londe But vpon a daye appoynted. Herode put on the kyngly apparell, satte hym downe vpon the iudgemente seate, and made an oracyon vnto them. As for the people, they cryed therto: Thys is a voyce of God, and not of man. Immediatly the angell of the LORDE smote hym, because he gaue not God the honour. And he was eaten vp of wormes, and gaue vp the goost. But the worde of God grewe, and multiplyed. As for Barnabas and Saul, they came agayne to Ieru salem, and delyuered * the handreachynge, & toke wyth them ‡ Jhon, whose syrname was Marke. Actu 11.c ‡ Act.13.a

The.xiii.Chapter.

A THer were at Antioche in ỹ cōgregaciō prophetes & teachers, as Barnabas, & Simō called Niger, & Lucius of Cyrē & Manahen Herodes the tetrarchas norsfelowe, and Saul. As they serued

the LORDE, and fasted, the holy goost said: Se parate me out Barnabas and Saul for ỹ worke
Actu.9.b *where vnto I haue called them. Then fasted they and prayed, and layed the handes on them, and let them go. And they beynge sent of the holy goost, came vnto Seleucia, from thence they sayled vnto Cypers. And whan they were come in to the cytye Salamin, they shewed the worde of god in the Synagoges of the Iewes. And they hadde
Actu.12.d *Iohn to theyr minister.

And whan they had gone thorowe out ỹ yle vnto the cytye of Paphos, they founde a certayn Sorcerer & false prophete, a Iewe (whose name was Bariesu) whiche was wyth Sergius Paulus the ruler of the contrye, a man of vnderstondynge. The same called Barnabas and Saul vnto hym, and desyred to heare the worde of God.
Exo.7.b and 8.b Actu.8.a Thē the *Sorcerer Elimas (for so was his name by interpretacyon) wythstode them, and soughte to turne awaye the ruler from the faythe. But Saul whiche is also called Paul, beynge full of the holy goost, loked vpon him, and sayd: O thou chylde of the deuell, full of all surrylte and all deceatfulnesse, and enemy of al ryghteousnesse, thou ceassest not to peruerte the strayght wayes of the LORDE. And nowe beholde, the hande of the LORDE commeth vpon the, and thou shalt be blynde, and not se the Sonne for a season. And immediatlye ther fell on hym a myste and darknesse and he wente about, and sought them that shuld leade him by the hand. Whan the ruler saw what
Joh.6.b was done, *he beleued, and wondred at the doctrine of the LORDE.

Whan Paul and they that were wyth hym, were departed by shyppe frō Paphos, they came
Actu.15.e to Perga in the londe of Pāphilia. But* Iohn

departed from them, and wente agayne to Jerusalem. Neuertheleſſe they wandred thorow from Perga, & came in to Antioche in the lande of Pisidia, and wente in to the ſynagoge vpō the Sabbath daye, and ſat downe. But after the lecture of the lawe and of the prophetes, the rulers of ỹ ſynagoge ſent vnto them, ſayenge: Good brethrē yf ye haue ony ſermon to exhorte the people, ſaye on. Then ſtode Paul vp, and * beckened with ỹ Acto.12.c
hande (that they ſhuld holde theyr peace) & ſayd:

Ye men of Iſrael, and ye that feare God, herken to: The God of this people choſe our fathers and exalted the people, whan they were straungers in the lande of Egipte, * and with a myghtye arme brought he them out of it. And by the ſpace of fortye yeares ſuffred he theyr maners in the wylderneſſe, and deſtroyed ſeuen nacyons in the lande of Canaan, * and parted theyr lande a Exod.14.c
monge them by lot. ‡ After that gaue he them iud Joſu.13.b
ges by the ſpace of foure hūdreth and fyftye yeares, vnto the prophet Samuel. * And after that ‡Jud.1.a
they deſyred a kynge, ‡ and God gaue vnto them 1.Reg.8.a
Saul the ſonne of Cis, a man of the trybe of Bē ‡1.re.10.a
Iamin, fortye yeares longe. * And whan he had 1.Re.16.c
put hym downe, he ſet vp Dauid to be theyr kyng of whom he reported, ſayenge: * I haue founde Pſa.88.c
Dauid the ſonne of Jeſſe, a man after my harte, he ſhall fulfyll all my wyll.

¶ Of this mans ſede hath God (* accordynge Pſa.131.b
to the promeſſe) brought forth vnto the people of 2.Reg.7.c
Iſrael, the Saueoure Jeſus: whan Jhon hadde fyrſt preached before his commynge the baptyme of repētaunce vnto Iſrael. But whan Jhon had
b fulfylled his courſe, he ſayd: * I am not he, that Mat.3.b
ye take my for. But beholde, ther commeth one after me, whoſe ſhues of his fete I am not wor-

thy to lowse. ✠ Ye men and brethren, ye chyldren of the generacion of Abraham, and they that fear
Mat.10.a God amonge you, * vnto you is the worde of this saluacyon sent. For the inhabiters of Jeru-
1.Cor.2.a salem, and theyr rulers * for so muche as they knewe hym not, nor yet the voyces of the prophe-tes (which are red euery Sabbath) haue fulfylled
Luce.23.a them in condemnynge hym. * And thoughe they founde no cause of death in hym, yet desy-red they Pilate to kyll hym. And whan they had
Luce.23.c fulfylled all that was wrytte of hym * they toke hym downe from the tre, and layed him in a sepul cre. But on the thyrd day God rayled hym vp frō
Joh.20.21 the dead, * & he appeared many dayes vnto thē,
‡mat.20.b that wente vp wt hym frō Galile vnto Jerusa-
*Actu.1.a lem, which * are his wytnesses vnto ỹ people. ✠

And we also declare vnto you the promesse, which was made vnto oure fathers, how ỹ God D
hath fulfylled the same vnto vs theyr chyldren, in that he rayled vp Jesus agayne. As it is wrytte in the seconde Psalme: * Thou art my sōne, this
Psal.2.a. daye haue I begotten the. But that he hath ray-
Heb.1.b sed hym vp frō the dead, now nomore to returne to corrupcyon, he sayd on this wyse: * The grace
Esay.55.a promysed to Dauid, wyll I faythfully kepe vn-to you. Therfore sayeth he also in another place:
Psal.15.b * Thou shalt not suffre thy Holy to se corrupcy-on. For Dauid, whan he in his tyme had serued
3.Re.2.b the wyl of God, * he fell a slepe, and was layed by his fathers, and saw corrupcyon. But he whō God rysed vp agayne, saw no corrupcyon.

Be it knowen vnto you therfore ye mē and
Luce.24.d brethren, * That thorowe this man is preached vnto you the forgeuenesse of synnes, and from al the thynges wherby ye myght not be iustified in the lawe of Moses. But who so euer beleueth

on this man, is iustifyed. Beware therfore, that it come not vpon you, whiche is spoken in the prophetes: * Beholde ye despysers, and wonder at it and perysh, for I do a worke in your tyme, which ye shall not beleue, yf ony man tell it you. Aba.1.a

Whan the Jewes were gone out of the synagoge, the Heythen besought them, that they wolde speake the worde vnto them betwene the Sabbath dayes. And whan the congregacyon of the Synagoge was broken vp, many Jewes and Prosolites that serued God, folowed Paul and Barnabas whiche spake to them, and * exorted them, that they shulde continue in the grace of God. Actu.11.c

✠ On the Sabbath folowyng, came almost the whole cytie together, to heare the worde of God. But whan the Jewes saw the people, they were full of indignacyon, and spake agaynst that which was spoken of Paul, speakynge agaynst it, and blasphemynge. But Paul and Barnabas waxed bold, & sayd: * It behoued fyrst the word of God to be spoken vnto you: but nowe that ye thrust it from you, & coũte your selues vnworthy of euerlastyng lyfe, lo, * we turne to the Gentyls For so hath the LORD cõmaũded vs: ✠ I haue set ỹ to be a lyght vnto the Gentyles, ỹ thou be ỹ Saluacyon vnto the ende of the earth. Mat.10.a and.15.c Mat.21.e. Esa. 49.b Mat.5.b Luce.2.e

* Whan the Gentyles herde that, they were glad, & prayled the worde of the LORD, & beleued, euen as many as were ordeyned to euerlastynge lyfe. And the worde of the LORD was spred abrode thorow out al the region. * How be it the Jewes moued the deuoute & honorable women, and the chefe men of the cytie, and rayled vp a persecucyon agaynste Paul and Barnabas and expelled them out of theyr coastes. But they * Esa.55.b 2.Tim.4.b

Mat.10.b *shoke of the dust of theyr fete agaynst them and
Mar.6.b came to Iconium. And the disciples were fylled
Luce.6.a with ioye and with the holy goost. ℣

The.xiiii.Chapter.

IT foꝛtuned at Iconium, ℣ they went both together in to the synagoge of ℣ Iewes, & spake so, that a great multytude of the Iewes and of the Grekes beleued. But the vnbeleuynge Iewes moued and disquieted the soules of the Heythen agaynst the bꝛethꝛen. So they had theyꝛ beynge there a longe seaſon, and quytte them selues boldly in the LORDE, which gaue testimonye vnto
Mar.16.c the woꝛde of his grace, *and caused tokens and wonders to be done by theyꝛ handes. How be it the multytude of ℣ cytie was diuided, some helde with the Iewes, and some with the Apostles.

But whan ther roſe vp an insurrecyon of the Heythen and of the Iewes, and of theyꝛ rulers, to put them to shame, and to stone them, they
Mat.10.c perceaued it, and *fled vnto Lystra and Derba cyties of the contry of Licaonia, and vnto the region that lyeth roūde aboute, and there they pꝛeached the Gospell.

And amonge them of Lystra, ther was a mā, ℣ which sat beynge impotent of his fete, * & was
Actu.3.a crepell from his mothers wombe and had neuer walked, the same herde Paul speake. And whan he behelde hym, and perceaued that he had fayth to be made whole, he sayd with a loude voyce:
Esay.35.a Stonde vp ryght on thy fete. * And he sprange vp and walked. But whan the people saw what Paul had done, they lyfte vp theyꝛ voyce, & sayd
Actu.28.a in the spech of Licaonia: * The goddes are become lyke vnto men, and are come downe vnto

vs. And they called Barnabas Jupiter, & Paul Mercurius, because he was the preacher. But Jupiters prest whiche dwelte before theyr cytie, brought oxen and garlandes before the gate, and wolde haue done sacrifice with the people.

¶ Whan the Apostles Barnabas and Paul herde that, they rent theyr clothes, and ranne in amonge the people, cryenge and sayenge: * Ye mē, Why do ye this? We are mortal mē also lyke vn to you, and preache vnto you the Gospell, that ye shulde turne from these vayne thynges vnto the lyuynge God * which made heauen and earth, & the see, and all that therin is, which in tyme past suffred all the Heythen to walke after theyr own wayes. ‡ Neuertheless he hath not left hymselfe without wytnesse, in that he hath shewed his benefytes, and geuen vs rayne from heauen, & frut full seasons, fyllynge our hartes with foode and gladnesse. And whan they sayd this, they scarse refrayned the people, that they dyd not sacrifyce vnto them.

Actu.10.c
Apoc.19.b and.22.b
Ps.145.a
Actu.17.d
Apoc.14.b
‡Rom.1.b

But ther came thyther certayne Iewes frō Anthioche and Iconium, and persuaded the people, and * stoned Paul, and drue hym out of & cytie, suppolynge he had bene dead. How be it as ỹ disciples stode rounde aboute hym, he rose vp, & came in to the cytie. And on the next day he departed with Barnabas vnto Derba, and preached ỹ Gospell vnto the same cytie, and taught many of them. And they wente agayne vnto Lystra and Iconium and Antioche, strengthynge the soules of the disciples, and * exhortynge them to contynue in the fayth: and ‡ that we thorowe muche tribulacyon must entre in to the kyngdome of God. And whan they had ordeyned them Elders by election thorow all the cōgregacyons, they prayed

2.Cor.11.c

Actu.2.c
11.c.13.c
‡Lu.24.d
2.Tim.3.b

and fasted, and commended them vnto ☞ LORDE, on whome they beleued.

And they went thorow Pisidia, and came to Pamphilia, and spake the worde at Perga, and went downe to Attalia, and from thence departed they by shippe vnto Antioche: * frō whence they were delyuered to the grace of god vnto the worke, which they had fulfylled. Whā they cam there, they gathered the congregacyon together, and shewed them, how great thinges God hadde done with them, & how he had opened the doze of fayth vnto the Heythen. And there they abode a longe tyme with the disciples.

Act. 13.a

The.xv. Chapter.

And ther came certayne frō Jewry, & taught ☞ brethrē: * Except ye be circumcysed after ☞ maner of Moses, ye cannot be saued. Now whan ther rose a dissensyon, and Paule & Barnabas hadde set thē selues hard agaynste thē * they ordeyned that Paule and Barnabas & certayne other of thē shulde go vp to Jerusalē vnto the Apostles & Elders, aboute this question. And they were brought on theyr waye by the congregacyon, and wente thorow Phenices and Samarya, and declared the conuersacyon of the Heythen, & brought great ioye vnto all the brethren. Whan they came to Jerusalem, * they were receaued of the congregacyon, and of the Apostles, and of the Elders, and they tolde how great thynges God had done with them. Then rose ther vp certayn of the secte of the pharises whiche beleued and sayd: They must be circūcysed & commaūded, to kepe ☞ lawe of Moses. But ☞ Apostles and Elders came together, to reason vpon this matter.

Gal.5.a

Gal.2.a

Act.28.b

B Now whan ther was much disputynge. Peter rose vp, and sayd vnto them: Ye men and brethren, ye know that a good while ago, God chose amonge vs, that the Heythen by my mouth shuld heare the worde of the Gospell, and beleue. And God the *knower of hartes bare wytnesse ouer them, ‡and gaue them the holy goost, lyke as vnto vs, and put no difference betwixte vs and thē, and purysyed theyr hartes thorowe fayth. Now therfore why tempte ye God, with layenge vpon the disciples neckes the yocke, ☞ *whiche nother our fathers nor we were able to beare: *But we beleue to be saued thorow the grace of the LORDE Iesus Christ, lyke as they also. Then all the multitude helde theyr peace, & gaue audience vnto Paul and Barnabas, which tolde how great tokens and wonders God had done by them amonge the Heythen. Afterwarde whan they helde theyr peace, * Iames answered, & sayd Ye men and brethren, herken vnto me, Simon hath tolde, how God at the fyrst vysited to receaue a people vnto his name from amonge the Heythen. And vnto this agre the wordes of the prophetes, as it is wrytten: * After this wyll I returne and wyll buylde agayne the Tabernacle of Dauid, that is fallen downe: and that which is fallen in decaye therof, wyll I bulde vp agayne, and wyll set it vp, that the resydue of men maye seke after the LORDE: and also the Heythē, vpō whom my name is named, sayeth ỹ LORD, which doth all thynges. Knowen vnto God are al his workes frō the begynnyng of the world. Wherfore my lētence is, ỹ they which frō amōge ỹ Heythē are turned vnto God, be not disquieted, but to wryte vnto thē, ỹ they abstayn thē selues frō fylthynesse of * Idols, frō ‡whordom,

Acts.1.d
‡ Act.10.e
Actu 7.g
Ephe.2.a
Tit.3.a
Actu.12.c and.21.b
Amos.9.c
Exo.20.a
‡ Eph.5.a

Gene.9.a and from*strangled,and bloude. For Moses hath of olde tyme in euery cytie them that preach hym:and he is red in the synagoges euery Sabbath daye.

And the Apostles and Elders with the whole congregacyon thought it good, to chose out men of them, and to sende them vnto Antioche with
Joh.14.b Paul & Barnabas,namely*Judas, whose syrname was Barsabas,And Sylas(whiche were chefe men amonge the brethren)and gaue thē letters in theyr handes after this maner:

We the Apostles and Elders and brethen, D wysshe health vnto the brethren of the Heythen which are at Antioche,and Syria and Cilicia.

Gala.2.a *For so much as we haue herde that certayne of oures are departed, and haue troubled you, and combred youre myndes,sayenge:ye must be circūcysed,and kepe the lawe,(to whome we gaue no such commaundement)it semed good vnto vs,be ynge gathered together with one accord,to chose out men,and sende them vnto you,with oure be-
Actu.13.c loued Barnabas and Paule,men that haue*ieo-
and.14.c perded theyr lyues for the name of oure LORD Jesus Chryst. Therfore haue we sent Judas and Sylas,which shall also tell you the same by wordes. For it pleased the holy goost and vs,to laye no charge vpon you, more then these necessarye
zacha.9.a poyntes: That ye abstayne from the*offrynges
1.Co.8.a of Idols,and from bloude, and from strangled,
and,10.c and from whoredome. From the which yf ye abstayne your selues,ye shall do well. Fare ye well.

When these were sent forth,they came vnto Antioche, and gathered the multitude together,and deliuered the epistle. Whan they hadde red it,they were glad of that consolacyon. As for Judas,and Sylas,(which were prophetes also)

chey exhorted the brethren wyth muche preachyng and strengthed them. And whan they hadde taryed there for a season, they were let go of the brethren in peace vnto the Apostles. Notwythstondynge Sylas thought it good to byde there styll.

*But Paule and Barnabas continued at Antioche, teachynge and preachynge the worde of the LORDE, wyth other many. Gala.2.a

Neuertheleſſe after certayne dayes Paule sayde vnto Barnabas: let vs go agayne, and vyſet our brethren thorow all the cityes (wherin we haue shewed the worde of the LORDE) howe they do. But Barnabas gaue councell, that they shuld take wyth them Jhon, whoſe syrname was Marke. How it be Paul thought it mete, not to take hym wyth them, *which departed from the in Pamphilia, and wente not wyth them vnto ẏ worke. And ſo sharpe was the stryfe betwene the that they departed aſunder the one from ẏ other, and Barnabas toke Marke vnto hym, and sayled vnto Cypers. But Paule chose Sylas, and departed, beynge committed of the brethren vnto the grace of God. He wente thorowe Syria and Cilicia, stablyſhynge the congregacyons. Actu.13.b

¶ Glose vpon the .xv. Chapter.

☞ (Which (yocke) nother oure fathers nor we were able to beare) Becauſe the lawe is ſpirituall. Ro.vii. therfore are not we able of our ſelues to fulfyll it, for we are carnall, and of a contrary nature vnto the lawe. Neuertheleſſe yf we come to Chriſt and put oure truſte in hym, he is the fulfyllynge of the lawe. Ro.x. And ſo yf we of very loue do the thynge that he commaundeth vs, hys yocke shall be ſwete vnto vs, and his buthē light Math.xi: For where loue is, there ar not hys commaundementes heuy. 1.Joh.v.

The.xvi.Chapter.

HE came vnto Derba and to Lystra, & A
beholde, a certayn disciple was there
named Timotheus, ỹ son of a Jewish
womā, which beleued, but his father
was a Greke: the same had a good re-
porte amonge the brethren of Lystra and at Ico-
nium. Paul wolde that the same shulde go forthe
1.Cor.9.c wyth hym, and toke and * circumcised him becau
Gala.2.a se of the Jewes that were in those quarters. For
they knewe al, that hys father was a Greke. But
as they wente thorowe the cytyes, they deliuered
Actu.15.d them the sentence to kepe, * which was cōcluded
of the Apostles and Elders at Jerusalem. Then
were the congregacyōs stablyshed in the faythe,
and increased in nombre dayly.

But as they went thorow Phrygia and the
Rom.1.b londe of Galacia, they were * forbydden of the
holy goost, to preache the worde in Asia. Howe be
it as they came in to Mysia, they proued to take
theyr iourneye in to Bithinia, and the spyrete suf-
fred them not.

Neuertheleße whan they had passed thorow B
2.Cor.1.c Mysia, they came downe * to Troada, and ther
‡Act.18.a appeared a ‡ vysyon vnto Paull by nyght, that
and.23.b ther was a man of Macedonia, whiche stode and
prayed hym, and sayde: Come downe to Mace-
donia, and helpe vs. Whan he had sene the vysy-
Actu.20.a on, we soughte immediatly to go * vnto Mace-
donia, beynge certifyed, that the LORDE had
called vs thyther, to preach the Gospell vnto thē:
Thē departed we frō Troada, & came ỹ straight
course vnto Samothracia, on the nexte daye to
Neapolis, and from thence to Philippis, whiche
is the cheke cytye of the londe of Macedonia, and
a fre cytye. In this cytye abode we certayn dayes

On the deye of the Sabbathes went we out of the cyty beſyde ỹ water, where men were wont to praye, and we ſat downe, and ſpake vnto the wemen that reſorted thyther. And a deuoute womā (named Lydia) a ſeller of purple, out of the cytye of Thiatira, herkened to, * whoſe harte the LORDE opened that ſhe gaue hede vnto the thynges that Paul ſpake. Whan ſhe was baptyſed and hyr houſholde, ſhe beſoughte vs, & ſayde: Yf ye thynke that I beleue on the LORDE, thē come in to my houſe, and abyde there. And ſhe *conſtrayned vs. Joh.6.e Gene.19.a

L It foꝛtuned whan we wente to pꝛayer, that ther met vs a damſell, whiche had ‡ a ſpꝛyte of ſoythſayenge, and bꝛoughte hyr maſter and maſtreſſe greate vauntage wyth ſoythſayenge: the ſame folowed Paul and vs, and cryed, and ſayd: *Theſe men are the ſeruauntes of ỹ mooſt high God, which ſhewe vs the waye of ſaluacyō. This dyd ſhe many dayes. But Paul was not content wyth it, and turned hym aboute, and ſayde vnto the ſpꝛyte: I commaunde the in the name of Jeſu Chꝛiſt, that thou departe oute of her. * And he departed oute at the ſame houre. Luce.14.c and.24.c ‡1.re.28.b Marc.5.a Luce.8.d Mat.16.c

But whan hyr maſter and maſtreſſe ſawe ỹ the hope of theyr * vauntage was gone, ‡ they toke Paul and Sylas, dꝛue them in to the market place befoꝛe the rulers, and bꝛought them vnto the officers, and ſayde: Theſe men * trouble oure cytye, & are Jewes, & pꝛeache an oꝛdinaūce which is not lawfull foꝛ vs to receaue, noꝛ to obſerue, ſeynge we are Romaynes. And the people D ranne on them, and the officers rent theyr clothes and commaunded them to be * beaten wyth rodes. And whan they hadde beaten them ſoꝛe, they caſt thē in pꝛeſon, & cōmaunded the iayler, to keps Actu 19.c ‡1.teſ.2.a Actu.7.b 2.Coꝛ.11.c Actu.17.b

them diligently. Which whan he hadde receaued
such commaundemente, he cast them in to the vn-
ner prison, and put theyr fete in the stockes.

Actu.4.d * But at myonyght prayed Paul and Sylas,
and prayled God. And the prisoners herde them.
Sodenlye was ther a greate earthquake, so that
Actu.5.c the foudacions of the prison were shaken. * And
and.12.b immediatly were all the dores open, and all theyr
bondes lowsed. Whan the keper of the prison
waked oute of slepe, and sawe the prison dores
open, he drue oute hys swearde, and wolde haue
kylled hymselfe: for he thought the prisoners had
bene fled. But Paull cryed loude, and sayde: Do
thyselfe no harme for we are all here.

He called for a lyghte, and sprange in, and trē
bled, and fell at the fete of Paul and Sylas, and
Actu.2.d brought them out, & sayde: * Syrs, what must I
‡Joh. 6.f do to be saued? They sayd: ‡ Beleue on the LOR
Mar.16.b DE Jesus, and so shalte thou and thy housholde
be saued. And they preached the word of ỹ LOR
DE vnto hym, and to all that were in his house.

And he toke them to hym in the same houre
of the nyghte, and washed theyr strypes. And im-
mediatly was he baptysed, and all hys. And he
Luce.5.d broughte them in hys house, and set them a table,
and.19.a & * reioyced wyth all hys housholde, that he was
become a beleuer on God.

And whan it was daye, the officers of the cy
tye sente ministers, and sayde: Let those men go.
And the keper of ỹ prison told this sayenge vnto
Paull: The officers haue sente hyther, ỹ ye shuld
be lowse. Now therfore get you hence, and go in
peace. But Paull sayde vnto them. They haue
beaten vs openly vncondempned (where as we
are yet Romaynes) and haue caste vs in prison,
and shulde they now thrust vs oute preuely? Not

so, but let them come themselues, and bryng vs oute. The ministers tolde these wordes vnto the officers. And they feared, whan they herde that they were Romaynes, and came and besoughte them, * and prayed them to departe out of the cy tye. Then wente they oute of the prison, and entred in to the house of Lydia. And whan they had sene the brethrē & confozted them they departed,

Mat.8.d

The.xvii.Chapter.

a AS they made theyr iourneye thorowe Amphipolis & Apollonia, they came to Thessalonica, where was a synagoge of the Iewes. And Paul (as his maner was) wente in vnto them, and vpon thre Sabbathes he spake vnto them of the scrypture, opened it vnto thē, and alleged, * that Chryst must nedes haue suffred, and ryse agayne from the dead: And thys Iesus, whom I preache vnto you (sayd he) is the same Chryst. † And some of them beleued, and were ioyned vnto Paul and Sylas, a great multitude also of the deuoute Grekes: and of the chefe wemen not a fewe.

Luce.24.d
Mat.16.c and.17.d
†Act.28.c

But the stynecked Iewes had indignacyon and toke vnto thē certayne euell men which were vagaboundes, and gathered a company, and sette the cytye in a roze, and prealled vnto the house of Jason, and soughte to bryng them oute vnto the b commune people. But whan they founde them not, they drue Jason, and certayne brethren vnto the rulers of the cytye, & cryed: * These that trou ble all the worlde, are come hyther also, whom Ja son hath receaued prevely. And these all do contrary to the decrees of the Emperoure, * sayenge that ther is another kynge, one Iesus. They trou bled the people, and the rulers of the cytye, that

Luce.23.a
Actu.16.c

Johā.18.c and.19.a

herde thys. And whan they had receaued a suffici
ente answer of Jason and of the other, they lette
them go.

But the brethrē immediatly sent away Paul
and Sylas by nyghte vnto Berea. Whan they
came there, they wente in to the Synagoge of the
Jewes (for they were the Eldest amonge them at
Thessalonica) which receaued the worde maruay
Joh. 5.d lously wyllynglye, and * searched the scryptures
dayly, whether it were euen so. Then beleued ma
ny of them, and worshypfull wemen of the Gre-
1.Tess. 2.c kes, and men not a fewe. * But whan the Jewes
of Thessalonica had knowlege, that the word of
God was preached of Paull at Berea, they came
and moued the people there also. Howe be it the
brethren sent Paul away then immediatly, to go
vnto the see. As for Sylas and Timotheus, they
abode there styll.

They that conueyed Paul, brought hym vn
to Athens. And whan they had receaued a com-
1.Tess.3.a maundemente * vnto Sylas & Tymotheus, that
they shulde come vnto hym in all the hayste, they
wente theyr waye. But whyle Paull wayted for
them at Athens, hys spyrite was moued in hym,
whan he sawe the cytye geuen so to the worshyp-
pynge of ymages. And he spake vnto the Jewes
and deuoute personnes in the Synagoge, and in
the market daylye vnto them that came to hym.
But certayn Philosophers of the Epicures and
Stoikes disputed wyth hym. And some sayde:
What wyll thys babler saye? But some sayd: He
Some rea de: deuyls. semeth to be a tydynges brynger of new ☞ god-
des (That was because he hadde preached vnto
them the Gospell of Jesus, & of the resurrection)
And they toke hym, and broughte hym before the
councell house, and sayde: Maye we not kno[w].

what newe doctryne this is that thou teachest?
For thou bryngest straūge tydynges to our eares?
We wolde knowe therfore, what this meaneth.
As for all they of Athens, and straungers and ge
stes, they gaue themselues to nothynge els, but ey
ther to tell, or to heare some newes.

D Paul stode on the myddes of the commun pla
ce, and sayde: Ye men of Athens, I se that in all
thynges ye are to superstitious. I haue gone tho-
row, and sene youre gods seruice, and founde an
altare, where vpon was writtē: To ỹ vnknowne
God. Nowe shewe I vnto you the same, whome
ye worshyppe ignorauntly. God * which made the psa.145.a.
worlde, and all that therin is, for so much as he is Actu.14.a
LORDE of heauen and earth, ‡dwelleth not in ‡esa.66.a
temples made of handes, nother is he worshyp- Actu.7.f
ped wyth mens handes, as though he had nede of
ony man, seynge he hymselfe * geueth lyfe & breth Gen.1.d
vnto all men euery where, and hath made of one
bloude all the generacyon of men to dwell vppon
all the face of the earth: * and hath assigned bor- Deut.32.a
ders appoynted before, how longe and farre they
shulde dwell, that they shulde seke the LORDE
yf they myghte fele and fynde hym.

E And truely he is not farre from euery one of
vs. For in hym we lyue, moue, and haue oure be-
ynge, as certayne of youre owne * Poetes also Aratus.
haue sayde: ☞ We are hys generacyon. For as
much then as we are the generacyon of God, we
oughte not to thynke that the Godheade is lyke
vnto golde or syluer, or ymagery worke of ỹ craft
or ymaginacyon of man. * And truely God hath Rom.2.a
ouersene ỹ tyme of ignorauñce: ‡ But now he cō- ‡Lu.24.d
maundeth al men euery where to repente, because
he hath appoynted a daye, in the whiche he wyll
iudge ỹ cōpasse of ỹ worlde, with ryghteousnesse,

by that one man in whome he hath appoynted it: and offred fayth vnto all men, after that he had rayled hym vp from the dead.

Whan they herde of the resurrecyon of the dead, some mocked. But some sayde: We will heare the agayne, of thys matter. So Paull departes from amonge them. Howe be it certayne men claue vnto hym, and beleued: amonge whom was Dionisius, one of the councel: and a woman named Damaris, and other wyth them.

¶ Glose vpon the. xvii. Chapter.

☞ (We are hys generacyon) That is, we come of hym, as of a father, creator, and maker.

The. xviii. Chapter.

After that departed Paul frō Athens, & came to Corinthum, & found a Jew named * Aquila, borne in Pontus, which was lately come out of Italy: & his wyfe Pyrscilla (because ỹ Emperour Claudius had cōmaūded al Jewes to depart from Rome) & he dyue vnto them. And because he was of the same crafte, he abode wyth them, and wrought. Theyr craft was to make tentes. And he preached in the synagoge euery Sabbath day, and exhorted the Jewes and the Grekes.

Rom. 16. a
2. Tim 4. c

Actu. 17 c

* Whan Sylas and Timotheus were come fro Macedonia, Paul was constrayned by the spyrete to testifye vnto ỹ Jewes, that Jesus was very Christ. But whan they sayde contrarye and blaspheмed, * he shoke hys raymente, and sayde vnto them: Youre bloude be vpon youre owne heade. From hence forth I go blameles vnto the Gentyles. And he departed thence, and came into the house of a man named Justus, which feared God, and hys house was nexte vnto the Syna-

Mat. 10. b
Luce. 10. a
Actu. 13. e

ꝯge. How be it Crispus the chefe ruler of the Synagoge, * beleued on the LORDE wyth all hys houſholde. And many of the Corinthians that gaue audience, beleued, and were baptyſed. Joh.14.f 1.Cor.1.b

* The LORDE ſpake vnto Paule by a viſion in the nyght: Be not afrayed, but ſpeake and holde not thy peace, for I am wyth the: and no man ſhall inuade the that ſhall hurte the, for I haue muche people in thys cytie. He contynued there a yeare and ſyxe monethes, and taught thē the worde of God. Actu.16.b and.23.b

B But whan Gallio was ruler of the countrye of Achaia, the Iewes made inſurrectyon wyth one accorde agaynſt Paule, and brought hym before the iudgement ſeate, and ſayde: Thys felowe counſeleth men to worſhyp God contrarye to ỹ lawe. Whā Paule was about to opē his mouth Gallio ſayde vnto ỹ Iewes: * Yf it were a matter of wronge, or an euel dede (O ye Iewes) reaſon wolde that I ſhulde heare you: but yf it be a queſtyon of wordes, and names, and of the lawe amonge you, loke ye to it youre ſelues, I thynke not to be iudge there ouer. And he droue them frō the iudgement ſeate. Then all the Grekes toke * Oſthenes the ruler of the Synagoge, & ſmote hym before the iudgement ſeate. And Gallio cared for none of thoſe thynges. Act.25.c 1.Cor.1.a

Paule after that he had tarryed a good whyle, toke hys leue of the brethren, and ſayled into Syria, Priſcilla and Aquila bearynge hym cōpany. And he ſhore hys heade at Cenchrea (for he hadde a * vowe) and came downe to Epheſus, and left them there. But he hym ſelfe wente in to the Synagoge, and reaſoned with the Iewes. And they deſyred hym, ỹ he wolde tary wyth thē a longer ſeaſon. And he cōſented not, but bad thē farwell. Num.6.b

and sayd: I muste nedes in ony wyse kepe thys
Heb.6.a feast that commeth, at Jerusalem: * but yf God
Jaco.4. wyll, I wyll returne agayne vnto you.

And he departed from Ephesus, and came to Cesarea, and wente vp, and saluted the congregacyō, and toke his yourney downe in Antioche, and taryed there a certayne tyme, and departed, and walked, thorow all the contry of Galatia & Phrygia by ordre, & strengthed all the disciples.

Ther came vnto Ephesus a certayn Jewe,
1.Cor.1.b named * Apollo (borne at Alexandria) an eloquēt
3.a.16.b mā, and myghtyie in the scriptures: the same was
instourmed in the waye of ỹ LORD, and spake
feruently in the spirite, and taught diligently the
thynges of ỹ LORDE, and knewe but the bap-
tysme of Jhon onely. The same began to speake
boldly in the Synagoge. Whan Aquila and Pris-
cylla herde hym, they toke hym vnto them, and
expounded the waye of God vnto hym more per-
fectly. But whā he wolde go into Achaia, the bre-
thrē wrote, and exhorted the disciples to receaue
hym. And whan he was come thyther, he helped
them muche which beleued thorow grace. For he
Joh.5.d ouercame the * Jewes myghtely, and shewed
openly by the scripture, ỹ Jesus was Christe.

The xix. Chapter. ✠

BUt it fortuned whan Apollo was at
Corinthū, ỹ Paule walked thorow ỹ
vpper coastes, & came to Ephesus, &
foūde certayne disciples, vnto whom
he sayde: Haue ye receaued the holy
goost, sēce ye beleued? They sayd vnto hym: We
haue not herd, whether ther be an holy goost.
He sayd vnto thē: Wherwith thē were ye bapty-
sed? They sayd: With ỹ baptisme of Jhō. Paul
Mat.3.b sayd: * Jhon baptysed wyth the baptyme of re-

pentaunce, and spake vnto the people, that they shulde beleue on hym, whyche shulde come after hym, that is, on Jesus that the same is Christe. When they herde that they were baptysed in the name of the LORDE Jesu. And whā Paule layed the handes on them * the holy goost came vpon them, and they spake with tunges, and prophecyed. And all the men were aboute twelue. Mar.1.a Luc.3.c Joh.1.c Actu.2.a and.4.d and.8.b

He went into ỹ synagoge, and preached boldly thre monethes longe teachynge, and geuynge them exhortacyons of the kyngdome of God. ℔ But whan dyuers waxed harde hatted, and beleued not, and spake euell of ỹ waye of the LORDE before the multitude, he departed from them and separated the disciples, and disputed daply in the scoole of one called Tyrannus. And thys was done two yeares lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Jesu, both Jewes and Grekes. * And God wrought no small miracles by the handes of Paule, so that from hys body ther were brought napkyns or partelles vnto ỹ sycke, & the diseases departed frō thē, & the euell spretes wēt out of thē. Mar.16.c

But certayne of the vagabounde Jewes whiche were conurers, vndertoke to name the name of ỹ LORDE Jesus, ouer those ỹ hadde euell spretes, and sayd: We charge you by Jesus whom Paule preacheth. They were seuen sonnes of one Sceua a Jewe the hye preest, whiche dyd so. The euell spyrte answered, and sayde: Jesus I knowe, and Paule I knowe, but who are ye? And the man in whome the euell spyrte was, ranne vpon them, and ouercame them, and cast them vnder hym, so that they fled out of the same house naked and wounded. This was knowen vnto all ỹ Jewes & Grekes which dwelt at

Epheſus, and ther fell a feare vpon them all.
And the name of ꝯ LORDE Jeſus was magni-
Math.3.a fyed.* Many of them alſo that beleued, cam and
confeſſed, and ſhewed theyr workes. But many
Jere.36.c of them that had vſed curious craftes, * brought
the bokes together, and burnt them openly: and
they counted the pryce of them, and founde it of
money fyfty thouſand pens. So myghtely grewe
the worde of ꝯ LORDE, and preuayled.

L Whan thys was done, Paul purpoſed in ſpi
rite to take hys iourney toward Macedonia and
Achaia, and to go to Jeruſalem, and ſayd: After
that I haue bene there, I muſt ſe Rome alſo.
Rom.15.d * And he ſent vnto Macedonia two that mini-
ſtred vnto hym, Timotheus and Erastus. But
2.Cor.1.b he hym ſelfe remayned in Aſia for a ſeaſon. * At
the ſame tyme ther roſe no lytle a do about that
waye. For a certayne man named Demetrius a
goldſmyth, whyche made ſyluer ſhrynes for Dia-
na, and brought them of the crafte no ſmall vau-
tage. Them he gathered together, and the folow
workmen of the ſame occupacyon, and ſayde:
Syrs, ye knowe that by thys crafte we haue vau-
tage, and ye ſe and heare, that not onely at Ephe-
ſus, but almooſte alſo thorowe out all Aſia, this
Paule turneth awaye much people wyth hys per
Pſa.113.b ſuadynge, and ſayeth: * They be not goddes ꝯ
are made wyth handes. How beyt it ſhall not on
ly brynge oure occupacyon to thys poynt to be ſet
at nought, but alſo ꝯ temple of great Diana ſhal
from hence forth be deſpyſed, and hyr maieſtye al
ſo ſhalbe deſtroyed, whom neuertheles all Aſia &
the worlde worſhippeth.

Whē they herde this, they were full of wrath 28
eryed out, & ſayd: great is Diana of ꝯ Epheſians
And al ꝯ cytie was on a roore, and they ruſhed in

with one assent in to the open place, & toke * Gayus and Aristarchus of Macedonia, Pauls companyons. Whan Paule wolde haue gone in amonge the people, the disciples suffred hym not. Certayne also of the chefe of Asia whyche were Pau's good frendes, sent vnto hym, and desyred hym, ỹ he shulde not preasse in to the open place. Some cryed one thynge, some another. And the congregacyon was out of quyete, and the more parte knewe not wherfore they were come together. Some of the people drewe forth Alexander. Whan ỹ Iewes thrust him forwarde, Alexander * beckened wyth the hande, and wolde haue geuen ỹ people an answere. But whā they knewe that he was a Iewe, ther arose a shoute of all, & cryed the space of two houres: Great is Diana of the Ephesians. Rom.16.c Actu.21.d

Whan the towne clarke had stylled the people, he sayd: Ye men of Ephesus, what man is it which knoweth not, that ỹ cytie of the Ephesians is a worshipper of the greate goddesse Diana, & of the heauenly ymage Seynge now ỹ this can not be sayd agaynst, ye ought to be contente, and to do nothynge whithout aduysement. Ye haue brought hyther these men, whych are nother churchrobbers nor blasphemers of your goddes.

But yf Demetrius and they that are craftesmen with hym, haue ought to saye vnto ony mā, the lawe is open, and ther are rulers, let them accuse one another. But yf ye wyll go about ony other thynge, it maye be determyned in a lawfull congregacyon. For we stonde in ieopardy to be accused of this dayes vproure: and yet is ther no man gylty, of whom we myght geue a rekenyng of thys vproure. And whan he had sayd thys, he let the congregacyon departe.

The.xx.Chapter.

NOwe whan the vproure was ceassed Paul called the disciples vnto him, & toke his leue of them, and departed
1.Tim.1.a * to go in to Macedonia. And whan he had gone thorow those partes, & exhorted them with many wordes, he came into Grekelond, & there abode thre monethes. But
Actu.20.d 2.tim.4.c whā ỹ Iewes layed wayte for hym, as he was about to sayle in to Syria, he purposed to turne agayn thorow Macedonia. Ther accōpanyed hym in to Asia, Sopater of Berrea: & of Thessalonica, Aristarchus & Secūdus & Gaius of Derbe, & Tymotheus: but of Asia, Tichicus and * Trophimus. These wēte before, and tarved for vs at Troiada: but we sayled after ỹ Easter dayes frō Philippos, vnto ỹ fyfth daye, and came to them vnto Troada, and tarved there seuen dayes.

Upon one of the Sabbathes, whan the disciples came together to breake bread, Paul preached vnto thē, wyllynge to departe on the morow and cōtynued ỹ preachynge vnto mydnight. And ther were many lyghtes in the chambet, where they were gathered together. Ther sat a ponge man named Eutychos, in a wyndow, and fell in to a depe slepe (whyle Paul was speakynge) and was ouercome with slepe, and fell downe from the thirde lofte, & was taken vp dead. But Paul
3.Re.17.c 4.Re.4.d ‡ Act.2.e went downe, and * fell on hym, and enbraced hym, and sayde: Make nothynge a do, for hys
1.Cor.11.b soule is in hym. Then went he vp, and ‡ brake the bread, and dyd eate, and talked much wyth them, tyll the daye brake, & so departed. As for the ponge man, they broughte hym alyue, & were not a lytle confoited.

But we went afore in to the shippe, & sayled

towarde Asson, wyllinge there to receaue Paul, For so had he appoynted, & wolde hym selfe go on foote. Whā he was come to vs vnto Assō, we toke him in, and came to Mitylenes, and sayled from thence, and came on the nexte daye ouer against Chios, and on ỹ daye folowynge we aryued at Samos, and taryed at Tragilion, and on the nexte daye came we to Mileton: for Paul had determyned to sayle ouer by Ephesus, ỹ he neded not to spend the tyme in Asia: * for he hasted to be at Jerusalem vpon the Whitsondaye, yf it were possible for him. Act. 21. a

¶ But from Mileton he sent vnto Ephesus, & called for the Elders of the congregacyon. Whā they were come to hym, he sayde vnto them: Ye knowe sence the fyrst daye * that I came in to Asia, after what maner I haue bene with you at all tyme, & serued the LORDE with al humblenesse of mynde, and with many teares and tentacions, which happened vnto me by the layenges of wayte of the Jewes, how that I haue kepte backe nothinge that was profitable, but that I haue shewed you, and taughte you openly and pryuatly from house to house, & haue testifyed both vnto the Jewes and to the Grekes * the repentaūce towarde God, and faith towarde oure LORDE Jesus. Act. 19. a. Luce. 24. d

And now beholde, I go bounde in the spryte vnto Jerusalem, not knowynge what shall happen there vnto me, but that the holy goost * witnesseth in euery cytie, and sayeth, that bondes and troubles abyde me there. But * I regarde none of them, nother counte I my life dearer thē my selfe, that I maye fulfyl my course with ioye, & the office that I haue receaued of the LORD Jesu, to testifye the Gospell of the grace of God. Act. 21. a. b. 2 Tim. 2. a

And now beholde, I knowe that ye shall se my face nomore, all ye, thorow whom I haue gone, and preached the kyngdome of God. Wherfore
1.Reg.3.f. I take you to recorde this daye * that I am pure from the bloude of all men: For I haue kepte no thynge backe, but haue shewed you all the counsell of God. Take hede therfore vnto youre selues, and to all the flocke: amonge the which the holy goost hath set you to be Bishoppes, to fede the congregacion of God, which he hath purchased thorow his owne bloude. For this I knowe
1.tim.4.a * that after my departinge ther shal enter in amõge you greuous wolues, which shal not spare
2.pet.2.a the flocke. Yee euen ‡ from amonge youre owne
‡ Joh.13.c selues shall men aryse, speakynge peruerse doc-
1.Joh.2.c trine, to draw disciples after thẽ. Therfore awake, and remẽbre, that by the space of thre yeares I ceassed not to warne euery one of you both nyghte and daye with teares.

And now brethren I cõmende you vnto God, and to the worde of his grace, which is myghtie to edifye you, and to geue you the enheritaunce amonge al them that are sanctifyed. * I haue nor
2.Cor.11.b desyred syluer, gold or raymẽt of ony of you. For
and.12.b ye youre selues knowe, that ‡ these handes haue
‡ Gen 3.d. mynistred vnto my necessities, and them ‖ were
1.Cor.9.b. with me. I haue shewed you all thinges, how ‖
2.tessa.3.a so labourynge ye oughte to receaue the weake, & to remembre the worde of the LORDE, how ‖ he sayde: It is more blessed to geue, then to receaue.

And whã he had sayde this, he kneled downe,
Act.21.a * & prayed with them all. But ther was much weppynge amonge them all, and they fell aboute Pauls necke, and kyssed hym, & were sory, most of all because of the worde which he had sayde:

that they shulde se his face nomore. And they accompanyed hym vnto the shippe.

The.xxi.Chapter.

A NOw whan it forthuned ꝑ we had launched forth & were departed from thē, we cam with a straight course vnto Cōō, & on ꝑ daye folowinge vnto Rhodis, & from thence vnto Patara. And whā we founde a shippe ready to sayle vnto Phenices, we wēte aborde & set forth. But whan we came within ꝑ sighte of Cypers, we lefte it on ꝑ lefte hande, and sayled vnto Syria, & came vnto Tyre: for there ꝑ shippe shulde laye forth ꝑ ware. And whā we had foūde disciples, we taried there seuen dayes. * And they tolde Paul thorow the spyrite, ꝑ he shulde not go vp to Ierusalē. And it forthuned whan we had fulfylled those dayes, we departed, & wente our wayes, & they all brought vs on oure waye with wyues and chyldren, tyll we were come out of ꝑ citie, & we kneled downe vpon the shore * & prayed. And whan we had taken oure leue one of another, we toke shippe, but they turned agayne vnto theyrs. As for vs, we ended the course from Tyre, and came to Ptolomaida, and saluted the brethren, and abode with them one daye. Act.20.ꝑ Act.20.c

B On the nexte daye we that were with Paul departed, and came vnto Cesarea, and entred into ꝑ house of * Philippe the Euangelist (which was one of the seuē) and abode with him. The same had foure doughter, which were virgins, * & prophecyed. And as we taried there mo dayes, ther came downe from Iewry a prophete, named * Agabus. Whan he was come vnto vs, he toke Pauls gyrdell, and bounde his handes and Act.6.a and.8.a Ioel.2.c Act.11.c

Actu.20.c fete, & sayde: Thus sayeth the holy goost: * The man whose gerdell this is, shall the Iewes bynde thus at Ierusalem, and shall delyuer hym in to the hãdes of the Heythen. Whan we herde this both we and they that were of the same place, besoughte hym, that he wolde not go vp to Ierusalem. Then answered Paul and sayde: What
Actu.20.c do ye, weppynge, and brekynge my harte? * For I am redye not onely to be bounde, but also to dye at Ierusalem for the name of ✠ LORDE Iesu. But whã he wolde not be persuaded, we ceassed,
Mat.6.b and sayd: * The wyll of the LORDE be fulfylled. And after those dayes we were ready, & wẽte vp to Ierusalẽ. Ther came with vs also certayne of the disciples of Cesarea, and brought with thẽ one of Cypers, named Mnason, an olde disciple, with whom we shuld lodge. Now whã we came to Ierusalem, the brethren receaued vs gladly. But on the nexte daye Paul wente in with vs vnto Iames, and all the Elders came together. And whã he had saluted them, he tolde by order, what God had done amonge the Heythen by his ministracion.

Whan they herde that, they praysed ✠ LORDE & sayde vnto hym: Brother, thou seyst how many thousande Iewes ther are which beleue, & are all zelous ouer the lawe. But they are enformed agaynst the, that thou teachest all the Iewes which are amonge the Heythen, to forsake Moses, and sayest that they oughte not to circumcise their childzen, nor to walke after the same costume. What is it therfore? The multitude must nedes come together, for they shall heare that thou art come. Do this therfore that we say vnto the:
Num.6.b We haue foure men, which haue a * vowe on
Actu.18.b them, take them vnto the, and purifye thyselfe

with them, & do the coſt on them, that they maye ſhaue their heades: and they ſhall knowe, that it is nothinge, wherof they are enfourmed agaynſt the, but that thou alſo walkeſt and kepeſt ỹ lawe For as touchinge them that beleue amonge the Heythen, * we haue wrytten, and concluded, ỹ they ſhulde obſerue no ſuch, but onely to kepe thē ſelues from the offeringes of Idols, from bloud, from ſtrangled, and from whordome. * Then Paul toke ỹ men vnto hym, and was purifyed with them on the nexte daye, and entred in to the temple, declarynge that he fulfylled the dayes of purificacion, tyll ther was an offerynge offred for euery one of them. Act.15.b Act.24.b

D But whan the ſeuen dayes were almoſt fulfylled, ỹ Iewes of Aſia ſawe hym in the temple, and moued all the people, layed handes vpō hym & cryed: Ye mē of Iſrael, helpe, this is ỹ mā, that teacheth all mē euery where agaynſt oure people the lawe, and this place. He hath brought Grekes alſo in to the temple, and hath defyled this holy place. For they had ſene * Trophimus the Ephe- Act.20.a ſian with him in the citie, hym they thought that 2.Tim.4.b Paull had brought in to the temple. And all the citie was moued, & the people rāne together. And they toke Paul, and drue hym out of the temple, and forth with the dores were ſhut to.

But whan they wente aboute to kyll hym, tydynges came to the chefe captayne of the company, that all Jeruſalem was moued: Wyche immediatly toke ſouldyers and captaynes vnto hym, and ranne in amonge them. Whan they ſawe the captayne and the ſouldyers, they lefte smytynge of Paul.

E Whan ỹ captaine came nye, he toke hym, and commaunded him * to be bounde with two cheyn Act.21.b

nes, and axed what he was, & what he had done. One cryed this another that amonge the people. But whan he coulde not knowe the certente, because of the rumoure, he commaunded hym to be caried in to the castell. And whan he came to the steppes, it fortuned, that he was borne of ỳ souldyers because of the violence of the people. For the multitude of the people folowed after, and
Act.22.b cryed: * Awaye with hym. Whā Paul was now to be caried in to the castell, he sayd vnto the captayne: Maye I speake vnto the? He sayd: Canst thou Greke? Art not thou the Egyptyan, which before these dayes maydest an vproure, and leddest out in to the wylderneſſe foure thousand pye up murthurers? Paul sayd: I am a man which
Act.9.b and.22.a am a Iewe of * Tharsis, a citesyn of a famous cytie in Cylicia: I beseke the, suffre me to speake vnto the people. Whan he had geuen hym licēce, Paule stode on the steppes, and beckened with the hande vnto the people. Now whā ther was made a greate silence, he spake vnto them in Hebrue, and sayde:

The.xxii. Chapter.

YE men, brethrē & fathers, heare myne answere which I make vnto you. Whā they herde ỳ he spake vnto thē in Hebrue, they kepte ỳ more sylēce. And he sayd: * I am a mā which am
Act.9.b and.21.c ‡Act.5.c a Iewe, borne at Tharsis in Cilicia, & broughte vp i this cytie at ỳ fete of ‡ Gamaliel, enfourmed diligētly in ỳ lawe of the fathers, & was feruent
*Act.9.a and.26.b mynded to Goward, as ye all are also this daye: * and I persecuted this waye vnto the death. I

bounde them and deliuered them vnto prelon, both men and wemen, as the hye preste also doth beare me witnesse, and all the Elders: of whome I receaued letters vnto the brethren, and wente towarde Damascon that I might bringe them which were there, bounde to Ierusalem, to be punyshed 1 Cor 15.b Gala.1.b

But it fortuned as I made my iourney, and came nye vnto Damascon, aboute noone, sodenly ther shone a great lighte aboute me from heauē and I fell to the earth, and herde a voyce whiche sayd vnto me: Saul Saul, why persecutest thou me? I answered: Who art thou LORDE. And he sayde vnto me: I am Iesus of Nazareth whō thou persecutest. * As for thē ẏ were with me, sawe ẏ lighte & were afrayed, but they herd not the voyce of hym that spake with me. I sayd LORDE, what shall I do? The LORD sayd vnto me: Aryse, & go in to Damascon, there shall it be tolde the of all that is appoynted the to do. But whan I sawe nothinge for the bryghtnesse of the light, I was led by the hande of them that were with me, and came to Damascon. Dan.3.e and.10.b

16 * Ther was one Ananias, a deuout mā after the lawe, which had a good reporte of all the Iewes that dwelt there, the same came, and stepte vnto me, and sayde: Brother Saul, loke vp. And I loked vpon him the same houre. He sayd: The God of oure fathers hath ordeyned the before, that thou shuldest know his wyl, & se the thynge that is rightfull, and heare the voyce out of his mouth: for thou shalt be his witnesse vnto all mē of tho thinges whiche thou haste sene and herde. And now why taryest thou? Aryse, and be baptysed, & washe awaye thy synnes, and * call vpon the name of the LORDE. Act.9.b Rom.10.b

But it fortuned, that whā I was come agayn
to Jerusalem, and prayed in the temple, I was
in a traunce, and sawe hym. Then sayde he vnto
Mat.10.b me: Make haist, * and get the soone out of Jeru-
Act.9.d salem, for they wyll not receaue the witnesse that
thou beaest of me. And I sayde: LORDE, they
thē selues knowe ỹ I put in prison and bet in e-
Act.7.g uery synagoge them that beleued on the. * And
and. 8.a whā the bloude of Steuē thy witnesse was shed,
I stode by also, and consented vnto his death, &
kepte the clothes of them that slewe hym. And he
Actu.13.a sayde vnto me: Go thy waye, for * I wyll sende
Gala.1.c the farre among the Heythen.
Ephe.3.a

They gaue hym audience vnto this worde, L
and lyft vp theyre voyce, and sayde: Away with
such a felowe from the earth, for it is not reason
that he shuld lyue. But as they cryed, and cast of
theire clothes, & throwe dust in to the ayre, the cap-
tayne bad bringe hym in to the castell, and com-
maunded hym to be beatē with roddes and to be
examined, that he mighte knowe, for what cause
they cryed so vpon hym. And whan he bouñde him
with thonges, Paul sayde vnto the vnder cap-
tayne ỹ stode by: Is it lawfull for you to scourge
a man that is a Romayne, and vncondempned?
Whan the vnder captayne herde that, he wente
to the vpper captayne, and tolde him, and sayde:
What wylt thou do? This man is a Romayne.
Then came the vpper captayne, and sayde vnto
hym: Tell me, art thou a Romayn? He sayd: Yee
And the vpper captaine answered: With a great
summe optayned I this fredom. But Paul sayd
As for me, I am a Romayn borne. Thē straight
waye departed from hym, they that shulde haue
examined hym. And the chefe captayn was afray-
ed, whan he knewe that he was a Romayne,

and because he had bounde hym. On the nexte daye wolde he knowe the certaynte wherfore he was accused of the Jewes, & he lowsed hym frō the bondes, and commaunded the hye prestes & all theyr councell to come together, * & brought Act.23.d Paul forth, and set hym amonge them.

The.xxiii.Chapter.

A PAul beheld the councell, & sayde: Ye men & brethren, * I haue lyued with Act.24.b all good conscience before God vnto this daye: * But the hye prest Ananias commaūded thē that stode aboute Jere.20.a Joh.18.a hym, to smyte hym on ỹ mouth. Thē sayde Paul vnto hym: God shal smyte the thou paynted wal. * Sittest thou and iudgest me after the lawe, & Deu.17.a commaundest me to be smytten contrary to the lawe? And they that stode aboute hym sayde: Reuilest thou Gods hye prest? And Paul sayd: Brethren, I wyst not that he was the hye preste. For it is writtē: * The ruler of thy people shalt thou Exo.22.b not curse.

But whan Paul knewe that the one parte was Saduces, and the other parte Pharyses, he cryed out in the councell: Ye men and brethrē, Phil.3.a I am a * Pharise, and the sonne of a Pharise, Act.4.a & Of hope and resurrection of the dead ame I 26.a.28.c. iudged. And whan he had so sayde, ther arose a dissencion betwene the Pharyses and the Saduces, and the multitude was diuyded: * for the Sa Mat.22.c duces saye that ther is no resurrection, nother Mar.12.b angell, nor spirite: but the Pharises graunte Luce.20.d B both. And ther was made a greate crye. And the Scribes of the Pharises secte, stode vp, & stroue, and sayde: We fynde no euell in this man,

Actu.12.a *But yf a spyrete or an angell haue spoken vnto hym, let vs not stryue agaynst God.

But whan the dissenssyon was great, the vpper captayne feared, that Paul shulde haue bene pluckte a sonder of them, and commaunded the souldyers to go downe, and to take hym frō them and to bryngе hym in to the castell, * But in the nyghte folowyng, the LORDE stode by hym, & sayd: Be of good cheare Paul, for as thou haste testifyed of me at Jerusalem * so muste thou testifye at Rome also.

Actu.16.b
cap.18.a
Epist.3.a
2.Tim.1.b

Now whan it was daye, certayne of the Jewes gathered them selues together, and made a vowe nother to eate nor dryncke, tyll they had kylled Paul. They were more then fortye, whiche had made this conspiracō. These cam to the hye prestes and Elders, and sayde: We haue bounde oure selues with a vowe, that we wyll eate nothing, tyll we haue slayne Paule. Now therfore geue ye knowlege to the vpper captayne & to the councell, that he maye bryng hym forth vnto you tomorow, as though ye wolde hear him yet better: As for vs, we are ready to kyll hym, or euer he come nye you.

But whan Pauls sisters sonne herde of their layenge awayte, he came, and entred in to the castell, and tolde Paul. So Paul called vnto hym one of the vnder captaynes, and sayde: Bryng this ponge mā to the vpper captayne, for he hath somwhat to saye to him. He toke him, & brought hym to the vpper captayne, & sayd: Paul the presoner called me vnto him, & prayed me to bringe to ỹ this ponge mā, which hath somwhat to say vnto the. Then the hye captayne toke hym by the hande, & wente a syde with him out of the waye, and axed hym: What is it, that thou haste to saye

vnto me. He sayd: The Iewes are agreed together, to desyre the, to let Paule be broughte forth tomorow before the councell, as thoughe they wolde hear hym yet better. But folowe not their myndes, for there laye wayte for hym mo then forty mē of thē, which haue bounde thē selues with a vowe, nether to eate nor drynke, tyll they haue slayne Paule: and euen now are they redye. and loke for thy promes.

Then the vpper captayne let the yonge man departe, and charged hym to tell noman, that he had shewed hym this. And he called vnto hym two vnder captaynes, & sayd: Make ready two hundreth soudyers, that they may go to Cesarea and three score and ten horsemen, and two hundreth speare men at the thyrde houre of the nyght, and deliuer them beastes, that they maye set Paule theron, and bryng hym safe to Felix the debyte, and he wrote a letter on this maner:

Claudius Lysias, vnto the most myghty Debyte Felix, gretynge. * The Iewes had taken this man, and wolde haue slayne hym, then came I with soudyers, and rescued hym, and perceaued that he is a Romayne. And whan I wolde haue knowen the cause, wherfore they accused hym. * I brought hym into their councell: then perceaued I, that he was accused about questions of their lawe. But there was no accusacyon worthy of death or of bondes. And whan it was shewed me, that certayn Iewes layed wayt for hym, I sent hym strayght waye vnto the, and commaunded the accusers also, that loke what they had agaynst hym, they shulde tell the same before the. Fare well. Act.21.d Act.23.c

The soudyers (as it was commaūded them) toke Paule & brought hym to Antipatras. But

on the nexte daye, they lefte the horse men to go with hym, and turned agayne to the castell. Whā these come to Cesarea, they delyuered the letter vnto the debyte, and presented Paul before hym also. Whan the debyte had red the letter, he axed of what countre he was. And whā he vnderstode
Deu.17.a that he was of Celicia, he sayd: * I wyll heare the, whan thyne accusers are come also. And he commaunded hym to be kepte in Herodes iudgement house.

The.xxiiii.Chapter.

Act.23.a and.25.c After fyue dayes the hye preest Ananias cam downe with ỳ Elders, and with the Oratour Tertullus, which appeared before the Debyte agaynste Paul. Whan Paul was called forth, Tertullus beganne to accuse hym, and sayde: Seynge that we lyue in great peace by the meanes of the, and that many good thynges are done for this people thorow thy prouydence (moste myghtye Felix) that alowe we euer and in all places with all thankes. Notwithstondynge that I be nowre tedious vnto the, I praye the, that of thy curtesye thou woldest heare vs a fewe wordes.

We haue foūde this man a pestilent felowe, and a sterer vp of sedicyon amonge al the Iewes thorow out all the worlde, and a mayntepner of
Act.21.d the secte of the Nazaretes, * and hath taken in hande also to suspende the Temple, whome we toke, and wolde haue iudged hym accordynge to our lawe. But Lysias the hye captayne cam vpō vs, and with great violence delyuered hym out of our handes, and commaunded his accusers to come vnto the: of whom (yf thou wylt enquyre

thou mayeſt haue knowlege of all theſe thynges, wherof we accuſe hym. The Iewes lykewyſe affirmed and ſayd.that it was euen ſo.

B But Paul (whā the debyte had beckened vnto hym,that he ſhulde ſpeake)anſwered:Seynge I knowe that thou haſte bene iudge now many yeares amonge this people, I wyll not be afrayed to anſwer for my ſelfe, becauſe ẏ thou mayeſt knowe, ẏ there are yet nomore but twoue dayes ſence I came vp to Ieruſalem to worſhippe, * ẏ that they nether founde me in the Temple diſputynge with any man,or makynge any vproure amonge the people, nor in the Synagoges nor in the cyte:nether can they proue the thynges, wher of they accuſe me.But this I * cõfeſſe vnto ẏ, ẏ after this waywhich they cal hereſy,ſo worſhipe I the God of my fathers, that I beleue all that is written in the lawe and in the prophetes, and haue hope towardes God, ẏ the * ſame reſurrecyon of the deed (which they them ſelues loke for alſo)ſhalbe,both of the iuſte and vniuſt. ‡ Therfore ſtudye I to haue alwaye a cleare conſcience towarde God and towarde men.

Act.21.D

Mat.10.D Mar.8.C Luc.12.C Ero.3.C Mat.22.C ‡ Act.23.A

* But after many yeares I cam ẏ brought almeſſe vnto my people,and offerynges: ‡ where vpon they founde me purified in the Temple without any maner rumoure or vnquyetneſſe. Howbeit there were certayne Iewes out of Aſia,whiche ſhulde be here preſente before the,and accuſe me,yf they hadde ought agaynſt me:or elſ let theſe ſame here ſaye, yf they haue founde any vnrygh teouſnes in me, whyle I ſtonde here before the councell:excepte it be for this one worde, that I cryed ſtondynge amonge them: * Of the reſurrecyon of the deed am I iudged of you this daye.

Ro.15.D 2.Cor.9.A ‡ Act.21.C Act.23.A

When Felix herde this, he deferred them (for he knewe very well of that waye) and sayd: When Lysias the vpper captayne commeth downe, I wyll enquyre out youre matter. * But he cōmaunded the vnder captayne to kepe Paule, and to let hym haue rest, and that he shulde forbydde none of his acquayntaūce to mynister vnto hym, or to come vnto hym.

Jere 39.b
Act.27.a
and.28.b

But after certayne dayes came Felix with his wyfe Drusilla, which was a Jewesse, and called for Paule, and herde hym of the fayth in Christ. Howbeit when Paule spake of ryghteousnes, and of chastite, and of the iudgement to come, Felix trembled, and answered: Go thy waye for this tyme. When I haue a conuenient tyme, I wyll sende for the. He hoped also, ỹ money shulde haue ben geuen hym of Paule, therfore called he ofte for hym, and communed with hym. But after two yeares came Portius Festus in Felix rowme. Yet Felix willyng to shewe the Jewes a pleasure, * lefte Paule bounde.

Act.25.c

The.xxv.Chapter.

NOw when Festus came in to the countre, ouer thre dayes he wente vp frō Cesarea to Jerusalem. Then appeared the hye prestes and the chefe of the Jewes before hym agaynst Paule, and intreated hym, and desyred fauoure agaynst hym, that he wolde sende for hym to Jerusalem, and layed wayte for hym, that they myght slaye hym by the waye. Then answered Festus, ỹ Paule shulde be kept at Cesarea, but that he hym selfe wolde shortlye go thether agayne. Let them therfore (sayde he) which are able amōge you, come downe with vs to accuse the man, yf there be ought in hym.

Whan he had taried amonge them more thē ten dayes, he went downe to Cesarea. And on the nexte daye he sat downe in the iudgement seate, and commaunded Paule to be broughte. Whan he was come, the Iewes which were come down frome Ierusalem, stode rounde aboute hym, and brought many & greuous quarels agaynst Paul which they coulde not proue, whyle he answered
B for hym selfe: * I haue nether offended ought a- Act.24.b
gaynst the lawe of the Iewes, nor agaynste the and.28.c
temple, nor agaynst the Emperoure.

But Festus wyllynge to shewe the Iewes a pleasure, answered Paule. and sayd: Wylt thou go vp to Ierusalem, and there be iudged of these thynges before me? But Paule sayd: I stonde at the Emperours iudgement seate, where I ought to be iudged: to ỹ Iewes haue I done no harme, as thou also knowest very well. Yf I haue hurte any man, or commytted any thynge worthye of death, I refuse not to dye. But yf there are no soch thynges as they accuse me of, then maye no man delyuer me vnto them. I appeale vnto the Emperoure. Then spake Festus with the Coūcell, and answered: Thou haste appealed vnto the Emperoure, to the Emperoure shalt thou go.

After certayn dayes cam kyng Agrippa & Bernice to Cesarea to welcome Festus, and whā they hadde taried there many dayes, Festus rehersed
C Pauls cause vnto the kynge, and sayd: * There * Act.24.c
is a man lefte bounde of Felix ‡ for whose cause ‡ Act.24.a
the hye prestes and Elders of the Iewes appeared before me whan I was at Ierusalem, and desyred a sentence agaynst hym. Unto whome I answered: * It is not the maner of the Romayues to delyuer any man that he shulde perysshe, Deu.17.a

before that he whiche is accused, haue his accusers present, and receaue liberty to answere for hym selfe to the accusacyon. When they were come hether together I made no delaye, but sat the nexte daye in iudgement, and commaunded
Act.23.d ‡ man to be brought forth. * Of whom, what ‡ accusers stode vp, they brought no accusacyon of soch thinges as I supposed: but had certayn questions against him of their owne superstitions, & of one Iesus deed, whome Paul affirmed to be alyue. Howbeit because I vnderstode not the question, I ared hym whether he wolde go to Ierusalem, and there be iudged of these matters. But whan Paul had appealed, that he myght be kepte vnto the knowlege of the Emperoure, I commaunded hym to be kepte, tyll I myghte sende hym to the Emperoure.

Agrippa sayde to Festus: I wolde fayne heare the man also. He sayde: To morow shalt thou heare hym. And on the nexte daye came Agrippa and Bernice with great pompe, & wente in to the comon hal with the captaynes and chefe men of the cite. And at Festus commaundement, Paul was brought forth. And Festus sayde: Kynge Agrippa, and all ye men whiche are here with vs, ye se this man, aboute whome all ‡ multytude of the Iewes haue entreated me, both at Ierusalē and here also, and cryed, that he oughte not to lyue any leger. But what I perceaued that
Act.23.b and.26.e * he had done nothynge worthy of death, & that he hymselfe also had appealed vnto the Emperoure, I determyned to sende hym, of whome I haue no certayn thynge to wryte vnto my Lorde. Therfore haue I caused him to be brought forth before you, specyally before ‡ (O kyng Agrippa) that after examinacyon had, I myght haue som-

what to wryte. For me thynke it an vnreasonable thinge to sende a preſoner, and not to shewe ye cauſes which are layed agaynſt him.

The.xxvi.Chapter.

AGrippa sayde vnto Paul: Thou hast leue to speake for thy selfe. Then Paul stretched forth the hãde, and answered for himselfe: I thinke my selfe happye (O kynge Agrippa) because I shall answere this daye before the, of all the thynges wherof I am accused of the Iewes: specially for so moch as thou art experte in al customes & queſtiõs, which are amõg ye Iewes. Wherfore I beseche the, to heare me paciẽtly

My lyuynge truly from youth vp (how it was led from the begynnynge amonge this people at Ieruſalem) knowe all the Iewes which knewe me afore at the firſt, yf they wolde testifye, for after the moſt strayte secte of our Iewyſh lawe, I lyued a pharise. * And now stonde I, & am iudged because of the hope of the † promes, that was made of God vnto oure fathers, vnto the which (promes) oure twolue trybes hope to come, seruynge God instantly daye and nyghte. For the which hopes sake (O kynge Agrippa) I am accused of the Iewes. Wherfore is this iudged amonge you not to be beleued * that God rayseth vp the deed?

Actu.23.a. philip.3.a. † Gen.3.c. and.22.c. Deu.18.c. Psa.15.b. Joh.11.c.

I also verely thoughte by my selfe, that I ought to do many contrary thynges cleane agaynſt the name of Jesus of Nazareth, * which I dyd at Ieruſalem, whan I shut vp many sayntes in preſon, wherupon I receaued auctorite of the hye prestes. And whan they shulde be put to death, I broughte the sentence. And thorow all the synagoges I punyshed them oft, and compelled them to blaſpheme, and was exceadynge

Actu.8.a. and.9.a and.22.a

mad vpon them, and persecuted them euen vnto
straūge cities.. Aboute which thinges as I wēte
towarde Damascon with auctorite and lycence
of the hye prestes, euen at mydaye (O kynge) I
sawe in the waye, that a lighte from heauen (clea
rer then the brightnesse of the Sonne) shyned
rounde aboute me, and thē that iourneyed with
me.

But whan we were all fallen downe to the
earth. I herde a voyce speakynge vnto me, and
sayēge in Hebrue: Saul Saul, why persecutest
thou me? It shalbe harde for the to kycke against
the pycke. But I sayd: Lorde, who art thou? He
sayde: I am Jesus, whom thou persecutest. But
ryse vp, and stōde vpon thy fete, for therfore haue
I appeared vnto the, that I myghte ordeyne the
to be a mynister and witnesse of it that thou hast
sene, and that I wyll yet cause to appeare vnto
the. And I wyll deliuer the from the people, and
from the Heythen, amonge whom I wyll now
sende the, to opē their eyes, that they maye turne
Esa. 60.a from the darknesse vnto the * lighte, and from
the power of the deuell vnto God, that they maye
receaue forgeuenesse of synnes, and the enheri-
taunce with them that are sanctifyed by fayth
in me.

Wherfore (O kynge Agrippa) I was not
faithlesse vnto the heauenly vision, but shewed it
first vnto them at Damascon, and at Jerusalem,
Actu. 2.d and in all ϸ coastes of Jewry, and to ϸ Heythen,
3.c, 17.c. that they shulde * do penaunce, and turne vnto
God, and to do the righte workes of penaunce.
For this cause the Jewes toke me in the temple,
and wēte aboute to kyll me. But thorow ϸ helpe
of God lent vnto me, I stonde vnto this daye, &
testifye both vnto small and greate, and saye no

other thinge, thē that the prophetes haue sayde (that it shulde come to passe) and Moses, that Christ shulde suffre, and be the first of the resurrection from the deed, and shew light vnto the people, and to the Heythen.

Whan he thus answered for himselfe, Festus sayde with a loude voyce: Paul, thou art besydes thy selfe, moch lernynge maketh the madd. But Paul sayde: I am not madd (most deare Festus) but speake the wordes of trueth and soberneße: for the kynge knoweth this well, vnto whō I speake freely. For I thynke that none of these thinges is hyd frō hym: * for this was not done in a corner. Beleuest thou the prophetes, O kinge Agrippa? I knowe that thou beleuest. Agrippa sayd vnto Paul: Thou persuadest me in a parte to become a Christen. Paul sayde: I wolde to God, that (not onely in a parte but altogether,) I myght persuade not ỹ onely, but all thē ỹ hear me this daye, to be soch as I am, these bondes excepte. And whā he had spoken this, the kynge rose vp, and the Debyte, and Bernyce, and they that sat with them, and wente aside, and talked together and sayd: * This man hath done nothinge that is worthy of death or of bondes. But Agrippa sayde vnto Festus: This man myghte haue bene lowsed, yf he had not appealed vnto ỹ Emperoure.

Joh. 18.c.

Actu. 23.b. and. 25.d

The.xxvii.Chapter.

¶ WHan it was cōcluded that we shulde sayle in to Italy, They delyuered Paul and certayne other presoners to ỹ vndercaptayne named Julius, of the Emperours soudiers And whan we were entred in to a shippe of Adramitium, to sayle by Asia, we lowsed from londe.

Col.4.a. And there was with vs one * Aristarchus out of Macedonia of Tessalonica, and on the nexte day we came vnto Sidō. And Julius intreated Paul
Actu. 24.c curteously * and gaue hym liberty to go to his
and. 28. b. frendes, and to refresh hym selfe. And frō thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Celicia and Pamphilia, and cam to Myra in Lycia.

And there the vndercaptayne founde a shippe of Alexandria, ready to saple in to Italy, and put vs therin. And whan we had sayled slowly, and in many dayes were scarcely come ouer agaynst Gnydon (for the wynde withstode vs) we sayled by Candy nye vnto the cite of Salmo, and came scarcely beyonde it. Then came we to a place, which is called Goodhauē, nye where vnto was the cite Lasea. Now whā moch tyme was spent, and saylinge was now ioperdous, because that they also had fasted ouerlonge, Paul exhorted them, and sayde vnto them: Syrs, I se that this saylinge wyl be with hurte and moch dammage, not onely of the ladynge and of the shippe, but also of oure lyues.

Neuertheles the vndercaptayne beleued the gouernoure of the shippe and the master, more then it that was spokē of Paul. And for so moch as the hauen was not comodious to wynter in, the more parte of them toke councell to departe thēce, yf by eny meanes they might come to Phenices to wynter there, which is an hauen of Candy, towarde ỳ Southwest & Northwest wynde. Whan the Southwynde blewe, they supposing to haue had their purpose, lowsed vnto Asson, & sayled past all Candy.

But not longe after, there rose agaynst their

purpose a flawe of wynde, which is called the Northeast And whan the shippe was caught, & coulde not resist the wynde, we let her go, & drave with the wedder. But we came to an Ile named Claudia, where we coulde scarce get a bote. Which they toke vp, and vsed helpe, and bounde it vnder harde to the shippe, fearynge lest they shulde haue ☞ fallen in to the Syrtes, and let downe the vessel, and so were caried. And whan we had bydden a greate tempest, on the nexte daye they made an outcastinge. And on the thyrd daye with oure awne hades we cast out the tackelynge of the shippe. But whan nether Sonne ner starres appeared in many dayes, and no small tempestlaye vpon vs, all the hope of oure lyfe was taken awaye.

¶ And after longe abstinence, Paul stode forth in the myddes of the, and sayde: Syrs, ye shulde haue herkened vnto me, and not to haue lowsed from Candy, and not to haue brought vs this harme and losse. And now I exhorte you to be of good cheare, for there shall none of oure lyues perishe, but the shippe onely.

For this night stode by me the angell of God (whose I am, & whom I serue) and sayde: Feare not Paul, * thou must be brought before the Emperoure. And lo, God hath geuen vnto the all the ꝑ sayle with the. Wherfore syrs be of good cheare: for I beleue God, that it shall come so to passe, as it was tolde me. * How be it we must be cast in to a certayne ylonde. Actu. 25.b Actu. 28.a

But whan the fourtenth night came, as we were caried in adria aboute mydnight, ꝑ shipme demed ꝑ there appeared some countre vnto the, and they cast out the leade, and founde it twentye fedoms: and whan they were gone a litle

farther, they cast out the leade agayn, and founde fyftyne feddoms.

Then fearynge leste they shulde fall on some ¶
rocke, they caste foure anckers out of the sterne, and wysshed for the daye. Whā the shipmē were aboute to flye out of the shippe, & let downe the bote in to the see (vnder a colour as though they wolde cast anckers out of the forshippe) Paule sayde vnto the vnder captayne and to the soudyers: Excepte these byde in the shippe, ye cā not be saued. Then the soudiers cut of the rope from the bote, and let it fall. And whan it beganne to be daye, Paul exhorted them all to take meate, & sayde: To daye is the fourtene daye that ye haue tarryed and continued fastyng, and haue receaued nothinge: Wherfore I praye you take meate, for
Mat.10.d your health: * for there shall not one heere fall
Luce.12.a from the heade of any of you. And whan he had
*mar.6.c thus spoken, he toke bred, * and gaue thankes
and.8.a. to God before them all, and brake it, and begāne
Joh.6.a. to eate. Then were they all of good cheare, and
1.tim.4.a. toke meate also. We were altogether in the shippe two hundreth thre score & sixtene soules. And whan they had eaten ynough, they lightened the shippe, and cast out the wheate in to the see.

Whan it was daye, they knewe not the lōde. ¶
But they spyed an hauen & a banke, in to which they were mynded (yf it were possible) to thruste in the shippe. And whan they had taken vp the anckers, they commytted them selues to the see, and lowsed the rudderbandes, and hoysted vp the mayne sayle to the wynde, and drue towarde londe. And whan we chaunced on a place whiche had the see on both the sydes, the shyppe dasshed vpon it. And the fore parte abode fast vnmoued, but the hynder parte brake thorowe the violence

of the wawes.

The ſoudyers councell was to kyll the pryſoners, leſt any of them whē he had ſwymmed out, ſhulde flye awaye. But the vnder captayne wyllynge to ſaue Paul, keped them from theyre purpoſe, and commaunded that they whiche coulde ſwymme, ſhuld caſt them ſelues fyrſt in to the ſee and eſcape vnto londe: and the other, ſome on bordes, ſome on broken peces of the ſhippe. And ſo it came to paſſe, that all the ſoules came ſafe vnto londe.

¶ Gloſe vpon the.xxvii.Chapter.

☞ (Fallen in to the Syrtes.) Syrtes are perlous ſondy places in ẏ ſee aboute the coaſtes of Africa.

The.xxviii.Chapter.

AND whā we were eſcaped, we knewe that the Ile* was called Melite. As for ẏ people, they ſhewed vs no lytle kyndneſſe: for they kyndled a fyre, and receaued vs all becauſe of the rayne ẏ was come vpō vs, & becauſe of the coulde. Whan Paul had gathered a bondell of ſtyckes, and layed them on the fyre, there came a vyper out of the heate and lept on Pauls hande. Whan the people ſawe the beeſt hange on his honde, they ſayde among them ſelues: This man muſt nedes be a murthurer, whome vengeaūce ſuffreth not to lyue, though he haue eſcaped the ſee. But he ſhoke of ẏ beeſt in to the fyre, and * felt no harme. Howbeit they wayted, whā he ſhulde haue ſwollen, or fallen downe dead ſodenly. But whan they had loked a great whyle, and ſawe that there happened no harme vnto hym, they chaunged theire myndes, and ſayde * that he was a God. * Act. 27.c. * Luce. 10.b * Act. 14.b

In the same quarters the chefe mā of the Ile whose name was Publius, had a lordshippe: the same receaued vs, & lodged vs thre dayes curteously. It fortuned whā Publius father laye sycke
Mat.8.b. of ỹ feuers & of a bloudy flure, Paul wēte in vn to him, and prayed, and laied ỹ hādes on him, and healed hym. B

Whan this was done, other also whiche had diseases in the Ile, came, and were healed. And they dyd vs great honoure. And whan we departed, they laded vs with thinges necessary.

After thre monethes we sayled in a shippe of Alexandria, whiche had wyntred in the Ile, and had a badge of ☞ Castor and Pollux. And whan we came to Syracusa, we taried there thre dayes. And whā we had sayled aboute, we came to Rhegium: and after one daye whan the south wynde blewe, we came to Putiolus, where we founde brethren and were desyred of them to tarye there seuen dayes, and so came we to Rome. And from thence whan the brethren herde of vs,
Act.15.a. * they came forth to mete vs to Apiforum and to the Thre tauerns. Whan Paul sawe them, he thanked God, and waxed bolde. But whan we cam to Rome, ỹ vnder captayne delyuered ỹ pre
Actu.24.c. soners to ỹ chefe captayn. * As for Paul, he had
and.27.a. leue to byde alone with one soudyer ỹ kept hym.

After thre dayes it fortuned, that Paul called C the chefe of the Iewes together. And whan they were come, he sayde vnto them: Ye men and bre-
Actu.24.b thren. * I haue cōmytted nothinge agaynste oure
and.25.b. people, nor against the lawes of the fathers, ‡ yet
‡Act.23.c was I bounde, delyuered out of Ierusalem in to the Romaynes handes: which whan they had examined me, wolde haue let me go. for so moch as there was no cause of death in me. But whan

the Jewes ſpake the contrary, I was conſtrayned to appeale vnto ỹ Emperour: not as though I had ought to accuſe my people of. For this cauſe haue I called you, euen to ſe you, and to ſpeake with you: becauſe that * for the hope of Iſraell, I am bounde with this cheyne. They ſayde vnto hym: We haue nether receaued letter out of Iewry concernyng the, nether came there any of the brethren, that ſhewed or ſpake any harme of the. But we wyll heare of the, what thou thynkeſte: for we haue herde of this ſecte, that euery where * it is ſpoken agaynſte. And whan they had appoynted hym a daye, there came many vnto hym in to his lodgynge: vnto whom he expounded the kingdome of God, and preached vnto them of Ieſu, out of the * lawe of Moſes, and out of the prophetes, euen from mornyng vntyll the eue, ‡ And ſome beleued the thinge that he ſayde, but ſome beleued not.

Actu. 28.a. and. 26.a.

Luce. 2.e.

Gen. 3.c.

‡ Act. 17.a

D But whan they agreed not amonge them ſelues, they departed, whan Paul had ſpoken one worde: Full well hath the holy gooſt ſpoken by ỹ prophet Eſay vnto oure fathers, and ſayde: Go vnto this people, and ſaye: * With eares ye ſhall heare, and not vnderſtond: and with eyes ſhall ye ſe and not perceaue. For the herte of this people is waxed groſſe, and they heare hardly with their eares: and theyre eyes haue they cloſed, that they ſhulde not once ſe with theyre eyes, & heare with theyre eares, and vnderſtonde in their hertes, and be conuerted, that I might heale them. Be it knowne therfore vnto you, that this ſaluacyon of God is ſent vnto the Heythē, and they ſhal heare it. And whan he ſayde that, the Iewes departed, and had a greate diſputacyon amonge them ſelues. But Paul abode two whole yeares in his

Eſa. 6.b. Mat. 13.b Mar. 4.a. Luce. 8.b. Joh. 12.c. Rom. 11.b

owne hyred dwellynge, and receaued all them that came in vnto hym, preachynge the kyngdom of God, and teachyng those thynges which conterne the Lorde Jesus with all voldnesse, vnforbydden.

¶ Glose vpon the.xxviii. Chapter.

(Castor and Pollux) These are called certayne starres, but the Heythen toke them for Goddes, and helpers of them that occupye the see, as oure faythlesse people do yet, whiche loke also for helpe in the creatures, and put not theyre trust in God, without whome there is no helpe at all.

Actuum
iiii.

*

The ende of the Actes of the Apostles, wrytten by S. Luke, whiche was present at the doynges of them.

*

¶ A prologe to the Epistle of sayntꝑ Paul to the Romayns.

FOr as much as this Epistle is ẏ prin cypall and most excellent parte of the new Testament, & mooste pure Euangelion, that is to say: gladtidynges, & that we call Gospell, and also a lyght and a waye in vnto the whole scripture, I thinke it mete, that euery christen man not only know it by rote & without the boke: but also exercise hym selfe therin euermore cōtinually, as with the dayly bread of the soule. No man verely can rede it to oft, or studye it to wel: for ẏ more it is studyed, the easyer it is, the more it is shewed, the pleasaūter it is, and the more groūdely it is searched, the preciouser thynges are foūde in it, so greate treasure of spirituall thynges lyeth hyd therin. I wyl therfore bestowe my labour & diligence, thorow this lytle preface or prologe, to prepare a waye in ther vnto, so farre forth as God shall geue me grace, that it maye be the better vnderstāde of euery man. For it hath ben hetherto euell darckened with gloses & wonderfull dreames of Sophisters, that noman coulde spye out the entent & meanynge of it, which neuertheles yet of it selfe, is a bryght lyghte, and sufficient to geue lyght vn to all the scripture. Fyrst we must marke diligētly the maner of speakyng of the Apostle, & aboue all thynge knowe what Paul meaneth by these wordes, the Lawe, Synne, Grace, Fayth, Rygh teousnes, Flesh, Spryte, & suche lyke: or els rede ẏ it neuer so ofte, thou shalt but lose thy labour. This worde Lawe may not be vnderstād here after ẏ cōmun maner, & to vse Pauls terme, after ẏ maner of mē or after mās wayes, ẏ ẏ woldest say the lawe here in this place were nothynge but a lernynge which teacheth what ought to be done,

How paul vseth certē wordes, must be diligētly vnderstonde,

& what ought not to be done, as it goeth ✠ mās lawe, where the lawe is fulfylled with outwarde wozkes only, though ẏ hart be neuer ſō farre of. But God iudgeth the grounde of the harte, ye & the thoughtes & the ſecret mouinges of ẏ mynde, & therfoze his lawe requyzeth the grounde of the harte & loue from the botome therof, & is not cō-tent ✠ the outwarde wozke onely: but rebuketh thoſe wozkes mooſt of all which ſpzynge not of loue frō the groūde & lowe botome of the harte, though they appeare outwarde, neuer ſo honeſte & good. ✠s Chriſt in ẏ goſpell rebuketh the pha-riſes aboue al other ẏ were opē ſinners, & calleth thē ypocrites, ẏ is to ſaye, ſimulers & paynted ſe-pulcres, which phariſes yet lyued no mē ſo pure, as perteynynge to the outwarde dedes & wozkes of the law: yee & Paul in ẏ. iii. chap. of his epiſtle vnto the Philip. confeſſeth of hymſelfe, that as touchynge the lawe he was ſuche one as no man coulde complayne on, & notwithſtondynge was yet a murthurer of the chriſten, perſecuted thē, & tozmented them ſo ſoze, ẏ he cōpelled them to blaſ pheme Chriſt, & was altogether mercyleſſe, as ma ny which now fayne outward good wozkes, are. Foz this cauſe the. cxv. ✠ ſal. calleth all mē lyars, becauſe ẏ no man kepeth the lawe frō the groūde of the hart, nother can kepe it, though he appeare outwarde full of good wozkes.

The lawe of God re-quyzeth loue.

Foz all men are naturally enclyned vnto euyll & hate the lawe, we fynde in our ſelues vnluſt & tedioulnes to do good, but luſt & delectacyō to do euyll: Now where no fre luſt is to do good, ther & the botome of the hart fulfylleth not the lawe, & there no doute is alſo ſynne & wzath is deſerued befoze God, though ther be neuer ſo great an out warde ſhewe & appearaunce of honeſt lyuynge.

Foz this cauſe cōcludeth ✠. Paul in ẏ. ii. chap.

that ꝑ Jewes are all synners & trāſgreſſours of the lawe, though they make men beleue, thorowe ypocriſy of outwarde worckes, how ꝑ they fulfyl ꝑ lawe, and ſayeth ꝑ he only which doth the law is ryghteous before God, meanynge therby, ꝑ no man ꝑ outwarde worckes fulfylleth the lawe.

Thou (ſayeth he to ꝑ Jewe) teacheſt a mā ſhulde not breake wedlocke, & yet breakeſt wedlocke thy ſelfe, wherin ꝑ iudgeſt another mā, therin condēneſt thou thy ſelfe: for ꝑ thy ſelfe doeſt euē the very ſame thynges which ꝑ iudgeſt. As though he wolde ſaye, thou lyueſt outwardly wel in ꝑ worckes of the lawe, & iudgeſt them that lyue not ſo.

Thou teacheſt other mē, & ſeyſt a moate in another mās eye, but art not ware of ꝑ beame that is is in thyne owne eye. For though ꝑ kepe ꝑ lawe outwardly ꝑ worckes, for feare of rebuke, ſhame & punyſhmēt, ether for loue of reward, vaūtage & vayne glory: yet doeſt ꝑ al without luſt & loue toward ꝑ lawe, & haddeſt leuer a great deale other wyſe do, yf ꝑ dyddeſt not feare ꝑ law: ye inwardly in thyne harte, ꝑ woldeſt ꝑ ther were no lawe, no nor yet God, the auctor & auenger of the law, yf it were poſſible: ſo paynfull it is vnto the to haue thyn appetites refrayned, & to be kept downe.

Wherfore thē it is a plaine cōcluſiō, ꝑ thou frō the groūde & botome of thyne harte, art an enemy to the lawe: what preuayleth it now, ꝑ thou teacheſt another man not to ſteale, whā ꝑ thyn owne ſelfe art a theefe in thyne harte, & outwardly woldeſt fayne ſteale yf thou durſt: though that ꝑ outward dedes abyde not alway behynde with ſuch ypocrites & diſſimulers, but breake forth amonge euen as an euell ſcabbe or a pocke can not alwayes be kept in with violence of medecyne.

Thou teacheſt another mā, but teacheſt not thy ſelfe, ye thou woteſt not what ꝑ teacheſt: for thou

vnderstandest not the lawe aryghte, howe that it cā not be fulfylled & satisfyed, but with an vnfayned loue & affection, so greatly it can not be fulfylled & outward dedes & workes only. Moreouer the lawe encreaseth synne, as he sayeth in the. v. Chap. because ꝑ mā is an enemy to ꝑ lawe, for as much as it requyreth so many thynges clene contrarye to his nature, wherof he is not able to fulfyll one point or tytle, as ꝑ law requireth it. And therfore are we more prouoked, and haue greater lust to breake it. For which causes sake he sayeth in ꝑ. vii. Chap. ꝑ the lawe is spirituall: as though he wolde saye, yf ꝑ lawe were fleshly & but mans doctrine, it might be fulfilled, satisfied & stilled & outward dedes. But now is ꝑ law goostly, & no mā fulfylleth it, excepte that al ꝑ he doth, spryngeth of loue frō the botome of the harte. Such a new hart & lusty corage vnto the lawward, canst thou ner we can neuer come by of thyne owne strength & enforce kepe ꝑ law mēt, but by the operacyon & worckyng of ꝑ spyrite.

The lawe encreaseth synne.

The spyret is requyred

For the spyrite of God only maketh a mā spirituall, & lyke vnto ꝑ law, so that now hence forth he doeth nothynge of feare or for lucre or vātages sake or of vayne glory, but of a fre hart, and of inward lust. The lawe is spirituall, & wyll be both loued & fulfylled of a spirituall hart, & therfore of necessite requyreth it the spyrite ꝑ maketh a mannes harte fre, & geueth hym lust & courage vnto ꝑ laweward, wher such a spyrite is not, there remayneth synne, grudgynge & hatred agaynst ꝑ lawe, which law neuertheles is good, rightcous & holy

Acquaynte thy selfe therfore with the maner of speakynge of ꝑ Apostel, & let this now stycke faste in thyne hart, ꝑ it is not both one, to do the dedes & workes of ꝑ lawe, and to fulfyll the lawe. The workes of the lawe is what so euer a man doeth, or cā do of his owne fre wyll, of his owne proper

To do the dedes of ꝑ

strength & enforcyng. Notwithstandyng though ther be neuer so great worckynge, yet as longe as ther remaineth in ỳ hart, vnlust, tediousnes, grudgyng, grife, payne, lothsōnes & cōpassion toward ỳ law, so longe are al ỳ workes vnprofitable, lost yee & dānable in ỳ syght of God. This meaneth Paul in the. iii. chap. where he sayeth, by ỳ dedes of ỳ lawe shal no flesh be iustifyed in the syght of God. Herby perceauest ỳ, that those Sophisters are but deceauers, which teach that a man maye, & must prepare hymselfe to grace & to the fauour of God, & good workes, before he haue the spyrete & true fayth of Chryst. How can they prepare thē selues vnto the fauoure of God, & to that which is good, whā they thēselues can do no good, nor can not once thynke a good thought or consent to do good, ỳ deuel possessyng theyr hartes, myndes & thoughtes captiue at his pleasure? Can those workes please God thynkest thou, which ar done & grefe, payne, & tediousnes, with an euell wyll, & a cōtrary & grudgyng mynde? O holy S. prosperus, how myghtely & the scripture of Paull, dyddest ỳ confoūde this heresie, about (I trowe) a. xii hundreth yeares ago, or there vpon.

Prosperus.

To fulfyl the lawe, is to do the workes therof & what so euer the lawe cōmaūdeth, & loue, lust, and inwarde affection & delectacyon: and to lyue godly, and well, frely, wyllyngly and without cōpulsyon of the lawe, euen as though ther were no law at all. Such iust & fre lyberty to the law, cōmeth only by the worckynge of the spyrete in the harte, as he sayeth in the fyrst Chapter.

To fulfyl the lawe what it is

Now is the spyrete none otherwyse geuē, thē by fayth only, in ỳ we beleue the promises of god, & out wauerynge, how ỳ God is true, & wyl fulfyl all his good promyses towarde vs, for Chrystes bloudes sake, as it is playne in the. i. Chap. I am

two thynges.

The spyrite cōmeth by fayth.

not ashamed (sayth paul) of Christes glad tydynges, for it is ỳ power of god, vnto saluacyō to as many as beleue. For attonce & together euen as we beleue ỳ glad tydynges preached to vs, ỳ holy goost entreth in to our hartes, & lowseth ỳ bōdes of ỳ deuel, whiche before possessed oure hartes in captiuite, & helde thē ỳ we coulde haue no lust to ỳ wyll of God in ỳ lawe. And as ỳ spyrite cōmeth by fayth only, euē so fayth cōmeth by hearynge ỳ worde or glad tydynges of God, whan Christ is preached, how ỳ he is Goddes sonne & man also, dead & ryssen agayne for oure sakes, as he sayeth in the. iii. iiii. & .x. Chap. All oure iustifycynge then cōmeth of fayth, & fayth & ỳ spyrite come of god & not of vs. Whā we saye, fayth bryngeth ỳ spyrite it is not to be vnderstande, ỳ fayth deserueth the spyrite or ỳ ỳ spyrite is not presēt in vs before faith For ỳ spyrite is euer in vs, & fayth is the gyfte & worckyng of ỳ spyrite. But thorow preachyng, the spyrite begynneth to worke in vs. And as by preachynge the lawe, he worketh ỳ fear of God, so by preaching ỳ glad tidinges, he worketh faith. And now whā we beleue & ar come vnder ỳ cōuenaūt of God, thē are we sure of ỳ spyrite, by ỳ promyse of God, & thē ỳ spyrite acōpanieth faith inseparably, & we begyn to fele his worckyng. And so faith certifyeth vs of ỳ spyrite, & also bryngeth ỳ spyrite ffother, vnto the worckynge of all other gyftes of grace, & to the worckynge out of ỳ rest of our saluaciō, vntyl we haue altogether ouercome synne death, hell & sathā, & are come vnto ỳ euerlastyng lyfe of glory. And for this cause say we fayth bryngeth ỳ spyrite.

Fayth cōmeth by hearynge the glad tydynges.

Fayth only iustifieth.

Here of cōmeth it, ỳ fayth only iustifyeth, maketh ryghteous, & fulfylleth ỳ lawe, for it bryngeth ỳ spyrite thorow christes deseruinges ỳ spyrite bryngeth lust, looseth ỳ hart, maketh him free, setteth hym at lyberte, & geueth hym strēgth

to worke ye dedes of the lawe & loue, euen as the lawe requyreth. Thē at ye last out of ye same faith so worckyng in ye hart, spryng al good workes by their own accorde: that meaneth he in ye .iii. chap. For after he hath cast away ye workes of ye law, so ye he soūdeth as though he wold breake & disanull ye law thorow fayth, he answereth to ye myght be layd agaynst, sayeng: we destroy not ye lawe thorow fayth, but maintayne, further or stablyshe ye lawe thorow fayth. That is to saye, we fulfyll ye lawe thorow fayth. Synne in ye scripture is not called ye outward worke only cōmitted by ye body but all ye whole busynes, & what so euer accōpanyeth, moueth or stereth vnto ye outwarde dede, & ye whēce ye workes spryng, as vnbeleke, proneſſe, & redynes vnto ye dede in ye groūde of the hart & al the powers, affections & appetites wher & we can but synne. So ye we say, ye a mā thē synneth, whē he is caried awaye hedlong in to synne, al together as much as he is, of ye poyson inclinacyon & corrupt nature, wherin he was conceaued and borne. For ther is no outwarde synne commytted, excepte a man be caryed awaye altogether, & lyfe, soule, hart, body, lust & minde therunto. The scripture loketh syngularly vnto ye hart & vnto ye rote & original foūtayne of al synne, which is vnbeleke in ye botome of ye hart. For as fayth onely iustifyeth & bryngeth ye spyrete & lust vnto the outward good workes, euē so vnbeleke only dāneth & kepeth out ye spyrete, prouoketh ye flesh, & stereth vp lust vnto the euel outwarde workes, as happened to Adam and Eua in paradyse. Gene. iii.

Workes sprynge of fayth.

Synne.

Fayth is the mother of al good workes, & vnbeleke of euell.

For this cause Christ calleth synne vnbeleke, & ye notably in the .xvi. cha. of S. Jhon. The spyrete (sayeth he) shall rebuke the worlde of syn, because they beleue not in me. And Jo. viii. he sayth: I am ye lyght of ye worlde. And therfore in ye .xii. of Jo. he

bydde⁊h thē whyle they haue lyght to beleue in ⁊
lyght, ⁊ ye may be the chyldrē of light: for he that
walketh in darknes woteth not whether he go-
eth. Now as Chryst is ⁊ lyght, so is ⁊ ignorauce
of chryst ⁊ darknes wherof he speaketh, in which
he ⁊ walketh, woteth not whether he goeth: ⁊ is,
he knoweth not how to worke a good worke in
the syght of God, or what a good worke is. And
therfore in the .ix. he sayeth: as lōge as I am in ⁊
worlde, I am the lyght of the world: but ther cō-
meth nyght whā no mā cā worke, which night is
but the ignorauce of Chryst, in which, noma, cā se
to do ony worke ⁊ pleaseth god. And Paul exhor
teth Ephe. iiii. ⁊ they walke not as other heythē,
which ar straūgers frō ⁊ lyfe of god, thorow the
ignorauce ⁊ is in thē. And agayne in ⁊ same cha.
Put of (sayth he) ⁊ olde mā, which is corrupt tho
row the lustes of errour, ⁊ is to saye ignorauce.
And Ro. xiii. Let vs cast away the dedes of dark-
nes, ⁊ is to saye, of ignorauce & vnbeleue. And. i.
Pet. i. Fashion not your selues vnto your old lu
stes of ignorauce. And. i. Joh. ii. He ⁊ loueth his
brother, dwelleth in lyghte: & he ⁊ hateth his bro-
ther, walketh in darknes, & woteth not whether
he goeth, for darknes hath blynded his eyes. By
lyght he meaneth ⁊ knowlege of chryst, & by dark
nes, ⁊ ignorauce of Chryst. For it is impossible ⁊
he ⁊ knoweth Chryst truly, sholde hate his brother

Furthermore: to perceaue this thynge more cle
arly ⁊ shalt vnderstōd, ⁊ it is vnpossible to sinne
ony synne at all, except a mā breake the fyrst com-
maūdemēt before. Now is the fyrst cōmaūdemēt
diuyded in to two verses: Thy Lord God is one
God: & thou shalt loue thy Lord God w all thyne
harte, w all thy soule, with all thy power & with
all thy myght. And ⁊ whole cause why I synne a
gaynst ony inferiour precept, is, ⁊ this loue is not

in myne harte: for were this lawe writtē in my harte, & were full & perfecte in my soule, it wolde kepe myne hart frō consentynge vnto ony synne. And the whole & only cause why thys loue is not writtē in oure hartes, is, ỳ we beleue not the first part, that our LORD God is one God. For wist I what these wordes, one LORD & one god meaneth, ỳ is to saye: yf I vnderstod that he made al, & ruleth all, & ỳ whatsoeuer is done to me, whether it be good or bad, it is hys will, & ỳ he only is the LORD ỳ ruletha doth it: & wist therto what this worde myne meaneth: that is to say, yf myne hart beleued & felte the infinite benefites & kyndnes of God to meward, & vnderstode & ernstly beleued ỳ manyfold conuenaūtes of mercy wherin God hath bound hymselfe to be myne, whole & al together wt all his power, loue, mercy, and myght thē shuld I loue hym wt all myne hart, soule, power, & might, and of ỳ loue euer kepe his cōmaūdemētes. Do se ye now, ỳ as fayth is the mother of al goodnes & of al good workes, so is vnbeleue ỳ grounde & roote of all euell and all euell workes.

Finally, yf ony mā hath forsakē synne & is conuerted to put hys trust in Christ, & to kepe ỳ law of God, doth fall at a tyme, ỳ cause is, ỳ the flesshe thorow negligēce hath choked ỳ spirit & oppressed hym, & takē frō hym ỳ fode of hys strēgth, which is ỳ foode of his meditacīō in god & in his wōderful dedes, & in the manyfold conuenauntes of his mercye. Wherfore thē before all good workes as good frutes, ther must nedes be fayth in the harte whence they springe. And before all bad dedes as bad frutes, ther muste be vnbeleue in ỳ harte as in ỳ rote, foūtayn, pith & strēgth of all synne: which vnbeleue & ignoraūce is called ỳ head of ỳ serpent & of ỳ olde dragō, which the womās sede Christ, must trede vnder fote, as it was promised to Adā

Grace. Gyfte.

Grace & gyfte haue this differẽce. Grace properly is Gods fauour, beneuolence or kynde mynde, which of his own selfe, wout deserupne of vs, he beareth to vs, whereby he was moued and inclyned to geue Christ to vs, & al hys other gyftes of grace. Gyft is the holy goost & his worcking, whō he poureth in to the hartes of thē, on whō he hath mercy, & whō he fauoureth. Though ỹ gyftes of ỹ spyrete encreace in vs dayly, & haue yet theyr ful perfection: yee and though ther remayne in vs yet euel lustes & synne, which fyght agaynst the spyret as he sayeth here in the. vii. Chap. & in the. v. to ỹ Gala. & as it was spoken before in the. iii. Chap. of Gene. of the debate betwene the womans sede, & the sede of the serpente: yet neuertheleſſe Gods fauour is so greate, & so strōg ouer vs for christes sake, ỹ we are counted for ful whole & perfect before God. For Goddes fauoure towarde vs, diuideth not hyrselfe, encreasynge a lytle, as do the gyftes, but receaueth vs whole and altogether in ful loue for Christes sake oure intercessor and media tor, & because ỹ the gyftes of the spyret and the battayle betwene the spyrete & euell lustes, are begōne in vs alreadye. Of this nowe vnderstondest thou the. vii. Chap. where Paul accuseth hymselfe as a synner, & yet in ỹ. viii. Chap. sayeth: ther is no dānacion to thē ỹ are in Christ, & that because of the spyrete, & because the gyftes of the spyrete are begōne in vs. Synners we are, because the flesche is not ful killed, and mortified. Neuertheleſſe in as much as we beleue in Christ & haue ỹ earnest and begynnynge of the spyrete, & wold fayne be perfect God is so louyng & fauourable vnto vs, ỹ he wil not loke on suche synne, nother wyll counte it as synne, but wyl deale with vs accordyng to our beleefe in Christe, and accordynge to hys promyses, whiche he hath sworne to vs, vntyll the synne be

full flayne and mortifyed by death. Fayth is not mās opinio & dreame, as some ymagyn, & fayne, whan they hear ỳ storye of ỳ Gospel, which whā they se that ther folow no good workes nor amēdemēt of liuing, though they heare, & yet cā bable many thynges of faith, thē they fall frō ỳ ryghte way and say: faith only iustifyeth not, a mā must haue good workes also, yf he wyl be ryghteous & safe. The cause is, whan they hear the Gospel or glad tydinges, they fayne of theyr owne strengthe certayn ymaginacios & thoughtes in theyr hartes fayenge: I haue herde the Gospell, I remember ỳ storye, lo I beleue. And ỳ they counte ryght fayth: which neuertheles as it is but mās ymaginacyō & faynyng, euen so profiteth it not, nother folow ther ony good workes or amendemēt of lyuynge. Fayth is not ỳ work of man.

But right faith is a thynge wroughte by ỳ holy goost in vs, which chaungeth vs, turneth vs into a newe nature, & begetteth vs a newe in God, & maketh vs ỳ sones of god, as ỳ readest in ỳ first of Jhon, & killeth ỳ olde Adā, and maketh vs altogether new in ỳ hart, mynd, wyll, lust, and in al our affections & power of the soul, the holy goost euer accōpanyeng her & rulyng the hart. Fayth is a liuely thyng, mighty in workynge, valiaunt and strong, euer doyng, euer fruteful, so ỳ it is vnpossible ỳ he which is endued therw, shuld not work alwayes good workes wout ceassynge. He axeth not whether good workes are to be done or not, but hath done thē already, yer mencio be made of thē, & is alwaye doynge, for suche is hys nature: now quyck fayth in hys harte, & lyuely mouynge of ỳ spyrete dryue him & steare hym ther vnto, whosoeuer doth not good workes, is an vnbeleuynge person & faithlesse, & loketh round aboute, gropig after faith & good workes, & wot not what faith or good workes meane, though he bable neuer so. Ryghte faith is of ỳ worke ing of the spyrite of God.

many thynges of fayth and good worhes.

Fayth is then a lyuely & stedfast trust in the fa-
What it is. uoure of God, wherby we cōmitte oure selues al-
together vnto God, & that trust is so surely grou-
ded & stedeth so fast in our hartes, þ a man wold
not once doute of it, though he shulde dye a thou-
sande tymes therfore. And such trust wrought by
þ holy goost thorow faith, maketh a mā glad, lu-
sty, cherefull & true harted vnto God & to all crea
tures. By the meanes wherof, willyngly & wyth
out cōpulsion he is glad and ready to do good to
euery man, to do seruice to euery man, to suffre al
thynges, þ God may be loued and prayed, which
hath geuē him such grace: so þ it is impossible to
separate good worhes from fayth, euē as it is im
possible to separate heate and burnyng from fyre.

Therfore take hede to thyselfe, and beware of
thyne own fātasies & imaginatiōs, which to iud-
ge of fayth & good worhes wyll seme wyse, whā
in dede they are starke blinde & of al thinges moost
foolishe. Praye god þ he wyl wyte sake to worhe
faith in thyne harte, or else shalt þ remayne euer-
more faythlesse, sayne þ, ymagyn þ, enforce thou,
wrestle & thyselfe, & do what thou wylt or canst.

Fayth is ryghteouf nesse. Righteousnes is euē such faith, & is called god
des ryghteousnes, or righteousnes þ is of value
before God. For it is Goddes gyfte, and it alte-
reth a mā, and chaūgeth him to a newe spirituall
nature, & maketh him fre and lyberall to paye eue
ry man hys dewtye. For thorow fayth is a man
purged of hys synnes, and obteyneth luste vnto þ
law of God, whereby he geueth God hys honour
and payeth hym þ he oweth him, and vnto men he
doeth seruyce willingly wherwith soeuer he can
and payeth euery mā his dewty. Such ryghteouf
nes can nature, fre wyll, & oure owne strength ne
uer bryngе to passe. For as noman can geue hym-

telf fayethe, so can he not take away vnbeleef: how then can he take away ony of all. wherfore all is falfe ypocrify and fyn, whatfoeuer is done wyth oute faith or in vnbeleefe, as it is euident in ỹ. iiii. Chap. vnto the Romaynes, though it appeare neuer fo glorious or bewtifull outwardes.

Flefh what it is

Flefh and fpirit mayft thou not here vnderftōd as though flefh were only that which pertayneth vnto vnchaftite, and the fpyret that which inwardly pertaynceth to the harte: but Paule calleth flefh here as Chrift doth Jhon. iii. All that is borne of flefhe, that is to were, the whole man wyth lyfe foule, body, wytte, wyll, reafon, and whatfoeuer he is or doth wythin & wythoute, becaufe ỹ thefe all, and al that is in man, ftudy after the worlde & ỹ flefhe. Call flefhe therfore whatfoeuer (as longe as we are wythout ỹ fpyrete of God) we thynke or fpeake, of God, of faith, of good workes, & of fpiritual matters. Call flefh alfo all workes whiche are done wythoute grace & wythout worthyng of the fpyrete, how foeuer good, holy & fpirituall they feme to be, as thou mayft proue by ỹ. v. Chap. vnto ỹ Galathiās, where Paul nombreth worfhippynge of ydols, withcrafte, enuy and hate, amōge the dedes of ỹ flefh, and by the. viii. vnto the Romains, where he fayth, that the law by the reafon of the flefh is weake, which is not vnderftonde of vnchaftite only, but of al finnes, & mooft fpecially of vnbeleefe, which is a vice mooft fpirituall and grounde of all fynnes.

And as thou calleft hym: which is not renewed with ỹ fpyrete & borne agayn in Chrift, flefhe, and all hys dedes, euen the very mocyōs of his hart & mynd, his learnyng, doctryne, & contemplacyon of hygh thynges, his preaching teaching, & ftudy in the fcriptur, buyldyng of churches, foūdyng of Abbayes, geuing of almes, maffe, matens, & what fo

Spirituall euer he doth, though it seme spirituall & after the lawes of God. So cōtrary wyse call hym spirituall which is renewed in Christ, and all his dedes which sprynge of fayth, seme they neuer so grosse as ỹ washynge of ỹ disciples fete, done by Christ, & Peters fyshyng after ỹ resurrection, ye & al the dedes of matrimonye are pure spirituall, yf they procede of fayth, & whatsoeuer is done within ỹ lawes of God, though it be wrought by ỹ bodye, as the very weping of shewes & such like, how so euer grosse they appeare outward. Without such vnderstondyng of these wordes, canst ỹ neuer vnderstond this Epistel of Paull, nother ony other place in ỹ whole scripture. Take hede therfor, for whosoeuer vnderstōdeth these wordes other wyse, the same vnderstōdeth not Paul, what soeuer he be. Now wil we prepar our selues to ỹ epistle.

The fyrste Chapter.

For as much as it becōmeth ỹ preacher of christes glad tydinges, fyrst thorowe openynge of the lawe: to rebuke all thynges, & to proue al thynges synne, that procede not of the spyrete & of fayth in Christ, & to proue all men synners and chyldrē of wrath by enheritaunce, and how that to synne is theyr nature, & that by nature they cā none other wyse do then to synne, and therwith to abate the pryde of man, and to bryng hym vnto the knowlege of hymselfe, & of hys mysery & wretchednes that he myghte desyre helpe: Euen so doth sayntе Paul, and begynneth in the fyrste Chapter to rebuke vnbelefe and grosse synnes, which al men se as ydolatrye, & as the grosse synnes of the heithen were, and as the synnes nowe are of al thē which lyue in ignorāunce without faith, and without ỹ fauoure of God and fayth. The wrath of God of heauen appeareth thorowe the Gospell vpon all men mē for theyr vngodlinesse and vnholy liuing. For though it be knowen and dayly vnderstonde

by the creatures, ꝙ ther is but one God, yet is nature of herselfe withoute the spyrete and grace, so corrupte & so poysonned, ꝙ men nother can thāke hym, nother worshyp hym, nother geue hym hys due honoure, but blinde thēselues and fall with out ceassing in to worse case, euen vntil they come vnto worshyppynge of ymages and workinge of shameful synnes, which are abhominable against nature, and moreouer suffre the same vnrebuked in other, haupnge delectacyon & pleasure therein.

In the.ii. Chap. he procedeth further, and rebuketh all those holy people also, which woute luste and loue to the lawe, lyue well outwardly in the face of the worlde, and cōdempne other gladly, as the nature of all ypocrytes is, to thinke thēselues pure in respecte of open synners, and yet hate the lawe inwardly, and are full of couetousnesse and enuye and of all vnclennesse. Mat. xxiii. They are they which despise the goodnes of God and accordyng to the hardenesse of theyr hartes, heape together for themselues the wrath of God. Furthermore sayne Paul as a true expounder of the law, suffreth nomā to be wythout syn, but declareth ꝙ all they are vnder synne, which of frewyll and of nature wyll lyue well, & suffereth them not to be better then the open synners, yee he calleth them harde harted and such as can not repente. Seconde Chapter.

In ꝙ.iii. Chap. he mingleth both together, both ꝙ Iewes & the gētyles, & sayth ꝙ the one is as the othe, both synners, & no difference betweue them saue in this only, that the Iewes had the word of God cōmitted vnto thē. And though many of thē beleued not therō, yet is goddes truth of ꝙ promyse therby nother hurte nor minyshed: & he taketh in hys waye and allegeth ꝙ sayeng of the.l. Psal. that god myght abyde true in hys wordes, & ouercome whā he is iudged. After that he returneth to Thyrde Chapter. The lawe iustifyeth not but ys

Teacheth the synne only & condemneth.

hys purpose agayne, & proueth by the scripture ꝥ all men wythout differēce or exception are sinners & that by the workes of the law noman is iustifyed: but ꝥ the law was geuen to vtter & to declare synne only. Thē he begynneth & sheweth ꝥ ryght waye vnto ryghteousnesse, by what meanes men must be made ryghteous and safe, & sayeth. They are al synners & wythout prayse before God, and must wout theyr owne deserupnge be made ryghteous thorow faith ī Christ, which hath deserued such righteousnesse for vs, and is become vnto vs Goddes mercistoole for the remission of synnes ꝥ are past, therby prouyng ꝥ Christes ryghteousnes which cōmeth on vs thorow faith, helpeth vs only, which ryghteousnes (sayeth he) is nowe declared thorow the Gospell, & was testifyed of before by the lawe, and the Prophetes. Furthermore (sayeth he) the lawe is helped and forthered thorowe faith, though the workes therof & all theyr boast are brought to naught, & proued not to iustifye.

Fourth Chapter.

In the.iiii. Chap. (after ꝥ now by the.iii. fyrste Chap. the synnes are opened, & the waye of fayth vnto righteousnesse layd) he beginneth to answer vnto certayne obiectiōs & cauillacions. And fyrste he putteth forth those blynde realsō, which cōmōly they ꝥ wyll be iustified by theyr owne workes, are wont to make whā they hear ꝥ only fayth wout workes iustifyeth, saieng: shal mē do no good workes: ye & yf faith only iustifyeth, what nedeth a mā to study for to do good workes: He putteth forth therfore Abrahā for an ensample, sayenge: what dyd Abrahā w̄ his workes, was all in vayn: came his workes to no profet: And so concludeth ꝥ Abrahā wythout and before al workes was iustified & made righteous. In so much ꝥ before the worke of circūcision he was praysed of the scripture, & called righteous by his fayth only. Ge. xv.

So that he dyd not the worke of circumcision for to be holpe therby vnto ryghteoulnes, whych yet God cõmaunded him to do, and was a good worke of obedience. So in lykewyse no doute none other workes helpe ony thynge at all vnto a mãs iustifyenge. But as Abrahãs circũcision was an outwarde signe wherby he declared hys ryghteoulnesse which he had by fayth, & his obedience & redynes vnto the wyll of God, euẽ so are all other good workes outward signes and outward frutes of fayth & of ỳ spirite, which iustifie not a mã, but that a man is iustifyed all redy before God inwardly in the hart, thorow fayth and thorow the spirite purchased by Christes bloud. Here wyth now stablyssheth S. Paul his doctrine of fayth a fore rehersed in the iii. Chap. and bringeth also testimony of Dauid in ỳ. xxii. Psal. which calleth a man blessed, not of workes, but in ỳ hys synne is not rekened, and in ỳ faith is imputed for righteoulnes, though he abyde not afterwarde wyth out good workes, whẽ he is once iustifyed. For we are iustifyed, & receaue ỳ spirite for to do good workes, nother were it other wyse possible to do good workes, excepte we had fyrst the spirite.

Outward workes are sygnes and witnesses of the inwarde fayth.

Blessed is he ỳ hath his synnes forgeuen hym.

For how is it possible to do ony thynge well in ỳ syght of God, whyle we are yet in captiuite & bondage vnder ỳ deuell, and the deuyll possesseth vs all together & holdeth oure hartes, so ỳ we can not once cõsent vnto ỳ wyll of God. No mã ther fore rã preuẽt ỳ spirite in doing good: but ỳ spirite must fyrst come and wake him out of his slepe & with the thonder of ỳ lawe feare him, and shewe hym his miserable estate & wretchednes, & make him abhore & hate hym selfe and to desyre helpe, & thẽ cõforte him agayne & the plaisaũt rayne of the Gospell, ỳ is to saye: with ỳ swete promyses of God in christ, & stere vp fayth in hym to beleue

the promyses. The whē he beleueth ẏ promyses, as God was mercyfull to promyse, so is he true to fulfyll thē, & wyll geue him ẏ spyrete & strength both to loue ẏ wyll of God & to worke ther after. So se we ẏ God only which accordynge to ẏ scripture worketh all in all thynges, worketh a mās iustifyeng, saluacyon and health, yee and poureth fayth & beleefe, lust to loue Goddes wyll & strēgth to fulfyll the same, in to vs, euen as water is poured in to a vessel, and that of his good wyll and purpose, and not of oure deseruinges & merites. Goddes mercy in promysinge, and trueth in fulfyllinge his promyses saueth vs, and not we oure selues. And therfore is all laud, prayse, and glory, to be geuen vnto God for his mercy and trueth, & not vnto vs for oure merytes and deseruinges.

After that he stretcheth his ensample out agaynst all other good workes of the lawe, and cōcludeth that the Iewes can not be Abrahams heyres, be cause of bloude and kynred only, & much lesse by the workes of the law, but must inheret Abrahās fayth, yf they wyll be the ryght heyres of Abrahām: for as muche as Abraham before ẏ lawe, both of Moses & also of circumcision, was thorow fayth made ryghteous, & called the father of all them ẏ beleue, & not of thē ẏ worke. Moreouer the lawe causeth wrath, in as muche as no man can fulfyll it w̄ loue & luste. And as lōge as suche grudging, hate & indignacyon agaynst the lawe remayneth in the harte: & is not taken awaye by the spyrete ẏ cōmeth by fayth, so longe (no doute) ẏ workes of the lawe, declare euidently that the wrath of God is vpon vs and not fauoure. Wherfore fayth only receaueth the grace promysed vnto Abraham.

And these ensamples were not wrytten for Abrahās sake only (sayth he) but for ours also to whō yf we beleue, fayth shalbe reckened lykewyse for

ryghteousnes, as he sayth in the ende of ỹ Chap.

In the.v. Chap. he cõmendeth ỹ frutes & wor-kes of fayth, as are peace reioycinge in the consci-ence, inwarde loue to God and man: moreouer boldnes, trust, confidence & a stronge and a lusty mynde, & stedfaste hope in tribulacyõ & sufferinge For all such folowe where the righte fayth is, for the abundaunte graces sake & gyftes of ỹ spyrite, which god hath geuen vs in Jesu Christe, in that he gaue hym to dye for vs yet his enemyes. Now haue we then, that fayth only before all workes iustifyeth, and ỹ it foloweth not yet therfor that a man shulde do no good workes: but that ỹ ryght shapē workes abyde not behynde, but accõpanye fayth, euen as bryghtenes dothe ỹ Sõne, and are called of Paul the frutes of the spyrite, wher the spyrite is there it is alwayes cõmer, & there are al-wayes good frutes, ỹ is to saye: good workes. This is Pauls order, ỹ good workes springe of the spyrite, the spyrite cõmeth by fayth, & fayth co-meth by hearynge ỹ worde of God, whē the glad tydinges & promyses whiche God hath made to vs in Christe, are preached truly, & receaued in ỹ groũd of the harte & out waueringe or doutinge after ỹ the lawe hath passed vpon vs, & hath dā-ned consciences, where ỹ worde of God is pre-ched purely & receaued in ỹ harte, there is fayth & ỹ spyrite of god, & there are good workes of neces-sitie whē occasiõ is geuē. Where Gods worde is not purely preached, but mēs dreames, traditiõs, ymaginaciõs, ceremonyes & superstitiõ, there is no faith, & cõsequētly no spyrite ỹ cõmeth of god. And where goddes spyrite is not there can be no good workes, euē as where an eppel tre is not, there cā grow no appels but ther is vnbelefe ỹ deuels spyrit & cupl workes. Of this goddis spyrite and hys tru tes, haue oure holy ypocrytes not once knowen

Good workes are the frutes of the spyrite.

nother yet taisted how swete they ar, though they fayne many good worckes of theyr owne imaginacyōs to be iustified ℔ al, in which is not one crom of true fayth, or spirituall loue, or of inward hope, peace & quietnes of cōsciēce, for as much as they haue not ỳ worde of God for thē, ỳ such worckes please God but they are cuē ỳ rottē frutes of rottē tre. After that he breaketh forth, & rūneth at larg and sheweth whence both synne & righteousnes, death & lyfe come. And he cōpareth Adā & Christ together, thyswyse reasoninge and disputinge: ỳ Christ must nedes come as a secōde Adā to make vs heyres of his righteousnes, thorow a new spirituall byrth, without our deseruinge: euē as the fyrst Adā made vs heyres of synne, thorow ỳ bodelye generacyō, without our deseruinge, wherby is euidētly knowē & proued to ỳ vttermoste, ỳ no mā can bringe him selfe out of synne vnto righteousnes, no more thē he couide haue withstonde ỳ he was borne bodely. And ỳ is proued here with: for as much as ỳ very law of God which of right shuld haue holpe, (yf ony thyng could haue holpē), not only came & broughte no helpe ℔ her, but also encreased synne, because ỳ the cupll & poysoned nature is offended & vtterly displeased wyth the lawe, & the more she is forbyd by the lawe, the more is she prouoked and set a fyre to fulfyl and satisfye hyr lustes. By ỳ lawe then we se clerely that we must nedes haue Christ to iustifye vs ℔ his grace, and to helpe nature.

The.vi. Chapter.

In the.vi. he setteth forth the chefe & principall worke of fayth, ỳ battayle of ỳ spryte agaynst the flesshe, how ỳ spryte laboureth & enforceth to kyll the remnaūte of synne & lust, which remayne in ỳ flesshe after oure iustifyenge. And this Chap. teacheth vs, ỳ we are not so fre frō syn thorow fayth ỳ we shuldehēcefoorth go vp & downe ydle carlesse

ende sure of oure selues, as though ther were now no more syn in vs: yes ther is synne remaynynge in vs, but it is not rekened, because of fayth & of the spyrite, which fighte a gaynst it. Wherfore we haue ynough to do all our lyues lōge, to tame our bodyes, & to cōpelle ẏ mēbres, to obeye the spyrite & not ẏ appetites, ẏ therby we myght be lyke vnto Christes death & resurrection, and myght fulfyl our baptyme, whyche signifyed ẏ mortifyenge of synnes, & the new lyfe of grace. For this battayl ceaseth not in vs vntyl ẏ last breth, & vntyll that synne be vtterly slayne by the death of the bodye.

Baptym is a wit-nes betwe ne God & vorhat we haue pro-mised to mortifye ẏ lustes and synne that remaineth in the flesh &c.

This thinge (I meane to tame ẏ bodye and so forth) we are able to do (sayeth he) seynge we are vnder grace, & not vnder ẏ law, what it is not to be vnder ẏ lawe, he hym selfe expoūdeth. For not to be vnder ẏ lawe is not so to be vnderstonde, ẏ euery man may do what hym lusteth. But not to be vnder ẏ law is to haue a fre hart renewed wt ẏ spyrete, so ẏ thou hast lust inwardly of thyne owne accord to do ẏ, whiche ẏ lawe cōmaūdeth, woute cōpulsion, ye though ther were no law. For grace ẏ is to saye Gods fauour bryngeth vs the spyrite & maketh vs loue ẏ lawe, so is ther now no more synne, nother is ẏ law now ony more agaynst vs, but atone, and agreed with vs, and we wyth it.

Not to be vnder the law what it meaneth

But to be vnder ẏ lawe, is to deale wt the workes of ẏ lawe, & to worke without ẏ spyrite & grace, for so longe no dout synne raygneth in vs thorow ẏ law, ẏ is to saye, ẏ law declareth ẏ we are vnder synne and ẏ synne hath power and dominion ouer vs, seynge we can not fulfyll the lawe, namely wt in the harte, for as much as no man of nature fauoureth ẏ law, cōsenteth therevnto and delyteth therin. Which thing is exceadynge great synne, that we can not cōsēt to ẏ lawe, wich lawe is nothynge elce saue the wyll of God.

To be vnder ẏ lawe what it is

This is ꝑ right fredome & lybertye frō synne & frō ꝑ lawe where of he wryteth vnto ꝑ ende of this Chapter, that is a fredome to do good only ꝓ luste, and to lyue well without cōpulsion of ꝑ lawe: wherfor this fredom is spirituall fredome, which destroyeth not ꝑ lawe, but mynistreth that which ꝑ lawe requireth, & where ꝓ the lawe is fulfylled, ꝑ is to vnderstond, luste and loue, where ꝓ the law is stylled, and accuseth vs no more, cōpelleth vs no moare, nother hath oughte to craue of vs ony moare. Euē as though ꝑ were in dette to an other man, and were not able to paye, two maner wayes myghtest ꝑ be losed: One waye, yf he wolde requyre nothinge of the, & breake thyne obligacyon: An other waye, yf some other good man wolde paye for the, & geue the as muche as ꝑ myghtest satisfye thyne obligacyō ꝓ all. Of thys wyse hath Christ made vs fre frō the law & ther fore is this no wylde fleshely liberte, that shuld do nought, but that doth all thynges, and is fre frō the craupnge and dette of the lawe. In the. vii. he confirmeth the same ꝓ a similitude of the state of matrimony. As whē the husbāde dyeth, the wyfe is at hir liberte, & the one lowsed & departed frō ꝑ other, not ꝑ the womā shulde not haue power to marye vnto another mā, but rather now fyrst of all is she fre, and hath power to marye vnto an other mā, which she coulde not do before, tyll she was lowsed frō hyr fyrst husbād. Euē so are oure cōsciēces bōnd & in daūger to ꝑ law vnder ꝑ olde Adā the flesche as lōge as he lyueth in vs. For the lawe declareth ꝑ our hartes are bōnde and ꝑ we cā not dissēt from hym. But whē he is mortifyed and kylled by the spyrite, then is the conscyence fre and at liberte: not so that the conscience shall now nought do, but now fyrst of all cleueth vnto another, ꝑ is to wete Christ, & bringeth forth ꝑ fruites

The. vii. Chap.

of lyfe. So nowe to be vnder ẏ lawe, is not to be able to fulfyll ẏ lawe, but to be detter to it, & not able to paye ẏ which ẏ law requyreth. And to be lowfe frō ẏ law, is to fulfyll it & to paye ẏ which ẏ law demaūdeth, ſo ẏ it can now hēce forth are the lawe. the nought. Cōſequētly Paul declareth more large ly ẏ nature of ſinne & of ẏ law, how ẏ thorow the lawe ſynne reuiueth, moueth hyr ſelfe, and gaydereth ſtrēgth. For ẏ old man & corrupte nature, the more he is forbodē and kept vnder of ẏ lawe, is the more offended and diſpleaſed ther with, for as much as he cā not paye ẏ which is required of the lawe. For ſynne is his nature, & of him ſelfe, he can not but ſynne. Therfore is ẏ lawe death to hym, tormēt and martirdome. Not ẏ the lawe is euyl, but becauſe ẏ the euel nature cā not ſuffre ẏ which is good, cā not abyde ẏ the law ſhuld requyre of hym ony good thynge. Lyke as a ſycke mā can not ſuffre ẏ a mā ſhulde deſyre of hym to cūne, to lepe & to do other dedes of an whole mā.

To be vnable to fulfyll the lawe, but to be detter to it. To be lowfe frō the lawe.

For whiche cauſe. S. Paule concludeth, that where the lawe is vnderſtonde and perceaued of the beſt wyſe, there it doeth no more but vtter ſynne, and bryngeth vs vnto the knowlege of oure ſelues, and thereby kyll vs and make vs bonde vnto eternall damnacyon and detters of the euerlaſting wrath of God, euen as he well feleth and vnderſtondeth whoſe conſcience is truly touched of ẏ lawe. In ſuche daūger were we per the lawe came, ẏ we knew not what ſynne mente, nother yet knowe we the wrath of God vpon ſynners, & ẏ law had bittered it. So ſeyll ẏ that a mā muſt haue ſome other thyng, ye and a greater & a more mighty thing thē ẏ lawe, to make him righteous and ſafe. They that vnderſtonde not the lawe on this wyſe, are blynd & go to worke preſūptuouſly, ſuppoſyng to ſatiſfie the lawe by workes. For

they know not that ꝥ law requyreth a fre, a wyl-
lynge, a lusty & a louinge harte. Therfore they se
not Moses right in ꝥ face, the vayle hangeth be-
twene & hydeth his face, so ꝥ they cā not beholde
the glory of his countenaunce, how ꝥ the lawe is
spiritual & requyreth ꝥ hart. I may of myne own
strength refrayne ꝥ I do myne enemye no hurte,
but to loue hym & all myne harte, & to put away
wrath clene out my mynd, cā I not of myne own
strēgth. I may refuse mony of myn owne strēgth
but to put awaye loue vnto ryches out of myne
hart, can I not do of myne owne strength To ab-
steine frō adultery as cōcerning ꝥ outward dede:
cā I do of myn owne strēgth, but not to desyre in
mine hart is as vnpossible vnto me, as is to chose
whether I wyll honger or thyrst: & yet so ꝥ law re
quireth. Therfore of a mās owne strēgth is ꝥ law
neuer fulfylled, we must haue thereūto Gods fa-
uoure, & his spryte, purchased by Christes bloud.

Neuertheles when I saye a mā may do many
thynges outwardly clene agaynste his harte, we
must vnderstōde, ꝥ mā is but dryue of diuers ap-
petites, and the greatest appetite ouercōmeth the
lesse, & carieth the mā awaye violently with her.
As whē I desyre vēgeaūce, & feare also ꝥ incō-
uenience ꝥ is lyke to folowe, yf feare be greater, I
absteyne, yf the appetite ꝥ desyreth vēgeaunce be
greter, I cā not but prosecute ꝥ dede, as we se by
experiēce in many murthurers & theues, whiche
though they be brought in to neuer so great perel
of death, yet after they haue escaped, do euen the
same agayne. And cōmun wemē prosecute theyre
lustes because feare & shame ar away, whē other
which haue the same appetite in their hartes, ab-
steyne at ꝥ leest way outwardly or worke secretly
beyng ouercome of feare & of shame, & so lykewis
Flesh and fe is it of al other appetites. Furthermore he de-

clareth, howe ꝯ spyrite & ꝯ flesche fight together in one mā, & maketh an ensample of hym selfe, ꝯ we might learne to know ꝯ worke a right. I meane to kyll syn in oure selues. He calleth both ꝯ spyrit & also ꝯ flesh a law, because ꝯ lyke as ꝯ nature of Goddes law is to dryue, to cōpell, & to craue, euē so the flesche dryueth, compelleth, craueth, and rageth agaynst ꝯ spyrite, & wyll haue hyr lustes satisfied. On ꝯ other syde dryueth ꝯ spyrite, cryeth & fighteth agaynst ꝯ flesche, & wyll haue his lust satisfied. And this stryfe dureth in vs, as lōg as we lyue: in some more, & in some lesse, as ꝯ spyrite or ꝯ flesche is stroger, & the very man his owne selfe is both ꝯ spyrite & ꝯ flesh which fighteth & his owne selfe vntyll syn be vtterly slayne & we al together spirituall. In ꝯ. viii. Chap. he cōforteth such fighters ꝯ they despayre not because of such flesh other thinke ꝯ they are lesse in fauoure & God. And he sheweth how ꝯ the synne remaynynge in vs, hurteth not; for ther is no daūger to thē that are in Christ, which walke not after ꝯ flesche, but fight agaynst it. And he expoundeth more largely what ꝯ nature of ꝯ flesh & of ꝯ spyrite is, & how ꝯ spyrite cōmeth by Christ, which spyrite maketh vs spirituall, tameth, subdueth, & mortifieth ꝯ flesh, & certifieth vs ꝯ we are neuertheless ꝯ sonnes of God, & also beloued though ꝯ synne raigne neuer so much in vs, so long as we folowe the spyrite & fight agaynst synne to kyll, & mortifie it. And because nothyng is so good to ꝯ mortifienge of the flesche, as ꝯ crosse & tribulacion, he cōforteth vs in our passions & afflyctions, by ꝯ assistēce of ꝯ spyrit which maketh intercession to God for vs, mighte ly & gronynges ꝯ passe mans vtteraunce, so that mās speche cā not cōprehende thē & with ꝯ mournynge also of ꝯ creatures & vs, of greate desyre that they haue, ꝯ we were lowsed from synne &

spryte fighte to gether.

corrupcyon of the flesshe. So se we that these thre Chapters the. vi. vii. viii. do none other thyng so much as to drive vs vnto ỹ right worke of faith, whiche is to kyll ỹ olde mā & mortifie the flesshe.

The. ix. & and. xi. chapters. In the. ix. x. and. xi. Chap. he treateth of Gods predestinacio, where it springeth altogether, whether we shal beleve or not beleve, be lowsed from synne or not be lowsed. By which predestination our iustifienge & saluacion are clene taken out of our hādes, & put in ỹ hādes of God only, which thynge is mooste necessarye of all. For we are so weke & so vncertain, ỹ yf it stode in vs, ther wold of a trueth no man be saued the deuell no doute wolde deceaue vs. But now is god sure, ỹ his predestinacio cā not deceaue him, nother cā ony man withstād or let him, & therfore haue we hope and trust agaynste syn. But here must a marke be set vnto those vnquyet, busye & hye climinge spretes how farre they shall go whiche fyrst of all bringe hyther their hye reasons & pregnāt wyttes, & begyn fyrste frō an hye to search bottōlesse secretes of Gods p̄destinacio whether they be p̄destinate or not These must nedes ethercast thē selues downe hedelōg into desperacio or els cōmit thē selues to fre chaūce careles. But folowe ỹ the ordre of this pistle, & nosel thy selfe ỹ Christ, & learne to vnderstōde what ỹ law & ỹ Gospell meane & the office of both two, that ỹ mayst i ỹ one know thy selfe, & how ỹ thou hast of thy selfe no strengthe. This do yf ỹ wylt vnderstōd but to synne: & in ỹ other ỹ grace of Christ. And then se ỹ fyghte agaynst synne, & the flesshe as the vii. fyrst Cha. teache the. After ỹ when ỹ art come to the. viii. chapter, & arte vnder the crosse & sufferyng of tribulacyon, the necessite of predestinacyon wyll wexe swete, & thou shalt well fele how precious a thinge it is. For excepte ỹ haue borne the crosse of aduersite and tēptacyon, & hast felte

thy ſelfe brought vnto the very brymme of deſpe racyon, yee & vnto hell gates, ỹ canſt neuer medle with the ſentẽce of predeſtinacyon without thine owne harme and without ſecret wrath and grud ginge inwardly agaynſte God, for otherwyſe it ſhal not be poſſible for ỹ to thinke ỹ god is righte ous & iuſte. Therfore muſt Adã be wel mortified & the fleſhely wytte brought vtterly to nought, yer ỹ thou mayſt awaye wt this thinge, & drynke ſo strõge wyne. Take hede therfor vnto thy ſelf. ỹ thou drinke not wyn, while ỹ art yet but a ſuck lynge. For euery lernyng hath hyr tyme, meaſure & age, and in Chriſt ther is a certayne childhod. in which a man muſt be content with mylke for a ſeaſon, vntyll he waxe strõg and growe vp vnto a perfecte mã in Chriſte & be able to eate of more ſtronge meate.

In ỹ .xii. chap. he geueth exhortacyõs. For this maner obſerueth Paul in all his epiſtels, fyrſt he teacheth Chriſt and ỹ faith, then exhorteth he to good workes, and vnto cõtinuall mortifienge of ỹ fleſh. So here teacheth he good workes in dede & the true ſeruing of God, & maketh all mẽ Prieſtes, to offer vp not money & beaſtes, as ỹ maner was in ỹ tyme of the law, but their owne bodyes & kyllynge & mortifyeng of the luſtes of the fleſh After ỹ he deſcribeth the outwarde conuerſacion of Chriſten men, howe they ought to behaue thẽ ſelues in ſpirituall thinges, how to teache, preach & rule in the congregacion of Chriſt, to ſerue one another, to ſuffre all thinges pacietly, & to cõmit the wreke & vẽgeaũce to God, in concluſion how a Chriſtẽ mã ought to behaue himſelfe vnto all mẽ to frẽd, fo, or what ſo euer he be. Theſe are ỹ right workes of a Chriſtẽ mã which ſpring out of faith. For faith kepeth not holy daye, nother ſuf freth ony mã to be ydle, wherſoeuer the dwelleth

The .xii. Chapter.

In the .xiii. he teacheth to honoure ꝑ worldly & tẽporall swearde. For though ꝑ mans lawe and ordinãce make not a mã good before god, nother iustifie him in ꝑ harte, yet are they ordeyned for ꝑ furderaũce of ꝑ cõmun welth, to mayntene peace to punisshe the euyll & to defende the good Therfore ought ꝑ good to honoure ꝑ tẽporall swearde and to haue it in reuerẽce, though as cõcernynge thẽ selues, they nede it not, but weld abstayn frõ euyll of their owne accorde, yee & do good ẅ out mans lawe, but by ꝑ lawe of the spyrite, which gouerneth the harte, & gydeth it vnto all ꝑ is ꝑ wyll of God. Fynally he cõprehẽdeth, and knetteth vp all in loue, Loue of hyr owne nature bestoweth al that she hath, & euẽ hyr owne selfe on ꝑ which is loued. Thou nedest not to byd a kynd mother to be louyng vnto hyr only sonne: much lesse spyrituall loue which hath eyes geuẽ her of god nedeth mãs lawe to teache her to do hyr dutye. And as in ꝑ begynnynge he dyd put forth Christ as ꝑ cause & auctor of oure righteousnesse & saluacion, euen so here setteth he him forth as an ensãple to coũterfayte, ꝑ as he hath done to vs, euẽ so shuld we do one to another In ꝑ .xiiii. cha. he teacheth to deale soberly ẅ ꝑ cõsciences of ꝑ weake in the fayth, which vnderstõd not yet ꝑ libertie of christ perfectly ynough, & to fauour thẽ of christẽ loue, & not to vse ꝑ libertie of ꝑ fayth vnto hinderaunce but vnto ꝑ furderaũce & edifyinge of the weake. For where such cõsideracio is not, there followeth debate & despisinge of ꝑ Gospell. It is beter therfore to forbeare the weke a whyle, vntyl they waxe stroge, thẽ ꝑ the learnynge of ꝑ gospel shuld come altogether vnderfoote. And suche worke is ꝑ singular worke of loue, & where loue is perfecte there muste nedes be suche a respecte vnto the weake, a thynge ꝑ Christ cõmaunded & charged

Loue is ꝑ fulfillinge of ꝑ lawe.

to be had aboue all thinges. In the .xv. Chap he setteth forth Christ agayne to be folowed, that we also by his ensample, shulde suffre other ꝑ are yet weake, as thē that are fraple, opē synners, vnlearned, vnexperte, & of lothsome maners, & not to cast thē a waye forthwith, but to suffre thē tyll they waxe better: & exhorte thē in ꝑ meane tyme. For so dealt Christ in ꝑ gospell & now dealeth he vs dayly, suffringe oure vnperfectnes, weakenes cōuersation & maners not yet fashioned after the doctrine of ꝑ Gospell, but smell of the flesshe: yee & some tyme breake forth in to outwarde dedes.

After ꝑ to cōclud all he wysheth thē encreace of fayth, peace, & hope of cōscience prayseth thē & cōmitteth thē to God, & magnifieth his office & administracion in the Gospell, and soberly and wt greate discrecion desyreth succurre & ayde of thē, for ꝑ poore sayntes of Ierusalē, & it is all pure loue ꝑ he speaketh or dealeth wt all. So fynde we in this pistle plēteously, vnto ꝑ vtmost, what soeuer a Christē man or womā ought to knowe, ꝑ is to wete, what ꝑ lawe, ꝑ Gospell, synne, grace, fayth, ryghteousnes, Christ, God, good workes loue, hope, & ꝑ crosse are, & euē where in ꝑ pyth, of all ꝑ pertayneth to the Christē fayth stondeth & how a Christē mā oughte to behaue hym selfe vnto euery mā, be he perfect or a synner, good or bad, strōg or weake, frēd or foo, & incōclusiō how to behaue our selues both toward god & toward oure selues also. And all thynges are profundely groūded in ꝑ scriptures, & declared wt ensamples of hym selfe, of the fathers and of the prophetes, that a man can here desyre no more.

Wherfore it appeareth euidētly, ꝑ Pauls minde was to cōprehēde brefely in this pistle al ꝑ whole le to ꝑ learnynge of Christes gospell, and to prepare an maynes is introductiō vnto all ꝑ olde testamēt. For wout the dore is

This pistle Ro

to all the scripture, ye and the keye that openethit, & bringeth mē to true vnderston dinge of it

doute whosoeuer hath this pistle perfectly in his harte, ꝑ same hath ꝑ lyght & the effecte of ꝑ olde testamēte wt hym: wherfore let euery man wout exception exercise him selfe therin diligētly, & record it nyght and daye continually, vntyll he be full acquaynted therwith.

The last Chap. is a chapter of recōmendacion wherin he yet myngleth a good monycyon, ꝑ we shulde beware of the traditiōs & doctryne of mē whiche begyle ꝑ simple wt sophistry & learnynge ꝑ is not after the Gospell, and drawe them from Christ, & nosel them in weake and feble and (as Paul calleth thē in the pistle to the Gala.) in begerly ceremonies for ꝑ entēt that they wold lyue in fatte pastures & be in authorite, and be takē as Christ, yee & aboue Christ, & syt in the temple of God, ꝑ is to wyt in the cōsciences of men, where God only, his worde, & his Christe ought to syt. Compare therfore all maner doctrine of men vnto the scripture & se whether they agre not. And committe thy selfe whole and all together vnto Christ, and so shall he with his holy spyrite and wt all his fulnes dwell in thy soule. The summe & whole cause of ꝑ wrytinge of this epistle, is, to proue ꝑ a man is iustified by fayth onlye: which proposicio whoso denyeth, to him is not only this epistle & all ꝑ Paul wryteth, but also the whole scripture so locked vp, ꝑ he shal neuer vnderstōde it to his soules health. And to bringe a mā to the vnderstondinge & felynge ꝑ faith onlye iustifyeth, Paule ꝓphecieth ꝑ the whole nature of mā is so poysoned & so corrupte, yee & so dead concerninge godly lyuinge or godly thynkinge, ꝑ it is impossible for her to kepe the lawe in the syght of god: ꝑ is to saye, to loue it, & of loue and lust to do it as naturally as a man eateth or drynketh, vntyll she be quyckened agayne and healed thorow fayth.

And by iustifyenge, vnderstonde none other thynge then to be reconciled to god and to be restored vnto his fauoure, and to haue thy synnes forgeuen the. As when I saye God iustifyeth vs, vnderstonde therby ꝑ God for Christes sake, merites & deserupnges only receaueth vs vnto his mercye, fauoure, and grace & forgeueth vs oure synnes. And whē I saye Christ iustifieth vs, vnderstonde therby ꝑ Christ only hath redemed vs, bought and delyuered vs oute of ꝑ wrath of god and damnacion, & hath with his workes onlye, purchased vs the mercye, the fauoure and grace of God, and the forgeuenes of oure synnes. And when I saye that fayth onlye iustifyeth, vnderstonde therby that fayth and trust in the truthe of God and in the mercye promysed vs for Christes sake, and for his deserupnge and workes onlye, doth quyet ꝑ conscience and certifie her that oure synnes be forgeuē & we are in ꝑ fauoure of God. Iustifienge.

Furthermore, set before thyne eyes Christes workes & thyne owne workes, Christes workes onlye iustifye ꝑ & make satisfactiō for thy synne, & thyne owne workes not: ꝑ is to saye, quyeteth thy cōscience, & make ꝑ sure ꝑ thy synnes are forgeuē ꝑ & not thyne owne workes. For ꝑ promyse of mercy is made ꝑ for christes workes sake, and not for thyne owne workes sake Wherfore seing God hath not promised ꝑ thyne owne workes shal saue ꝑ, therfore fayth in thyne owne workes can neuer quyet thy cōscience nor certify ꝑ before god (whē God cōmeth to iudg & to take a rekeninge) ꝑ thy synnes are forgeuen the. Beyonde all this, myne owne workes can neuer satisfie the law or paye her that I owe her. For I owe the lawe to loue her w all myne harte, soule, power & myght Which thinge to paye I am neuer able while I am cōpassed w flesh. No I cā not once beginne to

loue the lawe except I be fyrst sure by faith that God loueth me and forgeueth me,

Finally ỹ we saye faith only iustifieth, oughte to offende no mā. For yf this be true, that Christ onlye redemed vs, Christ onlye bare our synnes, made satisfaction for them & purchased vs the fauoure of God, then must it nedes be true that the trust onlye in Christes deseruinge & in the promyses of god ỹ father made to vs for christes sake, doth onlye quyete the conscience and certifye her that ỹ synnes are forgeuen. And whan they say, a man must repēt, forsake synne, & haue a purpose to synne nomore as nye as he can and loue the lawe of God: Ergo faith & loue iustifieth not. I answere, ỹ, and all lyke argumentes are naught, and lyke to this: I must repent & be sorye, ỹ Gospel must be preached me, and I must beleue it, or elles I cā not be partaker of mercye which Christ hath deserued for me, Ergo Christ onlye iustifieth me not, or Christ onlye hath not made satisfaction for my synnes. As this is a naughtye argument, so is the other. Now go to reader, & according to the order of Pauls wrytting, euen so do thou. Fyrst behold thy selfe diligentlye in ỹ lawe of god, and se there thy iust damnacion. Secōdarely turne thyne eyes to Christ, & se there the exceadynge mercye of thy moost kinde and louynge father. Thirdely remember that Christ made not this attonemēt ỹ thou shuldest anger god agayn: nother dyed he for thy synnes, that thou shuldest lyue styll in them: nother clensed he ỹ, that ỹ shuldest returne (as a swyne) vnto thyne olde poudell agayne: but that thou shuldest be a new creature & lyue a new lyfe after the wyl of god, & not of the flesshe. And be diligent lest thorow thyne owne negligence & vnthankfulnes thou lose this fauoure and mercy agayne. ¶ Fare well.

Cōclusiō.

The sūme of this Epistle. Fo.cc.i.

¶ The Epistle of the Apostle Saynt Paul to the Romaynes.

The Summe of this Epistle.

Chap. i. Paul declareth his loue towarde the Romaynes, sheweth what the Gospell is with ẏ frute therof, and rebuketh ẏ beastlynesse of the flesshe.

Chap. ii. He rebuketh the Jewes, which as touchynge synne are lyke the Heythen, yee worse then they.

Chap. iii. He sheweth what prẽfermẽt the Jewes haue, and that both the Jewes and Gentyles are vnder synne, and are iustifyed onely by the grace of God in Christ.

Chap. iiii He declareth by the example of Abrahã, that fayth iustifyeth, and not the lawe, nor the workes therof.

Chap. v. The power of fayth, hope and loue: and how death raigned from Adam vn to Christ: by whom onely we haue forgeuenesse of synnes.

Chap. vi. For so muche as we be delyuered thorowe Christ from synne, we must fashion oure selues to lyue as the seruauntes of God, and not after oure owne lustes. The vnlyke rewarde of ryghteousnesse and synne.

Chap. vii. Christ hath delyuered vs frõ the lawe and death, Paul sheweth what

the flesshe and outwarde man is, and calleth it the lawe of the membres.

Chap. viii. The lawe of the spirite geueth lyfe. The spirite of God maketh vs Gods chyldren and heyres with Christ. The abundaunt loue of God can not be separated.

Chap. ix. Paul cõplayneth vpon ẏ harde hartes of the Jewes, that wolde not receaue Christ, and how the Heythen are chosen in theyr steade.

Chap. x. The vnfaythfulnesse of the Jewes. Two maner of rygh teousnesses.

Chap. xi. All the Jewes are not caste awaye, therfore Paul warneth the Gentyls that be called, not to be hye mynded, nor to despyse the Jewes, for the iudgemẽtes of God are depe and secrete.

Chap. xii. The swete conuersacyon, loue, and workes of such as beleue in Christ.

Chap. xiii. The obedience of mẽ vnto theyr rulers. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darknesse.

Chap. xiiii. The weake ought not to be despysed. No man shulde offende anothers cõscience. Agayne, for outwarde thynges shuld on man condemne another.

Chap. xv. The infirmite and fraynesse of the weake ought to be borne with al loue and kyndnesse, after the ensample of Christ.

Chap. xvi. A chapter of salutacyons. He warneth them to beware of mens doctrine, and commendeth vnto them certayne godlye men, that were louers and brethren in the trueth.

¶ The Epistle of the Apostle Saynt Paul to the Romaynes.



The fyrst Chapter. ✠

PAUL the seruaunte of Jesus Christe, called to be an Apostle, *put aparte to preach the Gospel of god (which ‡the promysed afore by his prophetes in the holy scriptures) of his sōne which was begottē *of ŷ sede of Dauid after the flesshe: and myghtely declared to be the sonne of God ☞ after the spyrete whiche sanctifyeth, sence the tyme that he rose agayne from the dead, namely Jesus Christe our LORD, by whō we haue *receaued grace &

Actu.13.8
‡Deu.18.c.
Actu.26.b
Math.1.a.
2.Tim.2.a
Actu.9.c

Apostelshippe amonge all Heythē, to set vp the o-
bedience of fayth vnder his name, of whom ye are
a parte also, which are called of Jesus Christ. ☞

To all you that be at Rome, beloued of God,
1. Co. 1. a and sayntes by callynge, * Grace be with you, &
Gala. 1. a peace from God our father, and the LORDE
Jesus Christ.

Fyrst, I thanke my God thorow Jesu Christ
for you all, that youre fayth is spoken of thorow
out all the worlde. For God is my wytnesse
Joh. 4. c (* whom I serue in my spyrete in the Gospell of
2. Tim. 1 a his sonne) that without ceassynge I make menci-
‡Phil. 1. a on of you ‡beseekynge alwayes in my prayers, ☞
Col. 1. a I myght once haue a prosperous iourney (* by
* Jer. 10 d the wyll of God) to ‡come vnto you. For I longe
‡ Act. 28. c to se you, that I myght bestowe vpon you some
spirituall gyfte to strengthe you (that is) that I
myght be cōforted with you, thorow your fayth
and myne, which we haue together.

But I wolde ye shuld knowe (brethren) how B
that I haue often tymes purposed to come vnto
Actu. 16. a. you (but haue ben * let hetherto) that I might do
some good amōge you, lyke as amonge other Gē
tyles. I am detter both to the Grekes, and to the
vngrekes, to the wyse, and to the vnwyse. Wher
fore (as much as in me is) I am ready to preache
the Gospel vnto you at Rome also.

* For I am not ashamed of the Gospell of
Eccli. 41. c Christ: for it is the ‡power of God, which saueth
2. Tim. 1. b all that beleue theron, the Jewe fyrst and also ☜
‡1. Cor. 1. c Greke: for in it the ryghteousnesse that is of va-
lue before God, is opened, which cōmeth out of
Hab. 2. a fayth in fayth. As it is wryten: * ☞ The iust
Gala. 3. b shall lyue by his fayth. For the wrath of God is
Heb. 10. d declared from heauen vpon all vngodlynesse and
vnryghteousnesse of mē, which withold ☜ trueth

of God in vnrighteousnes: because that it, which may be knowen of God, is manyfest with them.

* For God hath shewed it vnto thē, that the ‡ inuisible thynges of God (that is, his euerlastynge power and Godhead) myght be sene * whyle they are consydered by the workes from the creacyon of the worlde: so that they are without excuse, in as much as they knew, that ther is a God, & haue not praysed hym as God, nor thanked hym, but ☞ became vayne in theyr imaginacyons, and * theyr folysh hart was blynded. Whan they coū ted them selues wyse, they became fooles: ‡ and turned the glory of the incorruptible God, in to ŷ similitude of the ymage of a corruptible mā, & of bydes, & of foure footed, * & of crepinge beastes

‡ Wherfore God lykewyse gaue them vp vn to theyr hartes lustes in to vnclennesse, to defyle theyr owne bodyes in themselues, whiche turned the trueth of God vnto a lye, and worshipped & serued the creature more then the maker, whiche is blessed for euer. Amen.

Therfore God gaue them vp vnto shamefull lustes. * For theyr wemen chaūged the naturall vse in to the vnnaturall: lykewyse ŷ men also left the naturall vse of the woman, and brent in theyr lustes one on another, & man with man wrought fylthynesse, & receaued in themselues the reward of theyr errour, as it was accordynge. * And as they regarded not to knowe God, euen so ‡ God gaue thē vp in to a lewde mynde, to do those thinges which were not comly, beynge full of all vnryghteousnesse, whordom, wyckednesse, couetousnesse, malicyousnesse, ful of enuye, murthur, stryfe deceate, euel condicioned, whisperers, backbyters ☞ despysers of God, doers of wronge, proude, boasters, bryngers vp of euell thynges, disobedi-

Ioan. 14. c. ‡ Heb. 11. a * psa. 18. a

Deu. 28. c ‡ psa. 105. c Iere. 2. d

Bel. d

‡ 2. re. 24. a Ezec. 14. a.

Leui. 18. c

Prou. 1. c ‡ Act. 7. c.

ent to theyr Elders, without vnderstandynge, cō-
uenaunt breakers, vnlouynge, stubborne, vnmer-
cyfull: which men, though they knowe the ryghte
ousnesse of God (that they which do such, ar wor-
Olee.7.a thy of deeath) yet not onely do the same, *but al-
so haue pleasure in those that do them.

¶ Glose vpon the fyrst Chapter.

☞ (After the spyrete which sanctifyeth.) The
spyrete of God was geuē myghtely after Christes
resurrecyon, and euer sence hath he sanctifyed ẏ
Christen, and declared Christe openly in all the
worlde to be the very sonne of God, with power
& authorite, in wordes, workes, and myracles.
☞ (The iust shall lyue by his fayth.) Though
Christ our Sauceour sayeth in ẏ. x. of Luke: This
do & thou shalt lyue, he meaneth not ẏ mē shalbe
saued, iustifyed, or lyue by theyr owne workes.
But as the texte doth plainly declare, he speaketh
of loue toward God, which requyreth the whole
harte, ẏ whole soule, ẏ whole strength, & ẏ whole
mynde, & taketh not ẏ outward dede for ẏ fulfyl
lynge of the lawe: but wyll ẏ the ryghteous shall
lyue by his fayth. Habac. ii. Nother nede men saye,
that good workes are destroyed by this texte: for
as he which loueth God, cā not but loue his negh
boure, euen so is it impossible for the good tre of
fayth to be without frutes and good workes.
☞ (Became vayne in theyr ymaginacyons.)
Where fayth is not, there falleth naturall reason
frō one vanyte to another, tyll she be vtterly blyn
ded in hyr owne ymaginacyons, as it is well to se
in all such men, as wyll nedes of malyce resyst the
open and manyfest trueth.
☞ (Despyters of God.) These are they ẏ lyue
in beastly lustes and voluptuousnesse, and conty-
nue therin, as though ther were no god at al, lyke

as the Philosophers of Epicures secte dyd.

The.ii.Chapter.

A THerfore canst thou not excuse thy selfe (O mā) who so euer thou be ✠ iudgest: for ‡ loke wherin thou iudgest another, thou cōdemnest thy selfe, in so much as thou that iudgest, doest euen the same. For we are sure that the iudgemente of God is (accordynge to the trueth) euer them that do suche. But thynkest thou this O thou man, ✠ iudgest them which do such thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God? Or despysest thou the ryches of his goodnesse, pacyence, & lōge suffrynge? ✠ Knowest thou not, that the louynge kyndnesse of God leadeth the to repentaunce? Mat. 7.a ‡ Ro.12.b Esay.30.c Actu.17.c.

But thou after thyne harde and impenitent harte, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath and of the openyng of the ryghteous iudgement of God, ✠ which shal rewarde euery man accordynge to his dedes: namely, prayse and honoure, and vncorrupcyon, vnto thē that with pacyence in doynge good seke euerlastynge lyfe: But vnto them that are contencyous ✠ and not obedient vnto the trueth, but obeye vnryghteousnesse, shall come indignacyon & wrath, trouble and angupsh vpon al the soules of men that do euell, of the Iewe fyrst and also of ✠ Greke: But vnto all thē that do good (shal come) prayse and honoure, & peace, vnto the Iewe fyrst and also to the Greke. Psal.61.b 2.Tes.1.b Actu.10.d.

B ✠ For ther is no respecte of persones before God: Who so euer haue synned without lawe, shall perysh also without lawe: and who so euer haue synned in the lawe, shalbe iudged by the lawe. ‡ For before God, they are not ryghteous, Ephe.6.a. Gala.2.a ‡ mat.7.c Luce.6.e Jacob.1.c

which heare the lawe: but they that do the lawe, shalbe iustified. For yf the Gentyles which haue not the lawe, ☞ do of nature the thynges cõteyned in the lawe, then they hauinge not the lawe, are a lawe vnto them selues, in that they shewe, that the worke of the lawe is wrytte in theyr hartes, whyle theyr conscience beareth witnesse vnto them, and also the thoughtes which accuse or excuse them amonge themselues, in the daye * whã God shall iudge the secretes of men by Iesus Christ, accordynge to my Gospell.

Mat. 25. c

Ioh. 8. c

But take hede, * thou arte called a Iewe, & trustest in the lawe, and makest thy boast of God, and knowest his wyll: and for so muche as thou arte enfourmed out of ỹ lawe, thou prouest what is best to do, & presumest to be a leader of ỹ blynd a lyght of them that are in darknes: an enformer of the vnwyse: a teacher of the symple: whiche hast the ensample of knowlege and of the trueth in the lawe.

Now teachest thou other, & teachest not thy selfe: * Thou preachest that a man shulde not steale, and thou stealest. Thou sayest, that a man shulde not breake wedlocke, & thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou makest thy boast of ỹ law, and thorow breakynge of the law thou dishonourest God. For thorow you is the name of God euell spoken of amonge the Gentyles, * as it is wrytten.

Mat. 7. a

Esa. 52. a
Ezec. 36. d

☞ The circũcision verely auayleth, yf thou kepe the lawe: but yf thou breake the lawe, thẽ is thy circumcision become vncircumcision. Therfore yf the vncircumcisiõ kepe the ryght thynges conteyned in the lawe, shall not his vncircumcision be counted for circumcision? And so it that of

nature is vncyrcumcysyon, and fulfylleth ỳ lawe shall iudge the, which vnder the letter and cyrcumcisyon transgresseſt the lawe. For he is not a Jew which is a Jewe outwarde: nother is that circumcision which is done outwardly in ỳ flesh: * But he is a Jew, which is hyd wythin. And ‡ the circumcisyon of the harte is the cyrcumcision, which is done ☞ in the spyrete and not in the letter: Whose prayse is not of men, but of God.

Joh. 8.d
Rom. 9.a
‡Col. 2.b

¶ Glose vpon the.ii. Chapter.

☞ (Which shall rewarde euery man accordyng to hys dedes.) The promes of God is, that euery good worke done after hys commaundement, shal be rewarded, and euery ryghte good worke in a maner, hath a promes annexed vnto it: As yf I be mercyfull vnto my neghboure, god hathe promysed to haue mercy on me agayne, not for my workes sake, but because of hys owne promes & blessynge in Christ. Now though the texte were that he wolde reward euery man for his workes sake, yet seynge that all oure sufficiencye is of God, so that we can not thynke a good thoughte of oure selues. ii. Corin. iii. & seynge that it is God which worketh in vs both the wyll and the dede. Phil. ii. we ought not therfore to ascrybe heauen vnto oure workes. But thys texte is playne agaynst ỳ defenders of mans ryghteousnesse, for it sayeth not that god shall rewarde euery man for hys dedes, but accordynge to hys dedes: namelye to the good, euerlastynge lyfe: and to them that dysobey the treuth, the wrath of God.

☞ (Do of nature the thynges conteyned in the lawe) Not that the Heythen coulde of theyr own inclinacyon, fre wyll, or reason fulfyll the lawe

of God, for the flesh nother is nor can be subdued therunto: Roma. viii. But the Apostles meaning is, that the Heythen haue the same lawe wrytten in theyr hartes, that the Jewes haue in theyr bookes, that is to saye, theyre consciences are greued to do euell: for they knowe that it is not lawful to steale, to commytte aduoutrye, to kyll, nother to do vnto another man, that they wolde not haue done to themselues.

☞ (Circumcisyon auayleth) That is to saye, it is good, and pleaseth God, yf thy harte feare God, and vnfaynedly trust in hym: for to ỹ cleane all thynges are cleane. But to the vncleane and vnbeleuers, that is to saye, vnto them that putte theyr trust in onye outwarde thynge, theyr Circūcisyon is vnto them no better worth then yf they had none, and therfore sayeth S. Paul in another place: Yf ye will nedes be cyrcumcised, Christ profyteth you nothynge at all.

☞ (In the spirite and not in the letter) What soeuer God worketh in man aboue the course of nature, it is called spirite: and whatsoeuer man doth of hys owne nature wythoute the spirite of God, it is called letter. Roma. vii. And in some place the lawe also is called the letter, as namelye ii. Corin. iii.

The. iii. Chapter.

WHat furtheraūce then haue ỹ Jewes? Or what auauntageth circūcisyon? Surely very much. Fyrst * Unto thē was committed what God spake: ‡ But wher as some of them dyd not beleue therō, what thē shuld theyr vnbeleefe make ỹ promes of God of none effecte? God forbyd. Let it rather be thus * ỹ God is true, ‡ & al mē lyers. As it is wrytte: * That ỹ mayestie be iustifyed in

Rom. 9. a
‡ 2. tim. 2. b
Joh. 3. c
‡ psl. 115. a
* psa. 50. a

thy sayenges, and shuldeste ouercome, whan thou arte iudged.

But yf it be so, that oure vnryghteousnesse ☞ prayseth the ryghteousnesse of God, what shall we saye? Is God then vnryghteous, that he is angry therfore? (I speake thus after the maner of men) God forbyd: How myght God thē iudge the worlde? For yf the treuth of God be thorowe my lye the more excellente vnto hys prayse, why shulde I then be iudged yet as a synner? and not rather to do thus (as we are euel spokē of, and as some reporte, ẏ we shulde saye:) Let vs do euell, ẏ good maye come therof. Whose dānaciō is iuste.

9 What say we then? are we better then they? No, in no wyse: for we haue proued afore, ẏ both the Iewes, and Grekes are all vnder synne. As it is wrytten: * Ther is none ryghteous, no not one. Ther is none that vnderstondeth, ther is none that seketh after God. They are al gone out of the waye, they are altogether become vnprofytable: ther is none that doth good, no not one. Psa. 13.a and. 25.a

* Theyr throte is an open sepulcre, wyth theyr tunges they haue deceaued, ‡ the poyson of Aspes is vnder theyr lyppes. * Theyr mouth is full of curssynge & bytternesse. ‡ Theyr fete are swyft to shed bloude. * Destruccyon and wrechednesse are in theyr wayes, & the way of peace haue they not knowē. * Ther is no fear of god before theyr eies Psa. 5.b ‡psa. 139.a *psa. 9.c. ‡ Prou. 1.a *esa. 59.a Psal. 35.a

✠ But we knowe, that whatsoeuer the lawe sayeth it sayeth it vnto thē whiche are vnder the lawe, that euery mouthe maye be stopped, & that all the worlde may be better vnto God, * because ẏ by the dedes of the lawe no flesh maye be iustifyed in hys syghte. * For by the lawe commeth but the knowlege of synne. But nowe wythoute addynge to of the law, is the ryghteousnes which Gala. 2.c Hebr. 7.c

auayleth before God, declared, hauynge wytnesse
of the lawe and the prophetes: but I speake of ỹ
ryghteousnesse before God, whiche commeth by
the fayth on Iesus Christ, vnto all, and vpon all
them that beleue.

For here is no difference. For they are all syn
ners, and want the prayse that God shulde haue
Esay. 53.c of them, * but wythoute deseruynge are they
made ryghteous euen by hys grace, thorowe the
redempcyon that is done by Christ Iesu, whome
Exod. 25.c God hath set forth for a * Mercyseate thorow
Heb. 5.a fayth ī hys bloud, to shewe ỹ ryghteousnesse which
auayleth before hym, in that he forgeueth the syn
nes, which were done before vnder the sufferaun
ce of God, which he suffred, that at thys tyme he
myght shew the ryghteousnes which auayleth be
for him: ỹ he only myght be ryghteous, & ỹ righte
ous maker of him which is of ỹ faith on Iesus ℔.

Where is now then thy reioycynge? It is ex-
cleued. By what lawe? By the lawe of workes?
Gala. 2.c Nay, but by the lawe of fayth. * We holde ther-
fore that a man is iustifyed by faith, wythout the
workes of the lawe. Or is God the God of the
Iewes only? Is he not also the God of the Hey-
then? Yes verely the God of the Heythen also, for
so much as he is the God onely that iustifieth the
circumcision which is of faith, and the vncircum
cision thorow fayth. Destroye we then the lawe
thorowe fayth? God forbyd. But we manteyne
the lawe.

¶ Glose vpon the .iii. Chapter.

(Prayseth the ryghteousnesse of God) It is
not synne, but knowlegynge of synne, that pray-
seth the ryghteousnesse, mercy, and grace of God.

The.iiii.Chapter.

A WHat shall we saye then that Abraham *oure father as pertaynyng to ẏ flesh dyd fynde? Thys we saye: Yf Abrahā were made righteous thorow workes then hath he wherin to reioice, but not before God. But what sayeth the scripture? *Abraham beleued God, and that was counted vnto him for righteousnesse. Vnto him that goeth about wyth workes, is the rewarde not rekened of fauoure, but of dewtye. Howbeit vnto hym, that goeth not about with workes, but beleueth on hym that iustifyeth the vngodlye, is hys fayth counted for ryghteousnesse. Euen as Dauid sayeth also, that blessednesse is onely that mans, vnto whome God counteth ryghteousnesse wythout addynge to of workes, where he sayeth: * Blessed are they, whose vnryghteousnesses are forgeuen, and whose synnes are couered. Blessed is the man, vnto whom the LORD imputeth no synne. Esay. 51.a Gene. 15.b Gala. 3.a Iacc. 2.c Psal. 31.a

B Now this blessednesse, goeth it ouer the circūcision, or euer the vncircūcision? We must nedes graunte, that Abrahams faith was counted vnto hym for ryghteousnesse. How was it thē rekened vnto hym? In the cyrcumcision, or in the vncircūcision? Doutles *not in the cyrcumcision, but in the vncircumcision. As for the tokē of circūcision * he receaued it for a seale of the ryghteousnesse of fayth, which he had yet in the vncircumcyson, that he shuld be a father of all them that beleue, beynge in the vncircumcision, ẏ it myght be counted vnto them also for righteousnesse: and that he myght be a father of circumcision, not onely of them that are of the circumcision, but of thē also that walke in the footesteppes of ẏ fayth, which was in that vncircumcision of our father Abra- Gen. 15.b Gene. 17.d

hã. For the promes (that he shulde be the heyre of the worlde) was not made vnto Abrahã or to his sede thorowe the lawe, but thorow the ryghteousnesse of fayth. * For yf they which are of the law be heyres, then is fayth vayne, and the promes of none effecte, for so muche as the lawe causeth but wrath. For where the lawe is not, there is also no transgression. Therfor was the promes made thorowe fayth, that it myghte come of fauoure, wherby ☞ promesse myghte be made sure vnto all the sede: not oneiye vnto hym whiche is of the lawe, but also vnto hym that is of the fayth of Abraham * which is the father of vs all. As it is wrytten: ‡ I haue made the a father of manye Heythen before God, whome thou haste beleued: which quyckeneth the dead, and calleth it whiche is not, that it maye be. L

And he beleued vpon hope, where nothynge was to hope, that he shulde be a father of manye Heythen. Accordynge as it was sayde vnto hym: * Euen so shal thy sede be. And he was not faynt in fayth, nother consydred hys owne body, which was dead alreadye, whyle he was almooste an hundreth yeare olde, nother the dead wombe of Sara. For he douted not in the promes of God thorow vnbeleefe, but was stronge in fayth, and ☞ gaue God the prayse: and was sure, that loke * what God promyseth, he is able to make it good. And therfore was it rekened vnto hym for rygh teousnesse. * But thys is not wrytten onely for hys sake, that it was counted vnto hym, but also for oure sakes, vnto whome it shall be counted, yf we beleue on hym that raysed vppe oure LORD Jesus from the dead. Which * was geuen for oure synnes, and raised vp for our righteousnesse sake. D

Gala. 3. c
Esay. 51. a
Luce. 13. b
and. 19. a
Joh. 8. c
Gala. 3. a
‡ Ge. 17. a
Gene. 15. a
Psa. 114. a
Rom. 15. a
1. Tim. 2. a
Gala. 1. a

¶ Glose vpon the .iiii. Chapter.

☞ (Vnto all ỹ sede) Both vnto the Iewes and the gentyles: for the Heythen that beleue, are as well the chyldren of God as the Iewes.

☞ (Gaue God the prayse) Who soeuer putteth hys whole truste in God and hys worde, geueth hym hys due honoure and prayse: namely, that he onely is true, almyghtye, wyse, mercifull, & good. And thus doth fayth fulfyll the thre fyrst cõmaũdementes, and maketh a man ryghteous in the syghte of God. And this is the ryght true seruice, and worshyppynge of God in the spyrte. Joh. iiii.

The .v. Chapter.

Because ther fore that we * are iustifyed by fayth, we haue ‡ peace with god thorow our LORDE Iesus Christ, by whome also we haue an entraunce in fayth vnto thys grace, wherein we stonde, * & reioyce in the hope of the glorye for to come, which God shall geue. Not onely that, but we reioyce also in troubles, for so muche as we knowe, that * trouble bringeth patience, patience bryngeth experience, experience bryngeth hope: * As for hope, it letteth vs not come to confusion because the loue of God is shed abrode in our hartes, by the holy goost which is geuen vnto vs. * For whan we were yet weake accordynge to ỹ tyme, Christ dyed for vs vngodlye. Nowe dyeth ther scarce ony man for the ryghteous sake. Peraduẽture for a good mã durst one dye. ✝ ‡ Ther fore doth God set forth hys loue toward vs, in ỹ Christe dyed for vs whan we were yet synners: Wuchmor thẽ shal we be saued frõ wrath by him seynge we are now made righteous thorowe his blonde. For yf we were reconcyled vnto God by ỹ death of his sonne, whan we were yet enemies:

* Esay 26.a
‡ Joh.16.d
Heb.3.a
Jacob .1.a
Esay.57.b
Ephe.2.a
Colo. 1.b
Peraud.2.b
‡ Joh. 3.c
1. Pet.3.c
1. Joh.4.b
Heb. 9.c.d

much more shal we be saued by him, now that we are reconcyled. Not onely that, but ☞ we reioyce also in God thorowe oure LORDE Jesus Christ, by whome we haue nowe receaued the attonemente.

Gene.3.a *Wherfore as by one man synne entred in to the worlde, and death by the meanes of synne: euē so wente the death also ouer all men, in so muche as they all haue synned. For synne was in the world vnto the lawe: but where no lawe is, there is not synne regarded. Neuertheles death reygned from Adam vnto Moses, euen ouer them also that synned not wyth lyke transgressyō as dyd Adam, which is ☞ the ymage of hym that was to come.

Joh.4.b But it is not wyth the * gyfte as wyth the synne: for yf thorowe the synne of one manye be

Joh.1.b dead, yet muche more plenteously came the grace and gyfte of God vpon many * by the fauoure ỳ belonged vnto one man Jesus Christ.

And the gyfte is not onely ouer one synne, as death came thorow one synne, of one that sinned. For the iudgemente came of one synne vnto condempnacyon, but the gyfte to iustifye fro manye synnes. For yf by the synne of one, death raygned by the meanes of one, much more shall they which receaue the abundaunce of grace and of the gyfte vnto ryghteousnesse, rygne in lyfe by the meanes of one Jesus Christ. Lykewyse thē as by ỳ sinne of one condempnacyon came on all men, euen so also by the ryghteousnes of one, came the iustifyenge of lyfe vpon all men. For as by the dysobedience of one, many became synners, euen so by ỳ obedience of one shall many be made ryghteous.

Gala.3.c *But the lawe in the meane tyme entred, ỳ

‡Luce.7.c synne shulde increase. ‡Neuertheles where abū

daunce of ſynne was, there was yet more plenteouſnes of grace: that lyke as ſynne had reygned vnto death, euen ſo myght grace reygne alſo thorow ryghteouſnes to euerlastynge lyfe by ỹ meanes of Jeſus Chriſt. ✠

¶ Gloſe vpon the.v.Chapter.

☞ We reioyſe alſo in God.) That is to saye: we make oure boaſt of hym, that he is oures, and we his, and that we are partakers of all that he hath thorow the meanes of Jeſus Chriſt.

☞ The ymage of him that was to come,) Lyke as we were cõdempned in Adam by a ſynne that was not our owne doynge, euen ſo are we ſaued in Chriſt by his ſpecyal grace, without our owne merites or deſerynge.

The.vi.Chapter.

A WHat ſhall we ſay then? Shall we continue in ſynne, that there may be aboũdaunce of grace? God forbyd. How ſhall we lyue in ſynne, that are deed from it? * Knowe ye Gal.3.d
not, that all we whiche are baptyſed in to Jeſu Col.2.b
Chriſt, are baptiſed in to his death? Therfore are 1.Pet.3.c
we buryed ỹ hym by baptyme in to death, that, lyke as Chriſte was rayſed vp from the deed by the glorye of the father, * euen ſo we alſo ſhulde Ephe.4.c
walke in a new lyfe. For yf we be grafted with Col.3.a
hym vnto lyke death, then ſhall we be lyke the re Heb.9.c
ſurrecyon alſo: For ſo moche as we knowe, that oure olde man is crucyfied with him, that the ſynfull body myght ceaſſe, that hence forth we ſhuld ſerue ſynne nomore. * For he that is deed, is 1.Pet.4.a
made ryghteous from ſynne.

B *But yf we be deed with Chriſt, we beleue, 2.Tim 2.b
that we ſhall lyue alſo with hym, and are ſure, * that Chriſte rayſed from the deed, dyeth no- Apo.1.d

more: Death shal haue nomore power ouer hym. For as touchynge that he dyed, he dyed concernyng synne once: but as touchyng that he lyueth, he lyueth vnto God. Lykewyse ye also, counte your selues to be euen deed concernynge synne, & to lyue vnto God, thorowe Iesus Christe oure Lord. Let not synne reygne therfore in your mortall body, that ye shulde obey vnto the lustes of it. Nether geue ye ouer youre membres vnto synne to be weapens of vnryghteousnes, but geue ouer your selues vnto God, as they that of deed are become lyuynge, and youre membres vnto God to be weapens of ryghteousnes. For synne shall not haue power ouer you, in so moch as ☞ ye are not vnder the lawe, but vnder grace.

How then? Shall we synne, because we are not vnder the lawe, but vnder grace? God forbyd

Joh. 8. c
2. Pet. 2. d. ✝ ✱ Knowe ye not, that loke vnto whom ye geue ouer youre selues as seruauntes to obeye, his seruauntes ye are to whome ye obeye, whether it be of synne vnto death, or of obedience vnto ryghteousnes? But god be thāked, that though ye haue bene the seruauntes of synne, ye are now yet obedient of herte to ỹ ensample of the doctrine, wher vnto ye are cōmytted. For now that ye are made fre from synne, ye are become the seruauntes of ryghteousnes. ✝

✝ I wyl speake grossly, because of the weakenes of your flesh. Lyke as ye haue geuē ouer your membres to the seruyce of vnclennesse, from one wyckednesse to another: Euen so now also geue ouer your membres to the seruyce of ryghteousnes, that ye may be holy. For whan ye were the seruauntes of synne, ye were lowse from ryghteousnes. What frute hadde ye at that tyme in those thynges, wherof ye are now ashamed? For

the ende of soch thynges is death. But now that ye be fre from synne, and are become the seruaūtes of God, ye haue youre frute that ye shulde be holy: but the ende is euerlastyng lyfe. * For death is the rewarde of synne, but the gyfte of God is euerlastynge lyfe in Christ Jesu our Lorde. ✠

Gl. Gl ose vpon the.vi. Chapter.

(Ye are not vnder the lawe, but vnder grace) These wordes expoundeth the Apostle hym selfe afterwarde in this same chapter, sayng: Now that ye are made fre from synne, ye are become ỹ seruaūtes of ryghteousnes. So that the fredome of a Christen man is this: For so moche as he is delyuered from the curse of the lawe vnder the which he was shut afore fayth cam, Gal. 3. his cōscience is fre, and he with all his herte contente to geue ouer hym selfe to be the seruaunt of ryghteousnes, and now to do that of very loue, which the lawe coulde not make hym to do afore, all though it condemned his conscience for leauynge it vndone. Marke this also, that as longe as a man putteth his hole truste in the mercy & grace of god, his conscience is fre, and subdueth synne in the flesshe. But yf he leane vnto his owne workes, or put his trust in any other thynge saue only the grace and goodnes of God, then raygneth synne in hym, and the lawe condempneth his conscience.

The.vii. Chapter. ✠

AKnowe ye not brethren (for I speake vnto them that knowe the lawe) how that the lawe hathe power vpon a man as longe as he lyueth? * For the wo- 1. Cor. 7. d

man that is in subiection vnto the man, is bounde vnto the lawe whyle the man lyueth: but yf the man dye, then is she louſed from the lawe that cō
Mat.5.d cerneth the man. * Yf she be now with another man, whyle the mā lyueth, she shalbe called a wedlocke breaker. But yf the man be deed, then is she fre from the lawe, so that she is no wedlocks breaker, yf she be with another man.

Euen so my brethren, ye also are deed vnto the lawe by the body of Christ, that ye shulde be with another (namely with hym that is rayſed vp from the deed) that we shulde bryngе forthe frute vnto god. For whan we were in the fleshe, the synfull luſtes (whiche were styred vp by the lawe) were myghtye in oure membres to bryngе forth frute vnto death. But now are we lowſed from ỹ lawe, and deed vnto it, that helde vs captyue, so that we shulde serue in a new conuerſacyon of the spyrete, and not in the olde cōuerſacyon of the letter.

What shal we saye then? Is the lawe synne? God forbyd: Neuertheles I knewe not synne, but by the lawe. For I had knowen nothyng of luſt, yf the lawe had not sayd: * Thou shalt not luſt.
Exo.20.c Deut.5.c But then toke synne occaſyon at the cōmaundemēt, & stered vp in me al maner of luſt. For without the lawe, synne was deed. As for me, I lyued somtyme without lawe. How beit whan the commaūdement came, synne reuyued, but I was deed. And the very same commaundement that was geuen me vnto lyfe, was founde to be vnto me an occaſyon of death. For synne toke occaſiō at the commaundement, and diſceaued me, and
Esa.48.d slewe me by the same commaundement. * The
1.Tim.1.b lawe in dede is holy, and the commaundement holy, iuſt and good. Is that then which is good

become death vnto me? God forbyd. But synne, that it myght appeare how that it is synne, hathe wrought me death thorow good: ℣ synne myghte be out of measure synfull by the cõmaundement. For we knowe, that the lawe is spirituall, but I am carnall, *solde vnder synne: because I know not what I do. For I do not that I wyll, but what I hate, that do I. Yf I do now ℣ whiche I wyll not, then graunte I, that the lawe is good. Esa.52.8

¶ So then it is not I that do it, but synne that dwelleth in me: for I knowe that in me, (that is, in my *flesche) there dwelleth no good thynge. To wyll is present with me, but to perfourme ℣ which is good, I fynde not. For the good that I wyll, do I not: but the euell which I wyll not, ℣ do I. Yf I do now that I wyll not, then is it not I that do it, but synne that dwelleth in me. gene. 6. 8

Thus fynde I now by the lawe, that whan I wyll do good, euell is present with me. For I delyte in the lawe of god after the inwarde man: but I se another lawe in my membres, whiche stryueth agaynst the lawe of my mynde, and taketh me presoner in the lawe of synne, whiche is in my membres. O wretched man that I am, ☞ who shall delyuer me from the body of this death? I thanke god thorow Iesus Christe oure Lorde. So then with the mynde I serue the lawe of god, but with the flesche the lawe of synne.

¶ Glose vpon the.vii. Chapter.

☞ Who shall delyuer me from the body of this death?) Death is called here the myserable trauayle and labour in fyghtynge with synne. Lyke as Pharao sayeth Exo.x. take awaye this death fro me, he meanynge the sorowe & trouble that he had by the meanes of the grashoppers that he

was vexed withall: How be it he fought not a-
gaynst synne as Paule dyd.

¶ The.viii. Chapter. ✠

THen is there now no dampnacyon vnto ℣
the that are in Christ Jesu, which walke
not after the flesh, but after the spyrete.
For the lawe of the spyrete (that bryngeth
Joh.8.c lyfe in Christe Jesu) hath made me * fre from ☿
Gal.4.a. lawe of synne and death. ‡ For what vnpossible
‡Heb.7.c was vnto the lawe (in as moch as it was weake
because of the flesche) that performed God, and
sent his sonne in the similitude of synfull flesche, &
2.Cor.5.c by * synne damned synne in the flesche: ☿ the rygh
teousnes requyred of the lawe, myght be fulfylled
in vs, which walke not after the flesh, but after ☿
spyrete. For they that are fleshly, are fleshly myn-
ded: but they that ar goostly, are goostly mynded.
To be fleshly mynded, is death: but to be goostly
mynded, is lyfe & peace. ✠ For to be fleshly myn-
Esa.55.c ded is enemyte agaynst God, * syth it is not sub
dued vnto the lawe of God, for it can not also.
As for them that are fleshly, they can not please
God, How be it ye are not fleshly, but goostly, yf
so be that the spyrete of God dwell in you. But
who so hath not the spyrete of Christe, the same is
not his. Neuertheles yf Christ be in you, then is
the body deed because of synne. But the spyrete is
lyfe for ryghteousnes sake.

Wherfore yf ☿ spyrete of hym, that rayled vp ℣
Jesus from the deed, dwell in you, then shal eue
he also that rayled vp Christ from the deed, quyc
ken youre mortall bodyes, because that his spi-
rite dwelleth in you. ✠ Therfore brethren we
are now detters, not to the flesche, to lyue after
the flesh, for yf ye lyue after the flesh, ye must dye:
But yf ye mortifye the dedes of the body thorowe

the ſpyrete, ye ſhall lyue. For who ſo euer are led
by ℣ ſpyrete of god, are gods childrē: * for ye haue Gala.4.a.
not receaued the ſpyrete of bondage to feare eny 2.Tim.1.a
more, but ye haue receaued the ſpyrete of adoptiō,
wherby we cry: Abba, deare father. * The ſame 2.Cor.1.c.
ſpyrete certifieth oure ſpyrete, that we are the chyl- ano.5.a.
dren of god. Yf we be children, then are we hey- Ephe.1.b.
res alſo, namely the heyres of god, and heyres an
nexed with Chriſt, yf ſo be that we ſuffer toge-
ther, that we maye be alſo glorifyed together. ℣

℣ ✝ * For I ſuppoſe, that the afflictiōs of this Mat.5.a.
tyme, are not worthy of the glorye, which ſhalbe 2.Cor.4.b
ſhewed vpon vs. ‡ For the feruent lōgīnge of ℣ 1.Joh.3.a.
creature loketh for the appearynge of the childrē ‡ 2.cor.5.a
of God, becauſe the creature is ſubdued vn-
to vanyte agaynſt hir wyll, but for his wyll that
hath ſubdued hir vpon hope. For the creature al
ſo ſhall be fre from the bondage of corrupcyon,
vnto the glorious lybertye of the childrē of god.
For we knowe, ℣ euery creature groneth, & * tra Joh.16.d
uayleth with vs in payne vnto the ſame tyme.

Not they only, but we our ſelues alſo, which
haue the firſt frutes of the ſpyrete, grone within
in oure ſelues for the childſhippe, and loke for the
delyueraunce of oure bodye. For we are ſaued in
dede, how be it in hope: * but the hope ℣ is ſene, Heb.11.a
is no hope: for how can a man hope for ℣ which
he ſeyth? But yf we hope for ℣ which we ſe not,
thē do we thorow patience abyde for it.

D Likewyſe the ſpyrete alſo helpeth oure weak-
neſſe: for we knowe not what we ſhulde deſyre
as we oughte: * neuertheles the ſpyrete it ſelfe ma Eſa.26.c.
keth interceſſion myghtely for vs with vnout-
ſpeakable gronynges. * How be it he that ſear- Hie.17.b.
cheth the hert, knoweth what the mynde of the
ſpyrete is: for he maketh interceſſiō for ℣ ſayntes

accordinge to the pleasure of god. ✝ ✝ But sure we are, that all thinges serue for the best vnto thē that loue god, which are called of purpose. For those whom he knewe before, hath he ordeyned also before, that they shulde be like fashioned vnto the shappe of his sonne, that he myghte be the first begottē amonge many brethrē. As for those whom he hath ordeyned before, thē hath he called also: and ☞ whom he hath called, thē hath he also made righteous: and whom he hath made righteous, them hath he glorified also.

What shall we saye then vnto these thinges? Nu. 14.a. * Yf god be on our syde, who can be against vs? Esa.50.b. ‡ Which spared not his owne sonne, but hath ‡ gen.22.c geuen him for vs all: how shall he not with hym Esa.53.c geue vs all thinges also? Who wyl laye enything to the charge of gods chosen? It is god that maketh righteous, who wyll then condemne? It is Christ that dyed, ye rather which is raysed vp agayne, which is also on the righte hande of god, and maketh intercession for vs.

Who wyll separate vs from the loue of god? Trouble? or anguysh? or persecucion? or honger? or nakednesse? or parel? or swerde? As it is wrytPsa.43.c. tē: * For thy sake are we killed all the daye lōge, we are counted as shepe appoynted to be slayne. Neuertheless in all these thinges we ouercome farre, for his sake that loued vs. For sure I am, that nether death ner life, nether angell, ner rule, nether power, nether thinges present, nether thinges tocome, nether heygth, ner loweth, nether eny other creature shalbe able to separate vs frō the loue of god, which is in Christ Iesu our Lord. ✝

¶ Glose vpon the.viii. Chapter.

☞ (Whom he hath called, them hath he also

made righteous.) There are two maner of callynges: the one is inwarde, wherby the chyldren of god were electe and predestinate before ỹ worlde beganne: The other is outward, wherby he calleth us thorow the Gospell. Of these two callinges speaketh the Apostle. ii. Tessa.ii. We are bounde to geue thankes allwaye vnto God for you (brethren beloued of the Lorde) because that god hath from the begynnynge chosen you to saluacion in the sanctifyenge of the spyete and in beleuynge of ỹ trueth, where vnto he hath called you by the gospell. &c. Now are there many ỹ are outwardly called by the Gospell, but fewe electe, Wath.xx.

The.ix.Chapter.

I Saye the trueth in Christ, and lye not (wherof my conscience beareth me witnesse in the holy goost) that I haue greate heuynesse and contynuall sorowe in my hert. * I haue wysshed my selfe to be cursed frō Exo.31.g Christ for my brethren, that are my kynsmen after the flesh, which are of Israell: * vnto whom Exo.19.a. pertayneth the chyldshippe, and the glory, and ỹ Deut. 7.a couenauntes & ỹ lawe, and the seruyce of god, & the promyses: whose are also the fathers, of whō (after the flesh) commeth Christ, * which is god Rom.1.c ouer all, blessed for euer, Amen. But I speake not these thinges, as though the worde of god were of none effecte: * for they are not all Israelites. Roma.2.c which are of Israel: ‡ nether are they all chyldrē, ‡ Gal.4.c because they are the sede of Abraham: * but in * gen.22.b Isaac shall the sede be called vnto the, that is, They which are childzen after the flesh, are not the chyldren of god, but the chyldren of the promes are counted for the sede. For this is a worde

Gen.18.b. of the promes: where he sayeth: * Aboute this tyme wyll I come, and Sara shall haue a sonne.

S Howbeit it is not so with this onely, but al so whan * Rebecca was wt chylde by one (namely by oure father Isaac) or euer the chyldren were borne, and had don nether good ner bad (that the purpose of God myght stonde accordynge to the election, not by the deserynge of workes, but by the grace of the caller) it was sayd thus vnto her The greater shall serue the lesse. As it is wrytte:

Gen.25.c

Mala.1.a. * Jacob haue I loued, but Esau haue I hated

What shal we saye then: is God the vnrighteous: God forbyd. For he sayeth vnto Moses:

Exod.33.d * I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. So lyeth it not then in eny mans wyl or rūninge, but in the mercy of God. For the scripture sayeth vnto Pharao: * For this cause haue I stered the vp, euē to shewe my power on the, that my name myght be declared in all londes. Thus hath he mercy on whom he wyll: and whom he wyll, he hardeneth.

Exod.9.c

L Thou wylt saye then vnto me: why blameth he vs yet: * For who can resiste his wyll: O man, who art thou, that disputest with God: Sayeth the worke to his workman: Why hast thou made me on this fashion: * Hath not the potter power, out of one lompe of claye to make one vessel vnto honoure, and another vnto dishonoure: Therfore whan God wolde shewe wrath, and to make his power known, he brought forth with greate patience the vessels of wrath, which are ordeyned to damnacyon: that he myght declare the ryches of his glorye on the vessels of mercy, which he hath prepared vnto glorye, whō

Esa.45.b. and.64.b. Jere.18.b. Eccl.33.b. 2.Tim.2.c

he hath called (namely vs) not onely of the Iewes, but also of the Gentyles. As he sayeth also by Osee: * I wyll call that my people, which is not my people: and my beloued, which is not the beloued. And it shall come to passe in the place, where it was sayd vnto the: Ye are not my people, there shall they be called the chyldren of the lyuynge God. But Esay cryeth ouer Israel: * Though the nombre of the chyldren of Israel be as the sonde of the see, yet shall there but a remnaunt be saued. For there is the worde, that fynysheth and shorteneth in ryghteousnes: for a shorte worde shal god make vpon earth. And as Esay sayd before: * Excepte the Lorde of Sabbaoth had lefte vs sede, we shulde haue bene as Sodoma, and lyke vnto Gomorra.

Osee. 1.b. and. 2.c. 1. Pet. 2.b

Esa. 10.d. Zach. 13.b. Amos. 9.b

Esa. 1.b.

What shal we saye then? This wyl we saye: The Heythen which folowed not righteousnes, haue ouertaken rightcousnes: but I speake of ỹ ryghteousnes that commeth of faith. Agayne, Israel folowed the lawe of rightcousnes, and attayned not vnto the lawe of ryghteousnes. Why so? Euen because they sought it not out of faith, but as it were out of the deseruynge of workes. For they haue stombled at the stomblinge stone. As it is wrytten: * Beholde, I laye in Syon a stone to stomble at, and a rocke to be offended at: and who so euer beleueth on hym, shall not be confounded.

Esa. 28.c

¶ Glose vpon the.ix. Chapter.

(They haue stombled at the stomblynge stone) Christ iustifieth without the deseruynge of workes, hym they beleued not, and so they stombled vpon hym, and were offended.

BRethren, my hertes desyre, and prayer vn- B
to God for Israell is, that they myghte be
saued. For I beare them recorde, that they
Rom.9.d. are * zelous for Gods cause, but not with
Gala.4.b vnderstondynge. For they knowe not the righte-
ousnes which auayleth before God, & go aboute
to maynteyne theyr awne righteousnes: and thus
they are not subdued vnto ỹ righteousnes, ỹ is
Mat.5.b. of value before God. * For Christ is the ende of
the law, vnto righteousnes for euery one that be
leueth. Moses wryteth of ỹ righteousnes whiche
Leui.18.a. commeth of the lawe * that ☞ the man which
Gala.3.b. doth the same, shall lyue therin. But the righte-
ousnes whiche cōmeth of faith, speaketh on this
Deu.30.c wyse: * Saye not in thyne herte: Who wyll go
vp in to heauen: (that is nothinge els thē to fetch
Christ downe) Or who wyll go downe in to the
depe: (that is nothing els then to fetch vp Christ
from the deed) But what sayth ỹ scripture: The
worde is nye the, euen in thy mouth and in thyne
herte. This is the worde of faith that we preach.

For yf thou knowlegest Iesus & thy mouth, B
that he is the Lorde, and beleuest in thyne herte,
that God hath raysed hym vp frō the deed, thou
shalt be saued. ✠ ✠ For ☞ yf a man beleue
from the hert, he shalbe made rightcous: and yf a
man knowlege with the mouth, he shalbe saued.
Esa.28.c. For the scripture sayeth: * Whosoeuer beleueth
on hym, shall not be confoūded.

Here is no difference, nether of the Iewe nor
of the Gentyle For one is Lorde of all, whiche is
Ioe.2.k ryche vnto all that call vpon hym. * For who so
Actu.2.b. euer shall call vpon the name of the Lorde, shalbe
and.22.b. saued. But how shall they call vpon him, on whō
they beleue not: How shall they beleue on him, of
whom they haue not herde: How shal they heare

without a preacher: But how shall they preache, excepte they be sent: As it is wrytte: * How beu tyfull are the fete of them that preach peace, that bryng good tydinges: But they are not al obedi ent vnto the Gospell. For Esay sayeth: * Lord, who beleueth oure preachyng: So then faith cō meth by hearynge, but hearyng commeth by the word of God. Esa.52.b. Esa.53.a. Joh.12.c.

But I saye: Haue they not herde: No doute * theyre sounde wente out in to all londes, and theyr wordes in to the endes of the world. ¶ But I saye: Hath not Israell knowne: First, Moses sayeth: * I wyll prouoke you to enuye, by them that are not my people: and by a folysche nacyon wyll I anger you. Esaye after hym is bolde, and sayeth: ‡ I am founde of them, that soughte me not: and haue appeared vnto them, that axed not after me. But vnto Israel he sayeth: * All † daye longe haue I stretched forth my handes vnto a people † beleueth not, but speaketh agaynst me. Psal.18.a Deu.32.c. Esa.52.e and.65.a * esa.65.a

¶ Glose vpon the.x. Chapter.

(☞ The man whiche doeth the same, shall lyue therin) That is to saye: Thorow outward workes he escapeth the outwarde punyshyment of the lawe, but that is not in the conscience before God.

☞ (Yf a mā beleue from the herte. &c.) The beleue of the herte goeth before the knowlegynge of the mouth, els were the wordes of the mouth but playne ypocrisye: for the kyngdome of God lyeth not in wordes, but in power. 1 Corinth. iiii.

The.xi. Chapter.

I saye then: * Hath God thruste out his people: God forbyd: for I also am an Israelyte, of the sede of Abraham out of the trybe of Ben Jamyn. God hath not thruste Jere.31.c.

out his people, whom he knewe before. Or wote
ye not what the scripture sayeth of Elias, how
he maketh intercession vnto god agaynst Israel,
3.Re.19.c. and sayeth: ‡ Lorde, they haue slayne thy prophe
tes, and dygged downe thyne altares, and I am
lefte euer onely, and they seke my life: But what
3.Re.19.d sayeth the answere of god vnto hym? * I haue
reserued vnto me seuen thousand men, which ha
ue not bowed theyr knee before Baall. Euen so
goeth it now at this tyme also ℣ this remuaant
Deu. 9.a. after the electyon of grace. * Yf it be done of gra
ce, then is it not of deseruynge: els were grace no
grace. But yf it be of deseruyng, then is grace no
thynge: els were deseruynge no deseruynge.

What then? Israell hath not optayned that ℣
which he sought, but the electyon hath optayned
it. As for the other, they are blinded. As it is writ
Esa. 6. b. ten: * God hath geuen them the spyrete of vnquy-
Actu. 7.g. etnesse, eyes that they shuld not se, and eares that
they shulde not heare, euen vnto this daye. And
psal.68.d. Dauid sayth: ‡ Let theyr table be made a snare
to take them with all, & an occasion to fall, and a
rewarde vnto them. Let theyr eyes be blynded ℣
they se not, and euer bowe downe their backes.

I saye then: Haue they therfor stombled, that
they shulde cleane fall to naughte? God forbyd:
but thorow theyr fall is saluacyon happened vn-
to the Heythen, that he myghte prouoke them to
be zelous after them. For yf theyre fall be the ry-
ches of the worlde, and the minisshinge of them
the ryches of the Heythen: how moch more shuld
it be so, yf theyr fulnesse were there? I speake vn
Rom. 1.a. to you Heythen: for in as moche as * I am the
1.Tim.2.a Apostle of the Heythen, I wyll prayse myne offi-
2.tim.1.b. ce, yf I myghte prouoke them vnto zele, whiche
are my flesshe, and saue some of them. For yf the

losse of thē be the recōcylinge of the worlde, what were that els, then as yf lyfe were taken of the dede? Yf the begynnynge be holy, then is all the dowe holy: * and yf the rote be holy, then are the braunches holy also. Esa.65.b.

C But though some of the braunches now be broken, and thou, whā thou wast a wylde olyue tre, art grafte in amonge them, and made partaker of the rote and sappe of the * olyue tre, boost not thy selfe agaynst the braūches. Yf thou boost thy selfe agaynste them, then bearest not thou the rote, but the rote beareth the. Thou wilt saye thē The braunches are broken of, that I myghte be grafted in. Thou sayest well. They are broken of because of theyre vnbeleue, but thou stondest thorow beleue * Be not thou hye mynded, but feare, Jere.11.c. Eccle.7.c. seynge God hath not spared the naturall braunches, lest he also spare not the.

Behold therfore the kyndnesse and rigorousnes of God: on them which fell, rigorousnes: but toward the, kyndnes, yf thou cō inue in the kyndnesse. Els shalt thou be hewen of: * and they, yf they byde not styll in vnbeleue, shall be grafted in agayne. For God is of power to grafte them in agayne. For yf thou be cut out of the naturall wylde olyue tre, and grafted (contrary to nature) in the good olyue tre, how moche more shall they that are naturall, be grafted in theyr awne olyue tree agayne? 2.Cor.3.c.

D I wolde not that this secrete shulde be hyd from you brethren (lest ye shulde bewyse in youre awne conceaytes) that partly blyndnesse is happened vnto Israell, * so longe tyll the fulnesse of the Heythen be come in, and so all Israell shalbe saued. As it is wrytten: * There shall come out of Syon he that doth delyuer, and shal turne Luce.21.c. Psal.13.a Esa.59.c.

awaye vngodlynes from Jacob. And this is my
couenaunt with them, whan I shall take awaye
theyr synnes. As cõcernynge the Gospell, they holde
thẽ as enemyes for your sakes: but as touchynge
the election, they loue them for the fathers sakes.

For verely the gyftes & callynge of God are
suche, that it can not repente hym of them. For
lykewyse as ye also in tyme passed haue not beleu-
ued, but now haue optayned mercy thorow theyr
vnbeleue: Euen so now haue they not beleued on
the mercy whiche his happened vnto you, ẏ they
also maye optayne mercy. For ☞ God hath clo
sed vp all vnder vnbeleue, that he myghte haue
mercy on all.

O the depenesse of the ryches, both of the
Wap.17,a wysdome and knowlege of God: * ☞ How in
comprehensible are his iudgemẽtes, & his wayes
‡Wap.9b vnsearcheable: ‡ For who hath knowne ẏ mynd
Esa.40.b of the Lorde? Or who hath bene his councell ge-
1.Cor.2.b. uer: Or who hath geuen him ought afore hande,
*esa.44e that he myght be recompenced agayne? * For of
him, and thorow him, and in him are all thinges.
‡Ro.16.c ‡ To hym be prayse for euer. Amen.

¶ Glose vpon the.xi. Chapter.

☞ (God hath closed vp all vnder vnbeleue.
&c) That he here calleth vnbeleue, he calleth it
synne in the Epistle to the galathians, sayenge:
The scripture hath shut vp all vnder synne, that
the promes shulde come by the faith on Jesus
Christ. Gala. iii. Shortly, the meanynge is, that
god wyll haue all the worlde detters vnto hym,
to the intẽt that no flesh shulde haue of himselfe
to boast, but that his mercy and promes myghte
haue the preeminence, and that lyke as all man-
kynde was subdued vnto synne, euen so thorowe
Christ they myghte be partakers of his mercy, as

many as beleued theron.

☞(How incõprehensible are his iudgemẽtes.) Though a man may tell forth and shewe ẏ iudgementes of Gods mouth (ẏ is to saye his worde) as Dauid sayeth Psal.118.neuertheles god hath other secrete iudgementes and coũsels, which are great, and can not be expressed. Sap.the.xvii. Chap. for he doth many thynges, wherof he wyll not haue vs of councell, nother becõmeth it ony Christen man to be curious in searchynge suche thynges as are not expressed in the scripture of God: As for an example, what haue we to do to searche the cause why God condemneth one man and not another: why he maketh one ryche, and another poore: and so forth Who hath searched out his secrete wayes, or knowẽ this preuy mynd of the LORDE: As for the outwarde wayes of gods worde, the prophetes haue euer despred thẽ and optayned them, as thou readest thorow oute the scripture. And after the same maner doeth Paul saye that we haue the mynde of Christe. 1.Cor.xi. that is to saye, by his worde we knowe what his wyll is, and what he requyreth of vs, but no farther.

The.xii.Chapter. ✠

I Beseke you brethren by the mercyfulnesse of God that ye geue ouer youre bodyes for a ✱sacrifice, that is quycke holy, and acceptable vnto God, which is your reasonable seruynge of God. Phil.4.c

And fashiõ not your selues lyke vnto this worlde, but be chaunged thorow the renewynge of youre mynde, that ye may proue, ✱what thynge ẏ good that acceptable, and perfecte wyll of God is. For I saye thorow the grace that is geuen me, vnto Ephe.5.b 2.Tes.4.a Eccli.3.c

Eccli.3.c euery man amonge you, ‡ that no man esteme of
hymselfe more, then it becōmeth hym to esteme:
*Ro.14.a *but ℣ he discretly iudge of hymselfe, accordyng
1.cor.8.a as God hath dealte vnto euery man the measure
‡1.cor.12.b of fayth. ‡ For ✝ lyke as we haue many membres
Ephe.4.b in one body, but all the membres haue not one ma-
ner of operacyon. Euen so we beynge many, are
one body in Christ. ✝ But amonge our selues e-
uery one is the membre of another, and haue dy-
uers gyftes, accordynge to the grace that is geuē
3.cor.14.a vnto vs. * Yf ony man haue the gyfte of prophe-
cyenge, let it be accordynge to the fayth.
1.Pe.4.b * Let hym that hath an office, wayte vpon ℣ B
office: let hym ℣ teacheth, take hede to ℣ doctrine
Let hym that exhorteth, geue attendaūce to the ex-
Actu.2.c hortacyō. * Yf ony mā geueth, let hym geue with
‡eccli.32.a synglenesse. ‡ Let hym ℣ ruleth, be diligent. * Yf
*deu.15.b ony mā shewe mercy, let hym do it with chearful-
*1mo.5.b nesse Let loue be without dissimulacyon. * Hate
that which is euel: Cleue vnto ℣ which is good.
Be kynde one to another with brotherly loue.
1.Pet.2.b * In geuynge honoure go one before another.
‡eccli.31.c ‡ Be not slowthfull in the busynesse that ye haue
in hande: Be feruent in the spyrete, ☞ seruynge
the LORD. Reioyce in hope, be pacyent in trou-
ble. Continue in prayer. Destribute vnto the ne-
Heb.13.a cessities of the sayntes. * Be glad to harborowe.
Blesse them that persecute you. Blesse and curse
not. Be mery with them that are mery, and wepe
Phil.2.a with them that wepe.
‡Pro.3.a * Be of one mynd amōg your selues. ✝ ‡ Be C
Esay.5.c not proud in your owne cōceates, but make your
*pro.20.c selues equall to them of the lowe sorte. Be not
1.Pet.3.b wyse in youre owne opinions. * Recompense vn
‡2.cor.8.c. to no man euel for euel. ‡ Prouyde honestly afore
*Heb.12.c hande towarde euery man. * Yf it be possible (as

much as in you is) haue peace with all men.

Dearly beloued, auenge not youre selues, but geue rowme vnto the wrath of God. For it is wrytten: *Vengeaunce is myne, and I wyll reward, sayeth the LORDE. Therfore ‡yf thyn enemye honger, fede hym: Yf he thyrst geue hym drynke. For in so doynge ☞ thou shalt heape coles of fyre vpon his head. Be not ouercome with euel, but ouercome thou euell with good. ✠ Deu.32.b ‡Pro.25.b

¶ Glose vpon the.xii. Chapter.

☞ (Seruynge the LORDE.) Some translacyõs reade thus: Serue the tyme, or, Apply youre selues to the tyme.

☞ (Thou shalte heape coales of fyre vpon his heade.) That is to saye, by thy curteous dealynge with hym, thou shalte make hym to be displeased at hymselfe, that euer he dyd the ony euell.

The.xiii. Chapter. ✠

LEt euery soule submytte hymselfe to ‡ authorite of ‡ hyer powers. *For ther is no power but of God. The powers that be, are ordeyned of God: so that who so euer resysteth the power resysteth the ordynaunce of God. And they that resyst, shal receaue to themselues dãnacyon. For rulers are not to be feared for good workes, but for euel. Yf ‡ wylt be without feare of ‡ power, do wel thẽ, & thou shalt haue prayse of the same: for he is the mynister of God for thy wealth. But yf thou do euel, then feare, for he beareth not the sweard for naught. For he is ‡ mynister of God, a taker of vengeaunce, to punysh hym that doeth euell. Wherfore ye muste nedes obeye, not onely for punyshment, but also because of conscyence. Sap.6.a 1.Pet.2.b

For this cause must ye geue tribute also. For they are Gods ministers, whiche maynteyne the same defence. ✠

Mat.17.d and.22.c * Geue to euery man therfore his deutye: tribute, to whō tribute belongeth: custome, to whō custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. ✠ Owe no thynge to ony mā, but to loue one another * For he that loueth another, hath fulfylled the lawe. B

Gala.6.a 1.Tim.1.b ‡Exo.20.c Deut.5.c For where it is sayd: (‡Thou shalte not breake wedlocke: thou shalt not kyl: thou shalt not steale thou shalt not beare false wytnesse: thou shalt not lust:) and yf ther by ony other cōmaundement, it is comprehended in this woorde: * Thou shalte loue thy neghboure as thy selfe. ‡ Loue doth his neghboure no euell. Therfore is loue the fulfyllynge of the lawe. ✠

Leui.19.c Mat.22.d ‡1.cor.13.a

1.Tes.5.a And for so much as we knowe this, namely the tyme * that the houre is nowe for vs to ryse from slepe, (For now is our saluacyō nearer, thē whan we beleued: the nyght is past but the daye is come nye) * Let vs therfore cast awaye ỹ woorkes of darknesse, and put on the armoure of light

Col.3.a Luce.21.b ‡1.cor.6.b Ephe.5.a ‡Jaco.3.c * Gal.5.c 1.Pet.2.b Let vs walke honestly as in the daye, * not in excesse of eatynge and dronkennes, ‡ no in chamberynge and wantonnesse, * not in stryfe and enuyeng: but put ye on the LORD Iesus Christ ✠ ‡and ☞ make not prouysion for the flesh, to fulfyll the lustes of it.

¶ Glose vpon the.xiii. Chapter.

☞ (Make not prouysyon for the flesshe.) Euery man may make honest prouysyon for his body, & vse the creatures of God (for they are all good, & nothynge to be refused, that is receaued with thākesgeuynge .1. Tim.4.) as longe as we vse them for necessite, and not for the lustes of the flesshe.

The.xiiii.Chapter.

HYm that is weake in ỹ fayth, receaue vnto you, and trouble not the consciences. One beleueth that he may eate al thynge: but he that is weak, eateth herbes. Let not hym that eateth, despyse hym that eateth not: & let not him which eateth not, iudg hym ỹ eateth: for god hath receaued hym. * Who art thou, that iudgest another mãs seruaunt? He standeth or falleth vnto his LORDE: Yee he maye well stonde, for God is able to make hym stande. Some man putteth difference betwene daye and daye, but another man coũteth all dayes alyke. ☞ * Let euery man be sure of his meanynge. ☞ He that putteth difference in the daye, doth it vnto the LORDE: and he that putteth no difference in the daye, doth it vnto the LORDE also. He that eateth, eateth vnto the LORDE, for he geueth God thankes: & he that eateth not, eateth not vnto the LORDE, and geueth God thankes. For none of vs lyueth to hym selfe, and none dyeth to hymselfe. Yf we lyue, we lyue vnto the LORDE. Yf we dye, we dye vnto the LORDE. Therfore, whether we lyue or dye, we are the LORDES.

Iacob.4.b

Col.2.c

For therto dyed Christe and rose agayne, and reuyued, that he mygut be * LORDE both of dead and quycke. But why iudgest thou thy brother? Or thou other, why despysest thou thy brother? * We shall all be brought before the iudgement seate of Christ. For it is wrytten: ‡ As truly as I lyue, (sayeth the LORDE) all knees shall bowe vnto me, and al tunges shall knowlege vnto God. * Thus shall euery one of vs geue accõtes for hymselfe vnto God. Let vs not therfore iudg one anothermony more. But iudge this rather

Actu 2.d
Phil.2.c
Gal.6.a
‡esa.45.c
Phil.2.a
Mat.25.c
2.Co.5.b

that no man put a stomblynge blocke or an occa-
1.cor.8.a syon to fal in his brothers waye. * I knowe, and am ful certifyed in the LORDE Jesu, that ther is nothynge commune of it selfe: but vnto hym yͭ iudgeth it to be commune, to hym is it commune. But yͭ thy brother be greued ouer thy meate, thē walkest thou not now in charite. Destroye not with thy meate hym, for whom Christ dyed.

Be therfore ☞ that youre treasure be not E
euell spoken of. For the kyngdome of God is not meate and drynke, but ryghteousnesse and peace, and loye in the holy goost. He that in these thynges serueth Christ, pleaseth God, and is commended of men. Let vs therfore folowe those thynges which make for peace, & thynges wherwith one maye edefye another. Destroye not the worke of
Tit.1.c God for ony meates sake. * All thynges truely
are cleane, but it is euell for that man, whiche eat-
1.cor.8.b eth with hurte of his conscience. * It is much better that thou eate no flesshe, & drynke no wyne nor ony thynge, wherby thy brother stombleth, or falleth, or is made weake. Hast thou fayth, haue it with thy selfe before God. Happy is he, that cō demneth not hymselfe in that thynge which he alloweth. But he that maketh conscyence of it and
Tit.1.c yet eateth, is dampned: because he doeth it not of fayth. For * what so euer is not of fayth yͭ same is synne.

¶ Glose vpon the.xiiii. Chapter.

☞ (Let euery man be sure of his meanynge.) That is to saye, let hym not wauer and doute in his conscience, but be sure, that before God it is no synne, whether he eate or eate not.

☞ (He that putteth difference in the daye, doth it vnto the LORDE.) The Apostle in this

chapter speaketh of thē that are yet weake, and haue not attayned vnto ỹ knowlege of the lybertye in Christ, and therfore he iudgeth all to ỹ best in them. But where as he reproueth the Galathians for puttynge difference betwene one day and another, the cause is this: they had receaued the knowlege of God, and were turned backe agayn vnto suche weake & beggerly tradicyons, as they themselues had knowledged afore to be of no value, and therfore rebuketh he them, because they put suche trust in them, and were become ypocrites.

☞ (That youre treasure be not euel spoken of.) The gospel of Christ is our treasure: Now the occasyon why it is euell spokē of, is, because that they which vse the lybertye of it, do it ofte tymes to the offence of such as are yet weake and haue no knowlege therof.

The.xv.Chapter.

WE that are stronge ✱ ought to beare ỹ Gala.6.a
fraylnesse of them which are weake, & not to stonde in our owne conceates. Let euery one of vs ordre hymselfe so, that he please his neghboure vnto his welth, and edyfyenge. For Christ pleased not him selfe, but as it is wrytten: ✱ The rebukes of them Psa.68.b
which rebuked the, are fallē vpon me. ✝ ‡ What ‡Ro.4.d
so euer thynges are wrytten afore tyme, are wrytten for our learnynge, that we thorowe pacyence and ✱ comforte of ỹ scriptures, might haue hope. 1.mac.12.b
The God of pacyence and consolacyon graunte you to be lyke mynded one towarde another, accordynge vnto Iesu Christ, that ye beynge of one mynde, may ✠ one mouth prayse God the father

of our LORDE Jesu Christ.

Wherfore receaue ye one another, as Christe hath receaued you to the prayse of God But I saye, that Christ Jesu was a mynister of the circūcisyon for the trueth of God, to confirme ỹ promyses made vnto the fathers, & that ỹ Heythen myght prayse god because of mercy, as it is wrytten: * For this cause wyll I prayse the amonge ỹ Gentyls, and synge vnto thy name. And agayne he sayeth: ‡ Reioyce ye Heythen with his people. And agayne: * Prayse the LORDE all ye gentyles, and laude hym all ye nacyons. And agayne Esay sayeth: * There shalbe the roote of Jesse, and he that shall ryse to rule the gentyles, in hym shall ỹ gentyles trust. The god of hope fyll you wt all ioye & peace in beleuynge, ỹ ye maye be plenteous in hope thorow the power of ỹ holy gooste. ‡

I my self am ful certifyed of you (my brethrē) that ye your selues are full of goodnesse, fylled wt all knowlege, so that ye are able to exorte one another. Neuertheles (brethren) I haue somwhat more boldly writtē vnto you, as one that putteth you in remēbraunce, for the grace that is geuē me of god, that I shulde be a minister of Jesu Christ amonge the Heythen, to declare ỹ gospell of god, that the Heythē myght be an acceptable offryng vnto god, sanctifyed by the holy gooste. Therfore maye I boast my selfe thorow Jesu Christ, that I medle with thynges pertaynynge vnto god. For I durst not speake oughte excepte Christe hadde * wrought the same by me, to make the Heythen obedient thorowe worde and dede, thorowe the power of tokens and wonders, and thorowe the power of the spyrete of god, so that from Jerusalem, and rounde aboute vnto Illyricon, I haue fylled all with the gospell of Christe. So haue

2.Re.22.g. Psal.17.c ‡Deu.32.f *ps.116.a Esa.11.b

I enforced my selfe to preache the Gospell, not where Christes name was knowne, lest I shulde buylde on another mans foundacyon, but as it is wrytten:* To whom he was not spoken of, they shall se: and they that haue not herde, shall vnderstonde. This is also the cause, wherfore I haue bene of tymes let to come vnto you. But nowe syth I haue nomore place in these contrees, hauinge yet a desyre many yeares sence to come vnto you, whan I shal take my iourney in to Spayn I wyll come to you: for I truste that I shal passe that waye and se you, and to be broughte on my waye thytherwarde by you: but so, that I fyrst refresh myself a lytle wyth you. Esay. 52.c

D But now go I to Ierusalem, to minister vnto the sayntes. For they of Macedonia & Achaia haue wyllyngly prepared a commune* collection together, for the poore sayntes at Ierusalē. They haue done it willingly, and theyr detters are they. ‡For yf the Heythen be made partakers of theyr spirituall thynges, theyr dutye is to minister vnto them in bodely thynges. Nowe whan I haue perfourmed this, and haue brought thē this frute sealed, I wyll take my iourneye by you in to Spayne. But I am sure whan I come vnto you, that I shall come wyth the full blessynge of the Gospell of Christ. Act. 11.c 1.Co. 16.a 2.Co. 8.a and. 9.a ‡1.Co. 9.b Gala. 6.a

I beseke you brethren thorow oure LORD Ieiu Christ, and thorowe the loue of the spyrete, ‡ye helpe me in my busynes wyth your prayers vnto God for me, that I maye be delyuered from ‡ vnbeleuers in Iewrye, and that thys my seruyce which I do to Ierusalem, maye be accepted of ‡ sayntes, that I maye come vnto you wyth ioye by the wyl of God, and refreshe myself wyth you. The God of *peace be wyth you all. Amen. 1.Co. 14.c

The.xvi. Chapter.

I Commende vnto you Phebe oure syster, which is a minister of the congregacyon of Cenchrea, that ye receaue her in the LORDE, as it becōmeth the sayntes, and that ye helpe her in whatsoeuer busynesse she hath nede of you. For she hath succoured many, and myne own self also. A

Act. 18.a
2.Ti.4.c

Grete Prisca and * Aquila my helpers in Christ Jesu, which for my lyfe haue layed downe theyr owne neckes: vnto whom not I onely geue thankes, but all the congregacions of the Heythē Grete the congregacyon also in theyr house. Salute Epenetos my beloued, which is ỹ fyrste frute amonge them of Achaia in Christ. Grete Mary, which hath bestowed much labour on vs. Salute Andronicus and Junia my cosens, & felowe prysoners, which are awncyent Apostles, & were before me in Christ. Grete Amplias my beloued in the LORDE. Salute Urbane oure helper in Christ, and Stachis my beloued. Salute Apelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Grete thē which are of Narcissus housholde in the LORDE. Salute Tryphena and Tryphosa, which haue laboured in the LORDE. Salute my beloued Persida, whiche hathe laboured much in the LORD. Salute Rufus ỹ chosen in ỹ LORD: & his mother & myne. Grete Asyncrytus, Phlegō, Hermā, Patrobas, Hermē, & the brethren & them. Salute Philologus and Julia, Nerius and hys syster, and Olympa, and all the sayntes with them. * Salute one another wt an holy kysse. The cōgregaciōs of Christ salute you.

B

2.Cor.13.c

Colo.2.b

* I beseke you brethrē, marke thē which cause

diuision and geue occasyons of euell, contrary to that doctryne which ye haue learned, and auoyde them. For they that are suche, serue not the LORDE Iesu Christ, * but theyr owne belly: and tho rowe swete preachynges and flatteringe wordes, they deceaue † hartes of the innocentes For your obedience is publyshed amonge all men, therfore am I glad of you. Tit.3.b Phil.3.c

* But yet I wolde haue you wyse in that which is good, and symple in euell. The God of peace treade Sathã vnder your fete shortly. The grace of our LORDE Iesu Christ be wyth you * Timotheus my helper, and ‡ Lucius, and * Iason, and ‡ Sopater my kynsman salute you. I Tertius whiche haue wrytten this epistle in the LORD, salute you * Gaius myne oost and the oost of the whole congregacyon saluteth you. Erastus † chamberlayn of the cytye saluteth you and Quartus a brother saluteth you. The grace of our LORD Iesu Christ be † you all. Amen. Mat.10.b Act.16.a Phil.2.b ‡Actu 13.a *Act.17.a ‡Act. 20.a *1.Cor.1.b

To hym that is of power to stablyshe you, accordynge to my Gospell and preachynge of Iesu Christ, wherby is vttered the mystery whiche hath bene kepte secrete, sence the world beganne, but nowe is opened, and shewed by the scriptures of the prophetes, at the commaundemente of the euerlastynge God, to sette vp the obedience of the fayth amonge all Heythen: * to the same God, ‡ which alone is wyse, be prayse thorowe Iesus Christ for euer. Amen. Rom.11.b

To the Romaynes.

Sent from Corinthum, by Phebe, which was a minister of the congregacyon at Cenchrea.

The ſūme of the.i. Epiſtle

¶ The Epiſtle

of the Apoſtle Saynt Paul to the Corinthians.i.

The ſumme of thys Epiſtle.

Chap. i. He commendeth the Corinthians, exhorteth thē to be of one mynde, & rebuketh the diuiſion that was amonge thē. Worldly wyſedome is fooliſhneſſe before God, yeether is no wyſdom but in the deſpyſed croſſe of Chriſt.

Chap. ii. It is not eloquence and glorpous paynted wordes of worldly wyſdome, ꝧ can edifye and conuerte ſoules vnto Chriſt: but the playne wordes of the ſcrypture, for they make mencyon of hym and hys croſſe.

Chap iii. Paul rebuketh the ſectes & authores therof. Chriſt is ꝧ fundaciō of his cȝurch No man ought to reioyce in men, but in god

Chap. iiii. The preachers are but miniſters. Judgemente belongeth only vnto God.

Chap. v After what maner Paul curſeth ꝧ man, that had committed fornicacyon wyth hys mother in lawe.

Chap. vi. He rebuketh them for goynge to lawe together before the Heythen, and repȝoueth vncleanneſſe.

Chap. vii. Of mariage, virginite and wyddowheade.

Chap. viii. He rebuketh them that vſe theyr lyberte to the ſklaunder of other, and ſheweth howe men oughte to behaue them to-

warde suche as be weake.

Chap. ix. Loue forbeareth the thynge that he maye do by the lawe. He exhorteth them to runne on forth in ỹ course that they haue begonne.

Chap. x. He frayeth them wyth the ensamples of the old Testament, and exhorteth thẽ to a godly conuersacyon.

Chap. xi. He rebuketh them for the abuse & mysordre that they had about the Sacramẽt of the body and blouds of Christe, and bryngeth them agayne to the fyrst institucyon.

Chap. xii. The diuersyte of the gyftes of the holye goost, geuen to the comforte and edifyenge one of another, as the mẽbres of a mãs body serue one another.

Chap. xiii. The nature and cõdicyõs of loue

Chap. xiiii. Paull sheweth that the gyfte of prophecye, interpretyng, or preachynge excelleth the gifte of tunges, and how they ought but to be vsed.

Chap. xv. The resurrecyon of the dead.

Chap. xvi. He putteth them in remembraunce of the gatherynge for the poore Christen at Ierusalem, and concludeth hys Epistle wyth the salutacyõs of certayne louynge brethren.

The fyrst Epist

le of the Apostle Saynte Paull to the Cozinthians.



The fyrst Chapter.

Act.18.b

Johñ.17.c
Heb.9.c

2.cor.1.a

PAul, called to be an Apostle of Jesus Chryst thorow ỹ wil of god and brother * Sosthenes, vnto the congregacyon of god which is at Cozinthum, to thẽ that are *sãctifyed in Chryst Jesu, saynctes by callyng, with all thẽ that call vpõ ỹ name of our LORD Jesus Chryste, in euery place bothe of theyrs and ours, * Grace be wyth you and peace from God oure father, and from the LORD Jesus Chryst.

✝ I thanke my God alwayes on youre be-
behalf, for the fauour of God which is geuen you
in Iesus Christ, that in all poyntes ye are made
ryche by hym, in euery worde, and in all maner of
knowlege (euen as the preachynge of Christ is cō
firmed in you) so that ye wante nothynge in onye
gyft, and wayte but for the appearynge of oure
LORD Iesus Christ: which shal strengthy you al
so vnto the ende, that ye may be blameleſſe in the
day of our LORD Iesus Christ. ✝✱ For God Num.23.c
is faythfal, by whom ye are called vnto ỹ fellow- 1 cor.10.b
shyppe of his sonne Iesus Christ oure LORD c 1.tessa.5.c

B But I beseke you brethren thorowe the name
of our LORD Iesus Christ, ✱ that ye al speake Rom.12.c
one thynge, and let ther be no dissencion amonge
you, but that ye be perfecte in one meanynge. For
it is shewed me (my brethrē) of you, by thē which
are of the houſholde of Cloes, that ther is stryfe
amonge you. I speake of that, which euery one
of you sayeth: I holde of Paull. Another, I hold
of ✱ Apollo. The thyrde, I holde of Cephas. The Act.18.c
fourth, I holde of Christe. Is Christe then diuy- 1.cor.3.a
ded in partes? Was Paul crucifyed for you? Or and.16.b
were ye baptyſed in the name of Paul? I thanke
god that I haue baptyſed none of you, but ✱ Cri- Actu.18.a
spus and ✝ Gaius: leſte onye shulde saye, that I in ✝Ro.16.c
myne owne name had baptyſed. I baptyſed also
the houſholde of ✱ Stephana. Furthermore 1.Cor.16.c
knowe I not, whether I baptyſed ony other. For
Christ sent me not to baptyſe, but to preache the
Gospell, not wyth wyſedome of wordes, leſte the
crosse of Christe shulde haue bene made of none
effecte.

C For the worde of the crosse is foolishneſſe to
thē that perysche ✱ but vnto vs which are saued, Rom.1.b
it is the power of God. For it is wrytte ✝ I wyll ✝Esa.29.c

destroye the wysdome of the wyse, and wyll caste awaye the vnderstondynge of the prudent.

Esay.33.c * Where are the wyse? Where are the scrybes? Where are the disputers of thys worlde? Hath not God made the wysdome of thys worlde foolyshnesse? For in so much as the worlde by ỹ wysdome therof knewe not God in hys wysedome, it

Mat.12.d Luce.11.c Joh.2.c and.6.d pleased God thorow foolysshe preachynge to saue them that beleue. For * the Iewes requyre tokēs, and the Grekes are after wysedom. But we preach Christ the crucifyed: to the Iewes an occasyon of fallynge, and vnto the Grekes foolyshnesse. But vnto them that are called (both Iewes and Grekes) we preache Christe the power of God, &

Col.2.a * the wysedome of God.

D For the foolyshnesse of God is wyser then men: and the weaknesse of God is stronger then men. Brethren, loke on your callynge. Howe that

Joh.7.c * not many wyse men after the flesshe, not many myghty, not many of hygh degree are called: but ỹ foolysh is before the worlde, hath God chosen, ỹ he myght confounde the wise: And that weake is before the world, hath God chosen, that he might confounde the myghtye. And the vyle and despysed before the worlde hath God chosen, * yee and

Olee.2.c that which is nothynge, that he might destroye that which is oughte, that no flesh shulde reioyce in hys presence. Of the same are ye also in Christ

Ephe.1.c. ‡Jere.23.b *Jo.17.c ‡Esa.65.c Jere.9.d 2.Cor.11.a Iesu, which of God is made vnto vs * wysdom ‡ and ryghteousnesse and * sanctifyeng & redemp cyon, that accordyng as it is wrytten ‡ He that re ioyceth, shulde reioyce in the LORDE.

The.ii.Chapter.

AND I brethren, whan I came vnto you, I came not ℣ hygh wordes or hygh wysdom to shew vnto you the preachynge of Christ

For I shewed not forth my selfe amõge you that I knewe ony thynge, saue onely Iesus Christe, euen the same that was crucyfyed. And I was in weaknesse, and in feare, and in muche tremblyng: * and my worde and my preachynge was not in entysynge wordes of mãs wysedom, but in shewynge of the spirite and of power: that youre fayth shulde not stonde in the wysedome of men, but in the power of God. * 1.Cor.1.a

That we speake of, is wysedome amonge thẽ that are perfecte: not the wysedom of this worlde, nether of the rulers of thys worlde * which go to nought, but we speake of the wysedome of God, which is in secrete and ipeth hyd, whych God ordeyned before ỹ worlde vnto our glorye, * which none of the rulers of thys worlde knewe. ‡ For ☞ yf they had knowen it, they had not crucyfyed the LORDE of glorye, but as it wrytten: * The eye hath not sene, & the ear hath not herde nether hath it entred in to the harte of man, that God hath prepared for them that loue hym. * 1.cor.15.c * Mat.11.c ‡ Joh.15.c and.16.a Actu.13.c * Esa.64.a

B But God hath opened it vnto vs by hys spirite. * For the spirite searcheth out all thynges, yee euen the depnesse of the Godhead. For what man knoweth what is in man, saue the spirite of man which is in hym? Euen so no man knoweth what is in God, saue the spirite of God. As for vs, we haue not receaued ỹ spirite of thys worlde but the spirite which commeth of God, so that we can knowe what is geuen vs of God: whiche we also speake, not wyth connynge wordes of mans wysedome, but with the connynge wordes of the holy goost, & iudge spirituall matters spiritually. Howbeit ☞ the naturall man perceaueth nothynge of the spirite of God. It is foolyshnesse vnto hym, and he can not perceaue it: for it must be * Rom.8.b

Pro.28.a spiritually discerned. * But he that is spirituall, discusseth all thynges, and he is iudged of noma.
Sap.9.b * For who hath knowen the mynde of ỹ LORD:
Esa.40.b. Rom.11.d DE? Or who shall enfourme hym? But we haue the mynde of Christ.

¶ Glose vpon the .ii. Chapter.

☞ (Yf they had knowen it.) To haue a sure, faythfull and spirituall knowlege of Christe, is lyke euerlastynge. Joh. xvii. As for the knowlege that the Jewes had of Christ Joh vii. it was but a fleshly and carnal knowlege. Yee ỹ thynge that they dyd vnto Christe, they dyd it rather of ignorannce, as saynt Peter sayeth. Actu. iii.

☞ (The naturall man perceaueth nothynge of the spirete of God.) The naturall man is ỹ whole persone of man, with al his reason, cōynge, wyll, wytte and power without the grace of God.

The. iii. Chapter.

AND I brethren, could e not speake vn to you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ
Heb.5.c. * I gaue you myike to drynke, & not meate, for ye myghte not then awaye withall, nother maye ye yet euen now, in so much as ye are yet fleshly. For * seynge ther is enuyeng,
Gal.5.c. strife, and dissēcyon amōge you, are ye not fleshly and walke after the maner of mē? For whan one
1.Cor.1.b sayeth: * I holde of Paul: another, I holde of Apollo, are ye not then fleshlye? What is Paul? What is Apollo? Euen mynisters are they, by whom ye are come to the beleue, and that accordynge as the LORD DE hath geuen vnto euery man. I haue plāted, Apollo hath watered, * but
Joh.6.g God hath geuen the increace. So then nother is
Actu.2.e he that planteth ony thynge, nother he that wa-

treth, but God which geueth the increace. As for
him that planteth, and he that watreth, the one is
as the other: but yet shall euery one receaue his re
warde accordynge to his labour. For we are
Gods labourers, ye are Gods husbandrye, * ye Ephe.2.c
are Gods buyldynge.

According to the grace of God which is ge
uen vnto me, as a wyse buylder haue I layed the
fundacyon, but another buyldeth theron. Yet let
euery man take hede how he buyldeth theron.
* For other fundacyon can no man laye, thē that Mat.16.c
which is layed, the which is Iesus Christ. But
yf ony man buylde vpon this fundacyon, golde,
syluer, precyous stones, tymber, haye, stubble, eue
ry mans worke shalbe shewed. * For the daye of Esay.28.c
the LORDE shall declare it, whiche shalbe she
wed with fyre: and the * fyre shall trye euery mās 1.Pet.1.b
worke what it is. Yf ony mans worke ye he hath and.4.d
buylded theron, abyde, he shal receaue a rewarde:
Yf ony mās worke burne he shal suffre losse: but
he shalbe saued hymselfe, neuertheles as thorowe
fyre.

✠ * Knowe ye not that ye are the temple of 1.cor.6.c
God, and that the spyrete of God dwelleth in you? 2.cor.6.c
Yf ony man defyle the temple of God, hym shall Heb.3.a
God destroye. For the temple of God is holy, Prou.3.c
which ye are: * Let no man deceaue hymselfe.
☞ Yf ony man thynke hymselfe wyse amonge you, L
let hym become a foole in this worlde, that
he may be wyse. For * ye wysdome of this worlde Rom.1.c
is foolyshnesse with God. For it is wrytten: * He Iob.5.b
compaseth the wyse in theyr craftynesse. And a-
gayne: * The LORDE knoweth the thoughtes Psa.93.b
tes of the wyse, that they are vayne. Therfore let
no mā reioyce in mē. For all is yours, whether it
be Paul or Apollo, whether it be Cephas or the

Gg. ii.

wozlde, whether it be lyfe oz death, whether it be
pzesent oz foz to come. All is youres, but ye are
Chziſtes, and Chziſt is Gods. ✠

¶ Gloſe vpon the. iii. Chapter.

☞ (Let hym become a foole in this wozlde.) In
thynges ſpirituall concernynge fayth euery man
muſte forſake hymſelfe and all his wyſedom, and
ſubmytte hym vnto the wyſedome and wozde of
God, knowlegyng ỹ holy gooſt to be onely wyſe:
but in matters tẽpozall cõcernynge outwarde po
licye, and honeſte gouernaunce of the body, God
wyll haue no man to be foolyſhe, but wyſe & pzu-
dent. Math. x.

The. iiii. Chapter. ✠

2. Co. 6. a
✝deu. 29. d

LEt euery man this wyſe eſteme vs, e-
uen foz the ✱ mynyſters of Chziſt, and
ſtewardes of the ✝ ſecretes of God.
Now is ther no moze requyzed of the
ſtewardes, then, that they be founde

Jere. 23. e
Luce. 12. e
1. Pe. 4. d
✝Job. 9. a.

✱ faythfull. It is but a ſmall thynge vnto me, ỹ
I ſhuld be iudged of you, oz of mans day, nother
iudge I myne owne ſelfe I know nought by my
ſelfe, ✝ yet am I not therby iuſtifyed. It is the
LORDE that iudgeth me. Therfoze iudge ye
nothynge befoze the tyme, vntyll the LORDE
come, which ſhall bzynge it to lyght that is hyd in
darkneſſe, and open the counſels of the hartes, &
then ſhall euery one haue pzayſe of God. ✠

B

Theſe thynges bzethzen haue I deſcribed in
myne owne perſon, and in Appollos foz your ſa-
kes that ye myght learne by vs, that no man coũt
hygher of hymſelfe, then aboue is wzytten, that
one be not pufte vp agaynſt another foz ony mãs

Jacob. 1. a

cauſe. Foz who pzeferreth the? ✱ What haſte
thou that thou haſt not receaued? Yf thou haſte

receaued it, why makest thou then thy boast, as though thou haddest not receaued it? Now ye are full, now ye are made ryche, ye raigne without vs, and wold God ye dyd raygne, that we myght raygne with you.

We thynketh that God hath set forth vs Apostles for the lowest of all, * euen as those that are appoynted vnto death. For we are a gasynge stocke vnto the worlde and to the angels, and vnto men, we are fooles for Christes sake, but ye are wyse in Christ: We weake, but ye stronge: Ye honourable, but we despysed. Euen vnto this daye we honger and thyrst, and are naked, and are bofetted with fystes, & haue no certayne dwellynge place, * and labour and worke with oure owne handes. We are reuyled, ‡ and yet we bleſſe: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were ϟ very outsweppynges of the worlde, yee the offscowrynge of all men vnto this tyme. Psal.43.c Rom.8.e Actu.18.a and.20.e ‡Ro.12.b

I wryte not this to shame you, but as my dear chyldren I warne you. For though ye haue ten thousande instructours in Christ, yet haue ye not many fathers. For I haue * begotte you i Christ Iesu thorow the gospell. Wherfore I exhorte you, ‡ be ye my folowers. For this cause haue I sente vnto you Timotheus (whiche is my deare sone, and faythfull in the LORDE) that he may put you in remembraūce of my wayes, which are in Christ, euen as I teache euery where in all cōgregaciōs. Some are puft vp, as though I wold come no more at you. But I wyll come to you shortly. (* Yf the LORD wyl) and wyl knowe, not the wordes of them that are puft vp, but the power. For the kyngdome of God is not in wordes, but in power. What wyll ye? Shall I come Gala.4.a Jacob 1.b ‡1.co.10.a Phil.3.c Pro.20.d Iere.10.d Jaco.4.b

vnto you with the rodde, or with loue & the spyrit of mekenesse.

The.v.Chapter.

It is commune reporte, ℣ ther is whordome amonge you, and suche whordome, as is not once named amonge the Heythen, * that one shuld haue his fathers wyfe. And ye are pufte vp, & haue not rather sorowed, ℣ he whiche hath done this dede, myght be put from amonge you. * For I verely as absent in body, but present in spyrite, haue determined alreadye as thoughe I were present (concernynge hym ℣ hath done thys dede) in the name of our LORDE Iesus Christ whan ye are gathered together with my spyrite, & with the power of our LORDE Iesus Christ, * to delyuer hym vnto Sathan for the destruccyon of the flesshe, that the spyrite maye be saued in ℣ daye of the LORDE Iesus.

Leui.18.a
Col.2.a
Mat.18.b.
1.Tim.1.c

Youre reioycynge is not good. * Knowe ye not that a lytle leuen sowreth the whole lompe of dowe? † Pourge out therfore the olde leuen ☞ that ye maye be newe dowe, lyke as ye are swete bread. For we also haue an * Easterlambe, which is Christ, that is offred for vs. Wherfore let vs ‡ kepe Easter, not in the olde leuen, nor in the leuen of malicyousnesse, and wyckednesse, but in ℣ swete bread of purenesse & of the trueth. ℣

Gala.5.a
Esay.53.b
Joh.1.c
‡ Exo.12.a

I wrote vnto you in the epistle * ℣ ye shulde haue nothyng to do ℣ whormõgers, and ℣ ment I not at al of ℣ whoremongers of this worlde, either of the couetous, or of extorcyoners, or of thẽ ℣ worshippe ymages: for thẽ must ye nedes haue gone out of ℣ worlde, * but now haue I wrytten vnto you, ℣ ye shuld haue nothyng to do ℣ them

Eccli.13.a
2.Tes.3.a

(Namely) yf ther be ony man that is called a brother, and is an whoremonger, or couetous, or a worshypper of ymages, other a rayler, or a dronkarde, or an extorcioner, * wyth such shall ye not eate: For what haue I to do to iudge them that are wythout? Do ye not iudge them that are wythin? As for them that are wythout, God shall iudge them. * Put away from you hym yͤ is euel Ieremi.16.a Dani.1.b Deut.13.a

¶ Glose vpon the.v. Chapter.

(That ye maye be newe dowe) In the electe chyldren of God ther remayneth yet synne which must be pourged oute. Therfore sayeth he: Ye are swete bread, that is, holy: but loke that ye be clean pourged, and newe dowe altogether.

The.vi. Chapter.

HOw dar one of you hauyng busines wyth another, go to lawe before yͤ vnryghteous, and not before the saintes? * Do ye not knowe that the sayntes shal iudge the worlde? Yf the worlde thē shal be iudged of you, are ye not good ynough to iudge small matters? Knowe ye not that we shall iudge the angels? how muche more thynges that pertayne to the temporall lyfe? Therfore yf ye haue iudgementes of temporall matters, take them that are despysed in the congregacyon, and set them to be iudges. This I say to your shame: Is ther vtterly no wyse man among you? What not one at all, that can iudge betwene brother & brother? but one brother goeth to lawe with another, and that before the vnbeleuers? Mat.12.b and.19.b

Now therfore is ther vtterly a faute among you, that ye go to law one wyth another * Why rather suffre ye not wronge? Why suffre ye not Math.5.e

poure selues rather to be defrauded? but ye your
selues do wronge and defraude, and that euen the
brethren. Knowe ye not ꝑ ye vnrighteous shal not
inherete the kyngdome of God? Be not deceaued
Gala. 5.c * Nother whoremongers, nor worshippers of y-
Ephe. 5.a mages, nor breakers of wedlocke, nor weaklyn-
ges. nother abusers of themselues with mankinde,
nor theues, nother the couetous, nor dronkardes,
nor cursed speakers, nor extortioners shal enherete
the kyngdom of God. And such haue some of you
bene, but ye are washed, ye are sanctifyed, ye are
made righteous by the name of the LORD Je-
sus and by the spirete of our God.

Eccli 37.d I maye do all thynges, but * all thynges are L
1.Cor.10.c not profytable. I may do all thynges, but I will
be brought vnder no mans power. Meates are
ordeyned for ye bely, and the bely for meates. But
God shall destroye both it and them. The body
belōgeth not vnto whoredom, but vnto ye LOR-
Rom.8.b DE, and the LORD vnto the body, * God hath
rayled vp ye LORD, & shall rayse vs vp also by
his power. ✝ Know ye not that your bodyes are
the membres of Christ? Shall I now take ye mē-
bres of Christe, & make them the membres of an
harlot? God forbyd. Or do ye not knowe, that he
which cleueth vnto an harlot, is one body? For
Gene.2.d they shalbe two (* sayeth he) in one flesshe. But he
that cleueth vnto the LORDE, is one spirete.

Flye whoredome. All synnes that a man doeth,
are without the body. But he that commytteth
1.Cor.3.b whoredome, synneth agaynst his owne body. * Or
2.Cor.6.c knowe ye not that your body is the temple of the
holy goost? Whom ye haue of God, and are not
1.cor 7.c your owne? * For ye are dearly bought. Prayse
1.Pet.1.c ye God therfore in your body and in your spirete,
which are Gods. ✝

The.vii.Chapter. ✠

AS concernyng the thynges wherof ye wrote vnto me, I answer: It is good for a man not to touche a woman. Neuertheles to auoyde whordome, let euery man haue hys owne wyfe, and let euery woman haue hyr owne husbande. Let the man geue vnto the wyfe due benevolence: lykewyse also the wyfe vnto the man. The wyfe hath not power ouer hyr owne body, but the husbande: and lykewyse the man hathe not power ouer hys owne body, but the wyfe. * Withdrawe not youre selues one from another, excepte it be wt the consente of both for a tyme, that ye maye geue youre selues vnto fastynge and prayer, and then come together agayn, lest Sathan tempte you for your incontinence. ✠ But thys I saye of fauour and not of commaundement. * Howbeit I wold rather that all men were as I am. Neuertheles euery one hath hys proper gyfte of God: one thus another so. To them verely that are vnmaried, & to wedowes I say: It is good for thē that they abyde also as I do. * But yf they cā not absteyne, let thē marry. For it is better to marry, thē to burn.

Tob.6.b and.8.a
Joel.2.c
Actu.26.e
1.Tim.5.b

B But vnto them that are maryed, commaunde not I, but the LORD, * that the wyfe separate not herselfe, frō the husband: but yf she separate herselfe, that she remayne vnmaryed, or be reconcyled to hyr husband: and let not the husband put awaye hys wyfe from hym.

Math.5.b and.19.a

As for the other, vnto thē saye I, not ✠ LORD. Yf ony brother haue an vnbeleuynge wyfe, and she is content to dwell wyth him, let hym not put her away. And yf a woman haue an vnbeleuyng husband, and he is content to dwell wt her, let her not put hym awaye. For the vnbeleuynge

husbande is sanctifyed by the wyfe, and the vnbeleuynge wyfe is sanctifyed by the husbande: or els were your children vncleane, but ☞ now are they holy. But yf ỹ vnbeleuynge departe, let hym depart. A brother or a syster is not bounde in such
1.Pe.3.a cases, but god hath called vs in peace. * For what knowest thou O woman, whether thou shalte saue the man? Or what knowest thou O man, whether thou shalte saue the woman? But euen
Ephe.4.a. as God hath distributed vnto euery one * and as the LORDE hath called euery man, so let hym walke: and so ordeyn I in all congregacyons.

Yf ony man be called beynge circumcysed, let hym not take Heythenshyppe vpon hym. Yf onye man be called in the Heythenshyppe, let hym not be circumcysed. Circumcisyon is nothynge, and vncircumcisyon is nothynge, but the keppynge of the commaundementes of God. ✠ Let euery one
1.Tim.6.a abyde in the callynge wherin he is called. * Arte thou called a seruaunte, care not for it: neuertheles ☞ yf thou mayest be fre, vse it rather. For he that is called in the LORD beinge a seruaũt, is a fre man of the LORDE. Lykewyse he that
1.Cor.6.c is called beynge fre, is a seruaunt of Christ. * Ye
1.Pe.1.c are dearly bought ☞ be not ye the seruaũtes of men. Brethren, let euery one wherein he is called, therin abyde wyth God. ✠

As concernynge virgins, I haue no commaũdemẽt of ỹ LORD, neuertheles I say my good meanynge, as I haue optayned mercy of ỹ LORDE to be faythfull. I suppose it is good for ỹ present necessyte: for it is good for a mã so to be. Arte thou bounde vnto a wyfe, seke not to be lowsed. Art thou lowsed frõ a wife, seke not a wyfe. But yf thou take a wife thou synnest not. And yf a virgin mary, she synneth not. Neuertheles such shal

haue trouble in the fleshe. But I fauoure you.

D Howbeit this I saye brethren: * the tyme is Psal.89.a
shorte. Furthermore thys is the meanynge, that 2.Pet.3.a
they whiche haue wyues, be as though they had
none: and they that wepe, be as though they wept
not: and they that reioyce, be as though they re-
ioyced not: and they that bye, be as though they
possessed not: and they that vse this worlde, be as
though they vsed it not. * For the fashion of this Esay.40.a
worlde passeth awaye. ‡ But I wolde that ye 1 Joh. 2.c
shulde be wythoute care * He that is syngle, ca- ‡ Mat. 6.c
reth for the thynges of the LORDE, howe he Luce. 12.c
maye please the LORDE. But he that is mary- * 1.tim.5.a
ed, careth for the thynges of the worlde, howe he
maye please hys wyfe, and is diuyded. A woman
and a virgin that is syngle, careth for the thinges
of the LORDE, that she maye be holye both in
body and also in spirete. But she that is maryed,
careth for the thynges of the worlde, how she may
please hyr husbande.

E Thys I saye ☞ for youre profyt ☜ not
that I wyll tangle you in a snare, but for that
which is honest and comly vnto you, that ye may
continually cleue vnto ỹ LORD without hynde
raunce. But yf ony man thynke that it is vncom-
ly for his virgin yf she passe the tyme of mariage,
and yf nede so requyre, let hym do what he lyst, he
synneth not, let them be coupled in mariage. Ne-
uertheles he that purposeth surely in hys harte,
hauyng no nede but hath power of hys own wil,
& determyneth so in hys harte to kepe hys virgin,
doth well. Finally, he that ioyneth hys virgine in
mariage, doth well: but he that ioyneth not hys
virgin in mariage, doth better. * The wyfe is Roma.7.a
bounde to the lawe, as long as hyr husbād liueth
But yf hyr husband slepe, she is at liberty to ma-

ry vnto whome she wyl, onelye that it be done in the LORDE. But she is happyer, yf she so abyde after my iudgemente. I thynke verely that I also haue the spyrite of God.

Glose vpon the. vii. Chapter.

☞ (Now are they holy) Not that chyldren are cleane and holy by nature, for that were agaynste the Apostle hymselfe, which prouetth ad Roma. v. that all are vnder originall synne, and naturally to be the chyldren of Goos wrath. Ephe. ii. But hys meanynge is here, that lyke as al thynges are cleane vnto the cleane. Tit. i. Euen so to a Christen man an vnchristen wyfe is cleane, so that he maye be conseruaunte wyth her, and not offende in so doynge, and that the chyldren of thē are not to be reputed as vnlawfull or vncleane.

☞ (Yf thou mayeste be free, vse it rather) The Apostles meanynge is not, that seruauntes shall runne oute of theyr seruice because they are called vnto the Gospell, for that were the dishonorynge of Christes doctryn, as he sayeth himselfe. i. Tim. vi. But yf a seruaunt can lawfully agree with his master to be free, the Apostle wyll that he vse suche lybertye or fredome, but that he shall not abuse it.

☞ (Be not ye seruauntes of men.) It is the ordinaunce and strayte commaundement of god vnder payne of damnacyon, that euery subiecte obey hys prynce, euery seruaunt his master, euery wife hyr husbande, and euery chyld hys father and mother. Where as the Apostle now byddeth vs that we shall not be the seruauntes of men, hys meanynge is, as he sayeth to the Galathians. Gala. v (for so muche as we are thus deare boughte,) we shall stonde fast in the lybertye where vnto Christe hath vs made vs free, & not to suffre our selues to

he wrapped agayne in the pocke of bondage of cō
scyence: for as the fredom that he wryteth of to ỹ
Galathians is spirituall, euen so is thys a spiri-
tuall bondage that he here speaketh of, so that by
thys texte he forbyddeth no outwarde obedience
due vnto ony superiorye ordeyned of God. As
for the obedience of Monkes, of freres and other
cloysterers, the scrypture knoweth no suche.

☞(For youre profyte.) Namely, that ye maye
chose the thynge which is best for you, and mooste
agreable vnto Gods worde.

☞(Not that I wyl tangle you in a snare) The
Apostle forbyddeth no man to marry, as the papi-
stes do by theyr traditions and vowes, against ỹ
manifest worde of God.

The.viii Chapter.

A AS touchynge thynges* offered vnto Idols‡ we are sure, that we all haue knowlege. Knowlege puffeth a man vp, loue edifyeth. Neuertheles yf ony man thinke that he knoweth ony thynge, he knoweth not yet howe he oughte to knowe. But yf ony man loue God, the same is knowne of hym. *Act.15.d ‡Ro.14.b

So are we sure now concernynge the meates offred vnto Idols, *that an Idoll is nothynge in the worlde, ‡and that ther is none other God but one. And though ther be that are called goddes, whether in heauen or* in earth (as ther be goddes many an Lordes many) yet haue we but ‡ one God, euen the father, *of whome are all thynges and we in hym: and one LORDE Iesus Christ, by whome are all thynges, and we by hym. 1.cor.10.c ‡Deu.4.f and.6.b Esa.44.b *psa.81.a ‡epist 4.a *rom.11.b

B But euery man heth not knowlege: for some make yet* conscience ouer the Idoll, and eate it as a thynge offred vnto Idols: & so theyr consci- *1.cor 10.d

ence beyng weake, is defyled. Neuertheleſſe meat furthureth not vs vnto God. Yf we eate, we ſhal not therfore be the better: yf we eate not, we ſhall not therfore be the leſſe. But take hede that thys youre lyberty be not an occaſyon of fallynge vnto ẏ weake. For yf ony man ſethe (which hall knowlege) ſyt at the table in the Idols houſe, ſhall not his conſcience whyle it is weake, be occaſioned to eate of the Idoll offerynges? And ſo thorowe thy knowlege ſhal the weake brother peryſh, for whō Chriſt dyed. But whan ye ſynne agaynſt the brethren, and wounde theyr weake conſcience, ye ſyn
Rom. 14. c agaynſt Chriſt. Wherfore * yf meate offende my brother, I wyll neuer eate fleſh, leſt I offende my brother.

The. ix. Chapter.

Act. 9. a
1. Cor. 11 b
AM I not an Apoſtle? Am I not free? ‡ Haue I not ſene Jeſus Chriſt oure LORD? Are not ye my worke in the LORD? Yf I be not an Apoſtle vnto other, yet am I your Apoſtle: for ẏ ſeale of myne Apoſtelſchyppe are ye in the LORD. Myne anſwer vnto them ẏ are me, is this: Haue we not power to eate and dyncke? Haue
Phili. 4. a we not power alſo to leade aboute * a ſyſter to wyfe, as wel as other Apoſtles, & as ẏ brethrē of
Math. 8. b ẏ LORD, & * Cephas? Or haue only I & Bar-
Luce. 4. d nabas not power thys to do? Who goeth a warfar at ony tym vpō his owne wages? Who plāteth a vyneard, & eateth not of ẏ frute therof? Who fedeth a flock, & eateth not of ẏ mylke of ẏ flocke?

Say I theſe thynges after the maner of mē? Sayeth not the lawe the ſame alſo? For * it is
Deut. 25. a written in the lawe of Moſes: Thou ſhalte not
1. Tim. 5. c moſell the mouth of the oxe that treadeth out the corne. Doth God take thought for the oxen? Or

sayeth he it not altogether for oure sakes? For no doute, it is wrytten for oure sakes. For he that eareth, shulde eare vpon hope: and he that thresheth, shulde trosthe vpon hope, that he myghte be partaker of hys hope. * Yf we haue sowen vnto you spirituall thynges, is it a greate thyng yf we reape youre bodelye thynges? But yf other be partakers of this power on you, wherfor are not we rather? * Neuertheleſſe we haue not vsed thys power, but suffre all thynges, leste we shuld hynder the Gospell of Christ. Knowe ye not that they which laboure in the temple, haue theyre lyuynge of the temple: and they that wayte at the altare, enioye the altare? * Euen thus also hath the LORDE ordeyned, that they which preache the Gospell, shulde lyue of the Gospell. * But I haue vsed none of these thynges. Rom.15.d Gala.6.a 2.Cor.11.a Mat.10.a Act.20.e 1.Tes.2.b

L Nother wryte I therof, that it shuld be done so vnto me: for I hadde rather dye, then that ony man shulde brynge my reioycynge to naughte. For in that I preache the Gospell, I nede not boaste myselfe, for I muste nedes do it. And wo vnto me, yf I preach not the Gospell. Yf I do it wyth a good wyll, I shall haue my rewarde: but yf I do it agaynste my wyll, yet is the office committed vnto me. Wherfore then shall I be rewarded? (Namely therfore) that I preache the Gospell, and do the same freely for naughte, that I abuse not my lybertye in the Gospel. * For though I am fre from all men, yet haue I made myselfe euery mans seruaunte, that I myghte wynne the mo. * Vnto the Iewes I am become as a Iewe, to winne the Iewes. To them that are vnder the lawe, I am become as though I were vnder the lawe, to wynne them which are vnder the lawe. 2.Tes.3.a Act.22.c Act.16.a. 18.b.21.c and.24.b

Gala.2.a *Unto them that are wythoute lawe, I am D become as though I were wythoute lawe (where as yet I am not wythoute the lawe of God, but am in the lawe of Christ) to wynne them that are wythoute lawe. To the weake, am I become as
1.Co.10.b weake to wynne the weake. * I am become of all fashions vnto euery man, to saue some at ỳ least. But thys I do for the Gospels sake, ỳ I myght be partaker therof.

✠ Knowe ye not, that they which runne in a course, runne all, yet but one receaueth ỳ reward? Runne ye so, that ye maye optayne. Euery one ỳ prouyth mastry, abstayneth from all thynges, and
2.Ti.4.b they do it, that they maye optayne a corruptible
1.Pet.5.a crowne: but we to optayne an * vncorruptible crowne. I therfore runne so, not as at an vncertayne thynge: So fyghte I, not as one that beateth the ayre: but I tame my body, and bringe it in subiection, leste whan I preache vnto other, I myselfe be a castaway. ✠

The.x.Chapter. ✠

Exod.13.b ‡Exo.14.e BRethren, I wolde not that ye shuld be I ignorant of this, * that our fathers were al vnder the cloude, ‡ and al passed thorow the see, and were all bapty sed vnder Moses in the cloude and in
Exod.16.c the see, * and dyd all eate of one spirituall meate,
‡exo.17.b and ‡dyd all drynke of one spirituall drynke: but
Num 20.a they dranke of the spiritual * rocke that folowed
*mat.16.c them, which rocke was Christ. ✠ Neuertheles
Nu.14.c in many of them had God no delyte, * for they were smytten downe in the wylderneſſe.

These are ensamples vnto vs, that ✠ we shulde not luste after euell thynges, as they lusted

Nother be ye worshippers of ymages, as were some of them. Accordynge as it is written: * The people sat downe to eate and drynke, and rose vp to playe. Nother let vs commytte whoredome, * as some of them commyted whoredome, and fell in one daye thre and twenty thousande. Nother let vs tempte Christe, ‡ as some of them tepted hym, and were destroyed of serpentes. Nother murmure ye, * as some of them murmured, and were destroyed thorowe the destroyer. Exo.32.b Num.25.a Psa.105.b ‡Nu.21.a Num.11.g

B All these happened vnto them for ensamples, but they are wrytten to warne vs, vpon whome the ende of the worlde is come. Therfore let hym that thynketh he stondeth, take hede, leste he fall. Ther hath yet no temptacyon ouertaken you, but such as foloweth the nature of man. Neuertheles * God is faythfull, ‡ which shall not suffre you to be tempted aboue youre strength, but shall in the myddes of the temptacyon make a waye to come out, that ye maye beare it. ✠ Wherfore my dearly beloued, flye from worshypp pynge of Idols. I speake vnto them whych haue discrecyon, iudge ye what I saye. The cuppe of thankesgeuynge wherwyth we geue thankes, is it not the partakynge of the bloude of Christe? The bread that we breake, is it not the partakynge of the body of Christ? For we many, are one bread and one body, in as much as we all are partakers of one bread. 1.Cor.1.a 1.Cell.5.c ‡2.Pe.2.b ✠ W

L Beholde Israell after the flesshe. They that eate the sacrifices, are they not partakers of the altare? What shall I now saye then? * Shall I saye that the Idol is ony thynge? Or ✠ it which is offred vnto ✠ Idoll is ony thynge? Nay. But thys I saye, that loke what the Heythen offre, ✠ offre they vnto deuels, & not vnto God. ✠ Now 1.Cor.8.a

wolde I not ye ye shulde be in the felo wshippe of
deuels. Ye cā not drinke of cuppe of the LORD
and of the cuppe of the deuels. Ye can not be par
takers of the LORDES table, & of the table of
deuels. Or wyl we prouoke ye LORDE: Are we
Eccli.37.d stroger than he: * I may do all thynges, but all
1.Cor.6.c thynges are not profytable. I may do all thynges
but all thynges edyfye not. * Let noman seke hys
1.cor.13.a owne profyte, but let euery man seke anothers
wealth.

What soeuer is sold in the fleshmarket, that
eate, and aske no question for conscience sake.
Psal.23.a * For the earth is the LORDES, and all that
therin is. Yf ony of them that beleue not byd you
to a feast, and yf ye be disposed to go, what so e-
uer is set before you, that eate, askynge no questiō
for conscience sake.

But yf ony man saye vnto you: Thys is of- D
fred vnto Idols, then eate not of it, for his sake
that shewed it, and for hurtynge of conscience.
(The earthe is the LORDES and all ye therin
1.Cor.8.b is.) Neuertheles I speake of * conscience, not
thyne, but of the other. For why shulde my lyber
1.Tim.4.a tye be iudged of another mans conscience: * For
yf I take my parte wyth thankesgeuynge, why
am I euell spoken of, for that thynge wherfore I
geue thankes?

Col.3.b * Therfore whether ye eate or drynke, or
what so euer ye do, do al to the prayse of God. ✠
Be not ye an occasyon of fallynge, nother to the
Iewes, nor to the Gentyles, nor to the congrega-
1.cor.9.d cyon of God, * Euen as I alsō please all men in
all thynges, not sekynge myne owne profyte, but
the profyte of many, that they myght be saued.
1.cor.4.c * Folowe ye me as I do Christe.

The.xi. Chapter

I Commende you brethren, ỹ ye remember me in all poyntes, & kepe the ordynaũces, euẽ as I delyuered them vnto you. But I certyfy you, ỹ Christ is the heade of euery man. * And for the mã, he is ỹ heade of the woman, but God is Christes heade. Euery mã ỹ prayeth or prophecyeth, & hath ony thynge on is heade, shameth hys heade. But euery woman that prayeth or prophecyeth with vncouered heade, dishonesteth hyr head. For it is euẽ alyke much as yf she were shauẽ. Yf the woman be not couered, let hyr heer also be cut of. Ephe.5.c

* But yf it be vncomely for a womã to haue hyr heer cut of, or to be shauen, then let her couer hyr heade. Neuertheless the man oughte not to couer his heade, * for so much as he is the ymage and glorye of God: but the woman is the glory of the mã. * For ỹ mã is not of the womã, but ỹ womã of the mã. Nother was the mã created for the womãs sake, but the womã for ỹ mans sake. Deu.22.a 1.Cor.14.c Ephe.4.c Gene.2.b

Therfore ought the woman to haue a power vpon hyr heade for the angels sakes. Neuertheles nother is the mã without the woman, nother the womã without ỹ man in the LORDE. For as the woman is of the mã, euen so commeth the man also by the woman, but all of God. Judge ye by your selues, whether it by comly, that a woman pray before God bareheaded? Or doth not nature teach you, that it is a shame for a man yf he wear longe heer, and a prayse to the womã yf she weare longe heer? For hyr heer is geuẽ her to couer her withall. * But yf ther be ony man amonge you that hath lust to stryue, let hym know that we haue no such costume, nother ỹ cõgregacyons of God. But thys must I warne you of: I cõmende it not that ye come together not after a 1.Tim.6.c

better maner, but after a worse. First, whan ye
come together in the congregacyon, I heare that
ther are dissencions amonge you, and I partly
Mat.18.a beleue it. * For ther must by sectes amonge you,
1.Iho.2.c that they which are perfecte amonge you, myght
be knowe.

Now whā ye come together, ỹ LORDES
supper can not be kepte, euery man taketh hys
owne supper afore. And one is hongrye, another
is dronken. Haue ye not houses to eate & drynke
in? Or despyse ye the congregacyon of God, and
shame them that haue not? What shall I say vn-
to you? Shal I prayse you? in thys prayse I you
Mat.26.c not. ✣ That whiche I deliuered vnto you, reces
Mar.14.c ued I of the LORDE. * For the LORDE Je
Luc.22.b sus the same nyght in ỹ which he was betrayed,
toke the bread, & gaue thankes and brake it, and
Esa.53.a sayd: Take ye, & eate ye, this is my body, * which
is broken for you. Thys do in the remembrance
of me. After the same maner also he toke the cup-
pe whā supper was done, & sayde: Thys cuppe is
ỹ new Testamēt in my bloude, this do (as ofte as
ye drynke it) in the remembraunce of me. For as
1.Pet.2.b ofte as ye shall eate of this bread, and drynke of
‡ Act.1.b thys cuppe, ye shall * shewe the LORDES
death, vntyll he ‡ come.

Wherfore who so euer shall eate of this bread
and drynke of this cuppe of ỹ LORD vnworthe
ly, shalbe guilty of ỹ body and bloude of ỹ LOR-
2.Cor.13.b DE. * But let a mā examyne hym selfe, & so let
hym eate of this bread, and drynke of this cuppe.
For he that eateth and drincketh vnworthely,
eateth and drynketh hys owne dampnacyon, be-
cause he maketh no differēce of the LORDES
body. ✣ Therfore are ther so many weake and
Eccli.18.e sycke amōge you & many slepe. * For yf we iud-

ged oure selues, we shulde not be iudged. But
whā we are iudged, we are chastened of ỹ LORD,
ỹ we shulde not be dāned whith ỹ *worlde. 1 Joh.2.c
Wherfore my brethren, whan ye come together
to eate, tary one for another. But yf ony man hō-
ger, let hym eate at home, that ye come not toge-
ther vnto condempnacyon. As for other thynges,
I wyll set them in order whan I come.

The.xii.Chapter.

AS concernynge spirituall giftes (bre-
thrē) I wolde not ỹ ye were ignorāt.
✝ Ye knowe that ye were Heythen e
wente youre wayes vnto dōme Idols
euē as ye were led Wherfore I decla-
re vnto you, *ỹ no mā speakynge thorow ỹ spri- Mar.9.d
te of God, defyeth Iesus. And no man can saye ỹ
Iesus is ỹ LORD, but by ỹ holy goost.

*Ther are dyuerse gyftes, yet but one spryte Rom.12.a
and ther are dyuerse offices: yet but one LORD:
and ther are dyuerse operacyōs, * yet is ther but Joh.5.b
one God ☞ which worketh all in all. ‡ The ‡Eph.4.a
gyftes of the spryte are geuen vnto euery man to
profyt the congregacyon. To one is geuē thorow
the spryte the vtteraunce of wysdome: to another
is geuen the vtteraunce of knowlege accordynge
to the same spryte: to another, fayth in the same
spryte: to another, the giftes of healing in ỹ same
sprete: to another, power to do myracles: to ano-
ther, prophecienge: to another, *iudgement to dis- 1. Joh.4.a
cerne spretes: to another, dyuerse tunges: to ano-
ther, the interpretacyon of tunges. These all doth
the same onely spryte worke, and distributeth vn-
to euery man, accordynge as he wyll. ✝

*For as the body is one, and hath yet many Rom.12.a
membres, neuertheles all the membres of the Ephe.4.b

body though they be many, are yet but one body: euen so Christ also. For we are all baptysed in one spirite to be one body, whether we be Iewes or Gentyles, whether we be bōde or fre, and haue all* dronken of one spirite. For the body also is not one mēbre, but many. Yf the foote say: I am not the hande, therfore am I not a membre of ỹ body, is he therfore not a membre of the body? And yf the eare saye: I am not the eye, therfore am I not a membre of the body, is he therfore not a membre of the body? Yf all the body were an eye, where were then the hearynge? Yf all were hearynge, where were then the smellynge? But now hath God set the membres, euery one seuerally in the body, as it hath pleased hym. Neuertheless yf all the membres were one membre, where were then the body? But now are the mēbres many, yet is the body but one.

*Ela.55.a
Ioh.7.b

The eye can not saye vnto the hande: I haue no nede of the: or agayne the heade vnto the fete: I haue no nede of you: but rather a great deale ỹ membres of the body whych seme to be moste feble, are moste necessary: and vpon those membres of the body which we thynke least honest, put we moste honestye on: and our vncomly partes haue moste bewty on. For oure honest membres nedeit not. But God hath so measured the body, & geue most honour vnto that membre which had nede, that ther shulde be no stryfe in the body, but that the membres shulde indifferently care one for another. And yf one membre suffre, all the membres suffre wyth hym: and yf one membre be had in honoure, all the membres are glad wyth hym also. But ye are the body of Christ, and membres, euery one of another.

And God hath ordeyned in the congregacyon,

firſt the ✱ Apoſtles, ſecondly prophetes, thyrdly ✱ Mat.10.a
✝ teachers, than doers of myracles, after that the ✝ Luce.9.a
gyftes of healynge, helpers, gouernors, dyuerſe tū- Ephe.4.a
ges. Are they al Apoſtles? Are they all prophetes? ‡ Act.13.a
Are they all teachers? Are they all doers of myra-
cles? Haue they all ỳ gyftes of healinge? Speake
they all with tunges? Can they all interprete?
But couet ye the beſt gyftes. And yet ſhewe I
you a more excellent waye.

¶ Gloſe vpon the.xii. Chapter.

☞ (Which worketh all in all) not ỳ God doth
ſynne, or is the author of ſynne: for all his wor-
kes are good and iuſt Gene.i. Pſal.xxxiii. and ✠
hym ther is no iniquyte.ii. Paral.xix. But vnto
vs which are fleſh & blonde, he ſemeth to do euell
whā he punyſheth the wycked, or ſendeth plages
vpon earth. For whether it be proſperite or ad-
uerſite, it commeth al of hym, and not of chaunce
and fortune, as the worlde dreameth.

The.xiii. Chapter. ✠

THough I ſpake with ỳ tūges of men
& angels, & yet had not loue, I were
euē as ſowndinge braſſe, or as a tynk
linge Cymbal. ✱ And though I could Mat.7.b
prophecy, & vnderſtode all ſecretes &
all knowlege ☞ and had all faith, ſo ✱ that I Luce.17.a
coulde moue mountaynes out of their places, and
yet had not loue, I were nothinge. And though I
beſtowed all my goodes to fede the poore, and
though I gaue my body euen that I burned, and
yet haue not loue, it profiteth me nothinge.

Loue is patient and curteous, loue enuyeth
not, loue doth not frowardly, is not puft vp, dea-
leth not diſhoneſtly, ✱ ſeketh not hir owne, is not Phil.2.b
prouoked vnto anger, thinkethnot euel, reioyceth

not ouer iniquyte, but reioyceth in the trueth, beareth all thinges, beleueth all thynges, hopeth all thinges, suffreth all thinges.

Though prophecieꝭ fayle, or tunges ceasse, B or knowlege perish, yet loue falleth neuer awaye. For ☞ oure knowlege is vnperfecte, and oure prophecyenge is vnperfecte. But whan ꝥ which is perfecte commeth, then shall the vnperfecte be done awaye. Whā I was a chylde, I spake as a chylde, I vnderstode as a childe, I ymagined as a childe. But as soone as I was a man, I put away childishnesse. Now we se thorow a glasse in a darke speakynge, but thē shal we se face to face Now I knowe vnperfectly, but then shall I knowe euen as I am knowne. Now abydeth faith, hope, loue, these thre: but ꝥ greatest of these is loue. ☜

¶ Glose vpon the.xiii. Chapter.

☞ (And had all faith) Though faith onely do iustifye (as the Apostle Paul teacheth) yet where loue: foloweth not, there is doutles no right faith all though he dyd miracles.

☞ (Oure knowlege is vnperfecte) Though we haue euery thinge belonginge to faith, and knowe what God is, & what he geueth vs, yet is this knowlege but vnperfecte in comparison of the glory which is to come.

The.xiiii. Chapter.

LAboure for loue. Couet spiritual gif A
tes, but specially ꝥ ye maye prophe-
cye. For he ꝥ, ☞ speaketh with tū-
ges, speaketh not vnto mē, but vnto God: for no man heareth hym. How be it ☞ in ꝥ spyrete he speaketh mysteries. But

he ꝑ prophecyeth, speaketh vnto men to edifyeng & to exhortacion, & to cõforte. He that speaketh ẅ tunges, edifyeth hym selfe: but he that prophesieth: edifyeth the congregacion. I wold that ye all spake with tunges, but rather that ye prophecyed For greater is he that prophecyeth, then he that speaketh with tunges: excepte he also expounde it, that the congregacion maye haue edifyenge But now brethren yf I come vnto you, & speake with tonges, what shall I profyte you, excepte I speake vnto you ether by reuelacion, or by knowlege, or by prophecyenge, or by doctryne?

Likewyse is it also in the thynges that geue
15 sounde, and yet lyue not: whether it be a pype or an harpe, excepte they geue dystincte soundes frõ the, how shall it be knowẽ what is ypped or harped? And yf ꝥ trõpe geue an vncertayn sounde, who wyll prepare him selfe to ꝥ battayle? Euẽ so ye lykewyse, whan ye speake with tũges excepte ye speake playne wordes, how shall it be knowne what is spokẽ? for ye shal but speake in they ayre So many kyndes of voyces are in the worlde, & none of thẽ is without significacõ. Yf I knowe not now what the voyce meaneth, I shalbe an aleaunt vnto him that speaketh, and he that speaketh, shalbe an aleaunt vnto me. Euen so ye (for so much as ye couet spiritual gyftes) seke that ye maye haue plentye to the edifyenge of the congregacion. Wherfore let hym that speaketh with tũges, praye, ꝥ he maye interprete also. Yf I praye with tunges, my spyrete prayeth, but my vnderstõdynge bryngeth no mã frute. How shal it be the? Namely thus: I wyll praye with the spyrete, and wyll praye ☞ with the vnderstondinge also: I wyll synge psalmes in the spyrete, and wyll synge psalmes with the vnderstondinge also.

But whan thou geuest thankes with the
spyrete, how shall he that occupyeth the rowme of
the vnlearned, saye Amen at thy geuynge of thãk
kes, seynge he knoweth not what thou sayest?
Thou geuest well thankes, but the other is not
edyfyed. I thanke my God, that I speake with
tunges more then ye all. Yet had I leuer in thecõ
gregacion to speake fyue wordes with myne vn-
derstondynge that I maye enfourme other also,
rather then ten thousande wordes with tunges.
Ephe. 4.a *Brethren be not chyldren in vnderstondyng,
howbeit as cõcernyng malicyousnesse be chyldren
but in vnderstondynge be perfecte. In the law it
Esa. 28.b is wrytten: * With other tunges and with other
lippes wyll I speake vnto this people, & yet shall
Iere. 2.b they not so heare me, sayeth the LORDE
☞ * Therfore are tunges for a token, not to
thẽ that beleue, but to thẽ that beleue not. Con-
trary wyse, prophecienge, not to them that beleue
not, but to them which beleue.

Yf the whole congregacion now came toge- D
ther in to one place, and spake all with tunges, &
ther came in they ỹ are vnlearned, or they which
beleue not, shulde they not saye, that ye were out
of your wyttes? But yf all prophecyed, and ther
came in one that beleueth not, or one vnlearned,
he shulde be rebuked of them al, and iudged of al,
and so shulde the secrete of his hart be opened, &
so shulde he fall downe vpon his face, worship-
pynge God, & knowlegynge that of a trueth God
is in you. How is it then brethrẽ? Whan ye come
together, euery one hath a psalme, hath doctryne
hath a tunge, hath a reuelacion, hath an interpre
tacion. Let all be done to edifyenge. Yf ony man
speake with tunges, let hym do it hym selfe
beynge the seconde, or at ỹ most hym selfe beyng

the thirde, and one after another, and let one interprete it But yf ther be not an interpreter, then let hym kepe silence in ỹ congregacion, how be it let hym speake to hym selfe and to God As for ỹ prophetes, let two or thre speake * and let the other iudge. But yf ony reuelacyon be made vnto another ỹ sytteth, thē let the first holde his peace. 1. Joh. 4. a

☞ Ye maye all prophecye one after another, ỹ they all maye learne, & that al may haue conforte. And ỹ spretes of ỹ prophetes are subiecte vnto ỹ prophetes For god is not a god of dissenciō, * but of peace, like as in all congregaciōs of ỹ sayntes, ‡ Let your wyues kepe silence in the congregacion, for it shall not be permytted vnto them to speake, but to be vnder obedience, * as the lawe sayeth also. But yf they wyll learne ony thynge, let them axe their husbandes at home. For it becommeth not wemen to speake in the congregacion. Or sprōge the worde of God from amonge you? Or is it come vnto you onely? Yf ony man thynke hym selfe to be a prophet, or spirituall, let hym knowe what I wryte vnto you, for they are the commaundemētes of the LORDE. But yf ony man be ignorant, let hym be ignorant. Wherfore brethrē, couet to prophecy, and forbyd not to speake with tunges. * Let all thinges be done honestly and in order. Rom. 15. d ‡ 1. cor. 11. a 1. Tim. 2. b Gen. 3. c Col. 2. a

¶ Glose vpon the .xiiii. Chapter.

☞ (Speaketh with tunges) to speake with tūges, is to reade or synge psalmes that other vnderstonde not, saue the reader him selfe. To prophecy, is to interprete and to expoūde vnto other.

☞ (In the spirite) that is to saye, by hymselfe.

☞ (With ỹ vnderstōding) That is, to expoūde it and to declare the vnderstondinge vnto other.

Nat to speake in the spyrete, is to vnderstonde it hym selfe, and not to interpriete it.

☞(Therfore are tunges for a toke.) Thorow dyuerse tūges and langages are many faithfull people conuerted to the belefe, lyke as thorow other wonders and myracles. But thorowe prophesyeng are the faithfull edifyed and streng thed, whereby they practyse theyr belefe to be true.

☞(Ye maye all prophesye one after another) Marke well that he speaketh here vnto tho se that be preachers, and thinke not the contrary, but his mynde is that all thynges shall be done honestly and in order, as he sayeth in the ende of this Chapter. And be sure, ỹ who so euer taketh this office vpon hym, the Apostle wyll not haue hym to be another maner of man, then as he describeth hym. 1. Timo. iii. and Tit. i, And not to preach vncalled. Heb. v.

The. xv Chapter. ✠

Gal. 2. b

I Declare vnto you brethren, the Gospell that I haue preached vnto you (which ye haue also accepted, & in the which ye stonde, by the which also ye are saued) after what maner I preached it vnto you, yf ye haue kepte it: excepte ye haue beleued in vayne. For fyrst of all I delyuered vnto you that whiche I also receaued, how ỹ

Esa. 53. a
Mat 28 b
Joh. 20. a.
*Lu. 24 b

Christ dyed * for oure synnes accordinge to the scriptures, & that he was buryed, ‡ and that he rose agayne the thirde daye accordyng to ỹ scriptures, * and that he was sene of Cephas then of the twolue: after ỹ was he sene of mo then fyue hundreth brethren at once, wherof ther are yet many alyue, but some are fallen aslepe. Afterwarde was he sene of James, then of all ỹ Apostles. Last of all was he sene of me also, as of one

borne out of due tyme. * For I am the leest of ỳ Apostles, which am not worthy to be called an Apostle, * because I persecuted the cõgregacyon of God. But by ỳ grace of God I am that I am. And his grace in me hath not bene vayne, ✠ but I haue laboured more then they all, nowbe it not I, but the grace of God which is with me. Now whether it be I, or they, thus haue we preached, & thus haue ye beleued. Ephe. 7. b Acte. 8. a. and. 9. a

B

✠ But yf Christ be preached, that he is rysen from the dead, how saye then some amonge you, that ther is no resurrecyon of the dead? Yf ther be no resurrecyon of the dead, then is Christ not rysen. Yf Christ be not rysen, then is oure preachynge in vayne, and your faith is also in vayne: ye and we are founde false witnesses of God, because we haue testifyed agaynste God, that he hath raysed vp Christ, whome he hath not raysed vp, yf ỳ dead ryse not agayne. For yf the dead ryse not agayne, then is Christ also not rysen agayne. But yf Christ be not rysen againe, then is youre faith in vayne, and ye are yet in youre synnes: they also that are fallen a slepe in Christ, are perished. Yf in this lyfe onely we hope on Christ, then are we of all men the most mysserable.

C

But nowe is Christ rysen from the dead, and is become * the fyrstefrutes of them that slepe, For by one man commeth death, and by one man the resurrecyon of the dead. For as they all dye in Adã, so shall they all be made alyue in Christ, but euery one in his order. ✠ The fyrst is Christ, then they ỳ belonge vnto Christ, whã he cõmeth. Then the ende, whan he shall delyuer vp the kyngdome vnto God the father, whã he shall put down al rule, & all superiorite, and power *. For he must raygne, tyll he haue put all his enemyes Col. 1. b *pſ. 109. a Heb. 1. b and. 2. b

vnder his fete. The laste enemye that shall be
destroyed, is death, for he hath put all thinges vn
Mat.11.e der his fete. But whā he sayeth, ẏ * all thinges
Lure.10.c are put vnder hym, it is manifest that he is excep
Joh.3.c13.a ted, which put all thynges vnder hym. When all
Phili.2.a thynges shalbe subdued vnto hym, then shall the
sonne hymselfe also be subiecte vnto hym, which
put all thynges vnder hym, that God maye be all
in all.

Or els what do they which are ☞ baptysed
ouer the dead, yf the dead ryse not at al. Why are
they thē baptysed ouer ẏ dead? And why stōde we
in ieopardy euery houre? by our reioycing which
I haue in Christ Iesu our LORD, I dye dayly.
2.cor.16.b That I haue foughte with beastes at * Ephe-
sus after the maner of men, what helpeth it me,
Esa.22.b yf the dead ryse not agayne? * Let vs eate and
Sap.2.a dryncke, for tomorow we shall dye. Be not ye de-
ceaued. Euel speakynges corrupte good maners.
Awake right vp, & sinne not: for some haue not ẏ
knowlege of God. This I saye to youre shame.

But many myghte saye: How shall the dead
arise? and with what maner of body shall they
Joh.12.c come? Thou foole, * ẏ which thou sowest is not
quyckened, except it dye. And what sowest thou?
thou sowest not the body that shalbe, but a bare
corne, namely of wheate, or of some other. But
God geueth it a body as he wyll, and vnto euery
one of the sedes his owne body.

✠ All flesshe is not one maner of flesshe, but
ther is one maner flesshe of men, another of bea-
stes, another of fyshes, another of byrdes. And
ther are heauenly bodyes, and ther are earthy
bodyes: but the heauenly haue one glory, and the
Mat.13.e earthe another. * The Sōne hath one clearnesse,
the Moone hath another clearnesse, and the star-

res haue another clearnesse, for one star excelleth another in clearnesse: Euē so the resurrection of the dead. It is sowne in corruption, and shall ryse in uncorruption: It is sowne in dishonoure, & shall ryse in glory: It is sowne in weaknesse, and shall ryse in power: It is sowne a naturall body, and shall ryse a spirituall body.

Yf ther be a naturall body, ther is a spirituall body also, As it is wrytten: * The fyrst mā Adam was made in to a naturall lyfe, and the last Adam in to a spirituall lyfe. How beit the spirituall body is not the fyrst, but the naturall, and thē the spirituall. ☞ The fyrst mā is of the earth, earthy, the seconde man is from heauen, heauenly. As the earthy is, such are they also that are earthy: & as the heauenly is, such are they also that are heauenly And as we haue borne the ymage of the earthy, so shall we beare the ymage of the heauenly also. This I saye brethren, that ☞ flesh and blonde can not enherit ỹ kyngdome of God: nother shall corruption inherete uncorruption.

Gene.2.b

F Beholde, I saye unto you a mistery: * We shall not all slepe, but we shall all ‡ be chaunged, and that sodenly, and in the twinklynge of an eye, at the tyme of the laste trompe. For the trompe shall blowe, & the dead shall ryse * uncorruptible, & we shalbe chaūged. For this corruptible must put on uncorruption, and this mortall must put on immortalitie. But whan this corruptible shall put on uncorruption, and this mortall shall put on immortalite, then shall the worde be fulfylled that is wrytten: * Death is swalowed up in victory. ‡ Death, where is thy stynge? Hell wher is thy victory? The stynge of death is synne The strēgth of synne is ỹ law. But thākes be unto God, * which hath geuen us ỹ victory thorow

1.Tessa.4.c
‡Phil.3.c
Roma.8.a
Coll.3.a
Phil.3.c
1.Joh.3.a.
Esa.25.b
‡Ose.13.c
Heb.2.a
*1.Jo.5.a

oure LORDE Jesus Christ. Therfor my deare brethrē, be ye stedfast, vnmoueable, and alway ryche in the worde of the LORDE, for as much as ye knowe that youre labour is not in vayne in the LORDE.

¶ Glose vpon the.xv. Chapter.

☞(He shall deliuer vp the kyngdome vnto God the father) Not ỳ Christ shall rayne nomor, but in deliuerynge vp the kyngdome vnto the father, he shall openly declare, that the father rayigned by hym, and that who so euer herd hym, herd the father, & who so euer refused him, refused the father also: so that as ỳ kyngdome of the father, of ỳ sonne & of the holy goost hath euer bene and is alwaye one (but now secrete vnto vs) euen so shall it then be openly knowne to be one.

☞(Baptised ouer the dead) Some men saye, that in token of the generall resurrecyon, certayne Christen men were baptysed ouer dead mens graues, signifyenge, that the same dead mē shulde ryse agayne.

☞(Flesh & blonde can not inheret the kyngdome of God) Our beleke is, that ther shall be a generall resurrecyon of the flesh accordinge to ỳ scripture. Esa. xxvi. Dani. xii. Job. xix. Joh. v. Neuertheles it shall be pourged from all corrupcyon, and be chaunged to immortalite, for it must be an vncorrupte flesh that shall inheret ỳ kyngdome of God.

The.xvi. Chapter.

Rom. 15. d 2. Cor. 8. a and. 9. a



Oncernynge ỳ *gatherynge ỳ is made for ỳ saynctes, as I haue ordeyned in ỳ cōgregacyōs of Galacia, euē so do ye also. Vpō some Sabbath daye let euery one of you put aside by hymselfe, & laye vp what so euer he thinketh mete, ỳ ỳ collec-

ryon be not to gather whan I come. Whan I am come, whomsoeuer ye shall alowe by oure letters them wyll I sende to brynge youre lyberalyte vn to Ierusalem. Neuertheless yf it be mete that I go thether also, they shall go wyth me. * But I wyll come vnto you, whan I go thorowe Macedonia: for thorowe Macedonia wyll I take my iourneye. Wyth you peraduenture wyll I abyde or els wynter, that ye maye bryng me on my way whyther soeuer I go. Actu 19.c 2.cor.1.c

B I wyll not se you now in my passage, for I hope to abyde a whyle wyth you, yf the LORD shall suffre me. * But I wyll tary a Ephesus vn tyll Whitsontyde. For a greate and fruteful doze is opened vnto me, and ther * are many aduersaries. ‡ Yf Timotheus come, se that he be without feare with you, for he worketh the worke of the LORD, as I do. Let noman therfor despise him, but conueye him forth in peace, that he may come vnto me, for I loke for hym wyth the brethren. Actu. 20.b 1.Cor.15.d * Act. 19.c

As for brother Apollo, be ye sure, that I greatly desyred him to come vnto you with the brethē And his mynd was not at al to come at this tym, but he wyll come whan he hath opportunyte.

Watch ye, stonde fast in the fayth, quyte you lyke men, and be stronge: let all your thynges be done in loue.

C But brethren (ye knowe the house of * Stephana, that they are the fyrst frutes in Achaia, & that they haue appointed themselues to minister vnto the sayntes) I exhorte you to be obedient vnto suche, and to all that helpe and labourc. I am glad of the commynge of Stephana and Fortunatus, & Achaicus. For loke what was lackynge vnto me on your part, ỹ haue they supplied: they haue refreshed my spyrite & yours. Know the ther 1.Cor.1.b

koze that are suche.

The congregacyons of Asya salute you, Aquila and Prisscilla salute you much in ꝟ LORD and so doth the congregacion ꝟ is in theyr house.

Rom.16.b All the brethren salute you. * Salute ye one another wyth an holy kysse. The salutacyon of me

Gala.6.b Paul * with mine owne hande. Yf ony man loue not the LORDE Jesus Christ, the same be Anathema Maharan Atha. The grace of ꝟ LORD Jesus Christ be wyth you. My loue be with you all in Christ Jesu. Amen.

The fyrst epistle to the Corinthians sente oute of Asia, by Stephana and Fortunatus and Achaicus, and Timotheus.

¶ The seconde

Epistle of the Apostle Saynt Paul to the Corinthians.

The summe of thys epistle.

Chap. i The cõsolacion of God in trouble. The loue of Paul toward the Corinthians and hys excuse that he came not vnto them.

Chap. ii. He sheweth the cause of hys absẽce, and exhorteth them to forgeue the man that was fallen, and to receaue hym agayne with loue.

Chap. iii. He prayseth the preachynge of the

Goſpell aboue the preachynge of the lawe.

Chap. iiii. A true preacher is diligente, he corruppeth not ỹ worde of God, he preacheth not himſelfe, but ſeketh the honour of Chriſt yee though it be wyth the parell of hys lyfe.

Chap. v. The rewarde for ſufferynge trouble.

Chap. vi. An exhortacyon to receaue the worde of God with thankfulneſſe and amẽdement of lyfe. The diligence of Paul in the Goſpell, and how he warneth them to eſchue the company of the Heythen.

Chap. vii. He exhorteth them to receaue the promyſes of God thankfully. The Corinthiane are commended for theyr obedience and loue towarde Paul.

Chap. viii. ix. He putteth them in remembraunce to helpe the poore ſayntes at Ieruſalem, accordynge as the Macedonians dyd

Chap. x. He toucheth the falſe Apoſtles, and defendeth hys authorite and callynge.

Chap. xi. Paull (vnder ſufferaunce) cõmendeth hymſelfe, and defendeth hys authorite agaynſt the falſe prophetes.

Chap. xii. Paull is taken vp in to ỹ thyrde heauen, and heareth wordes not to be ſpokẽ of.

Chap. xiii. He promiſeth to come vnto them and exhorteth them ſo to order themſelues that he maye finde them perfect, and of one mynde.

¶ The seconde

Epistle of the Apostle Saynt Paul to the Cozinthians.



The fyrst Chapter.

PAul an Apostle of Jesu Christe, by the wyll of God, and bzother Timotheus. Unto the congre-gacyon of God which is at Co-rinthum, wyth all the sayntes which are in al Achaia * Grace be wyth you, and peace frō god oure father, and from ỳ LOR-DE Jesus Christe.

Gala. 1. a
Ephe. 1. a.

1. Pet. 1. a

* Blessed be God ỳ father of our LORD Je sus Christ, the father of mercy and the God of al comforte, which comforteth vs in al our trouble:

in so muche that we are able to comforte thē that are in ony maner of trouble, wyth the same comforte wherwyth we oure selues are comforted of God. * For as the afflictyons of Christ are plenteous in vs, euen so is our consolacyon plēteous by Christ. But whether we haue trouble or comforte, it is done for your wealth. Yf it be trouble, it is done for youre comforte and health, whiche health sheweth hyr power, in that ye suffre ẏ same afflictyons which we suffre. Yf it be comforte, it is done also for youre comforte and health. Ther fore is oure hope faste for you, in as muche as we knowe ẏ, lyke as ye are partakers of ẏ afflictyōs so shall ye be partakers also of the consolacyon. Colo. 1.c

25 Brethren we wolde not haue you ignorant of oure trouble, * which happened vnto vs in Asia, for we were greued oute of measure passynge strength, so that we euen dispayred of lyfe, & had concluded in oure selues that we must nedes dye. But thys was done, because we shulde not putte oure truste in oure selues, * but in God, whiche rayseth vp the dead to lyfe agayne: which delyuered vs from so greate a death, and yet delyuereth dayly. On whom we trust, that he wyll delyuer vs herafter also, * by the helpe of your prayer for vs, ‡ that on oure behalfe many thankes maye be geuen by many personnes, for the gyfte that is geuen vs. Act. 19.c 1. Reg. 2.b Phil. 1.b ‡ 2. cor. 4.c

For our reioycynge is thys, euen the testimony of our conscience, that in synglenes and godly pureneſſe, not in fleshly wysedome, but in ẏ grace of God, we haue had our cōuersacyō in ẏ world, but mooſt of al with you. For we wryte nothyng els vnto you, then that ye rede and also knowe. Yee and I truste that ye shall fynde vs vnto the ende, euen as ye haue founde vs partly.

For we are youre reioycynge, euen as ye also E
Phil. 2.b are oure *reioycynge in the day of the LORDE
1.Cor.2.c Jesus. ‡And in this confidence was I mynded
‡1.co.16.a other tyme to come vnto you (that ye myght haue
yet another pleasure more) and to passe by you in
to Macedonia, and to come agayne oute of Ma-
cedonia vnto you, and to be led forth to Jewrye
warde of you.

Whan I thus wyse was mynded, dyd I vse
lyghtnesse? Or are my thoughtes fleshly? Not so
Math. 5.d *but wyth me yee is yee, and nay is nay. O faith
Jacob. 5.c full God, that our worde vnto you hath not bene
yee and nay. For Gods sonne Jesus Christ, which
was preached amonge you by vs (namely by me
Syluanus and Timotheus) was not yee & nay,
but in hym it was yee. For all the promyses of
God are yee in hym, and are Amen in hym, to the
Rom.8.b prayse of God by vs. * But it is God which sta-
bylsheth vs wyth you in Christe, and hath anoyn-
Ephe. 4.c ted vs, and * sealed vs, & geuen the earneste of the
spirete in oure hartes.

The.ii. Chapter. ✝

Rom.9.a BUt I * call God to recorde vnto my I
soule, ‡ to fauour you wythal I came
not agayne vnto Corinthū. Not that
1.Pet. 5.a we are *lordes ouer youre fayth, but
we are helpers of youre ioy, for ye stōd
in fayth. But I determined thys ℔ my selfe, ‡ I
wolde not come agayne to you in heynesse. For
yf I make you sory, who is it that shall make me
glad, but the same which is made sory by me? And
the same haue I wrytten vnto you, leste whan I
come I shulde take heynesse of them, of whō I
ought to reioyce: for so much as I haue thys con-
fidence in you all, that my ioye is the ioye of you
all, For in greate trouble and anguysshe of hart

wrote I vnto you wyth many teares: not that ye
shulde be sory, but that ye myght perceaue ỹ loue
which I haue moost specially vnto you.

B But yf ony man haue caused sorowe, ỹ same
hath not made me sory, but partely, lest I shulde
greue you all. It is sufficiēt, * that the same mā 1.cor.5.b
is so rebuked of many, so that from hence forthe
ye oughte themore to forgeue hym, and to com-
forte hym, lest he be swalowed vp in ouermuche
heuynesse. Wherfore I exhorte you, that ye shew
loue vpon hym. For therfore dyd I wryte vnto
you also, that I myghte knowe the proffe of you,
whether ye were obedient in al thynges. But loke
vnto whom ye forgeue onye thynge. I forgeue
hym also. For I also, yf I forgeue ought vnto ony
man, that forgeue I for youre sakes in the rowm
of Christ, lest we shulde be preuented of Sathan.
For hys thoughtes are not vnknowne vnto vs.

C But whan I came to * Troada to preach ỹ Actu.16.b
Gospell of Christe (and a dore was opened vnto
me in the LORD) I had no rest in my spirite, be
cause I found not Titus my brother: but I toke
my leue of them, and wente awaye in to Macedo
nia. Yet thankes be vnto God, which alway ge-
ueth vs the victory in Christ, * & openeth the sa- Colo.1.c
uoure of hys knowlege by vs in euery place.
For we are vnto God ỹ good sauour of Christe,
both among them that are saued, and among the
that perysshe. * To these, the sauoure of death vn Luce.2.c
to death: but vnto ỹ other, the sauoure of lyfe vn-
to lyfe. And who is mete therto? For we are not
as manye are, whiche choppe and chaunge wyth
the worde of God, but euen out of pureneſſe, and
out of God, in the syghte of God, so speake we in
Christ.

The.iii. Chapter.

BEgynne we then agayn to prayse our
selues? Or nede we (as some other) of
epistles of commendacyon vnto you, or
letters of commendacyon from you?
Ye are our epistle wrytten in our har-
tes: which is vnderstonde and red of all men, in
that ye are knowne, howe that ye are the epistle
of Christ, ministred by vs, and wrytten, not wyth
Exo.24.c ynke, but ✠ the spyrete of the lyuynge God: ✱ not
‡Jere.31.e in tables of stone, ‡ but in fleshlye tables of the
harte. ✠ Such trust haue we thorowe Christe to
Godwarde, not that we are sufficyent of oure sel-
Phil.2 b ues to thynke ony thynge, as of oure selues, ✱ but
1.cor.4 a oure ablenesse cōmeth of God, whiche hath made
2.Cor. 6.a vs able, to be ✱ ☞ mynisters of ☞ newe Testament:
☞ not of the letter, but of the spyret. For the let-
ter kylleth, but the spyrete geueth lyfe.

Deut.9 c But yf the mynistracyon that ✱ kylleth tho- B
and.10.a row the letter, and was figured in stones, was
‡exo.34.d glorious, ‡ so that the chyldren of Israel myght
not beholde the face of Moses, for the clearnesse
of hys countenaunce, (which glorye neuertheles
Act.10.e is done awaye) how shall not the ✱ mynistracyon
of the spyrete be much more glorious? For yf ☞ of-
fice that preacheth damnacyon be glorious, much
more doth the office that preacheth the ryghteous-
nesse exceade in glory. ✠ For the other parte that
was glorifyed, is nothynge glorifyed in respecte
of thys exceadynge glory. For yf that whiche is
done awaye, be glorious, much more shal ☞ which
remayneth, be glorious.

Seynge then that we haue suche truste, we C
Exo.34.d vse greate boldnesse, & do not as Moses, ✱ which
put a vayle before hys face, so that the chylderen
Rom.10.a of Israell myght not se the ✱ ende of it, ☞ is done
‡Esay.6 b awaye. But theyr myndes ‡ are blynded. For

vnto thys daye remayneth the same couerynge vn- Mat.13.
taken awaye in the olde Testamente, whan they
rede it, which in Christ is put away. But euē vn-
to thys daye whan Moses is red, the vayle han-
geth before theyr hartes:* Neuertheles whan Rom.11.c
they turne to the LORDE, the vayle shall be ta-
ken awaye.* For the LORDE is a spyrte, and Joh.4.c
where the spyrt of the LORDE is, there is lyber
tye. But now the glory of the LORDE appea-
reth in vs all wyth open face, and we are chaun-
ged in to the same ymage, from one clearnesse to
another: euen as of the spyrte of the LORDE.

¶ Glose vpon the.iii. Chapter.

☞ (Not of the letter) to preache the letter, is to
teache the bare lawe and the workes therof wyth
oute knowlege of the grace of God: and by that
meanes whatsoeuer man is or doeth, it is all con-
demned, and knowne to be gylty of deathe, for
wythout the grace of God, he can do no good. To
preache the spyrte, is to teache the grace of God
wythoute deseruynge or workes of the lawe, and
thys geueth lyfe vnto man, and saueth hym, yf he
stedfastly beleue.

The.iiii. Chapter.

¶ Therfore seynge we haue such an office
(euen as mercye is come vpon vs) we
faynte not, but cast from vs the cloa-
kes of dishonestye, and walke not in ☞
craftynesse: nother corruppe we the
worde of God, but opē the treuth & repoyt our sel
ues to euery mans cōscience in the syght of God.

✝ Yf our Gospell be yet hyd, it is hyd in them
that are lost: amonge whom ☞ the God of thys
worlde* hath blynded the mindes of them which Esay.6.b
beleue not, that the lyghte of the Gospell of the Johā.12.e
glory of Christe, (‡ which is the ymage of God) ‡Colo.1.b

shulde not shyne vnto them. For we preach not
our selues, but Iesus Christ to be ✠ LORDE:
& oure selues youre seruauntes for Iesus sake.

Gene. 1.a ✠ For God * that cõmaunded the light to shy-
2.pet. 1.d ne out of darkenesse, ‡ hath geuen a cleare shyne
in oure hartes, that by vs the lyght of the know-
lege of ✠ glory of God myght come forth ☞ in
the face of Iesus Christ.

2.cor.5.a But this treasure haue we in * earthen ves-
sels, that the power which excelleth, might be of
God, and not of vs. We are troubled on euery
syde, yet are we not without shift. We are in po-
uerty, but not vtterly without somwhat. We are
persecuted, but we are not forsaken. We are op-
Gal.6.b pressed, neuertheles we perish not. * We alwa-
yes beare aboute in oure body the dyenge of the
LORD Iesus, that the lyfe also of the LORD
Rom.8.c Iesus myght appeare in oure body ✠ * For we
which lyue, are alwayes deliuered vnto death for
Iesus sake, that the life also of Iesus might ap-
peare in oure mortall flesh.

Therfore is death now myghtye in vs, but life ✠
in you. ✠ But seynge that we haue the same
Psa.115.a spyrete of faith (accordinge as it is wrytte: * I be-
leued, and therfore haue I spoken.) we also be-
leue, and therfore we speake, for we knowe that
he, which rayled vp ✠ LORDE Iesus, shall rayse
vs vp also by the meanes of Iesus, and shall set
vs with you. For all thynges do I for youre sa-
2.cor.1.b kes, * that the plenteous grace by the thankes-
geuynge of many, may redounde to the prayse of
God. Therfore are we not weery, but though
our outwarde man be corrupte, yet the inwarde
Psal.29.a man is renewed daye by daye. * For oure trouble,
Rom.8.c which is but temporall and lighte, worketh an ex
ceadinge and an eternall weyghte of glorye vnto

vs, which loke not on the thynges that are sene, but on them which are not sene. For the thynges which are sene, are tempozal: but the thinges that are not sene, are eternall. ✠

¶ Glose vpon the .iiii. Chapter.

☞ (The God of this worlde) Sathan is gods mynister, and can do nomore then that he appointeth him to do. Neuertheless Christ calleth hym the Prince of this worlde. Joh. xiiii. and here the Apostle calleth hym the God of this worlde, because that the worlde doth comunly forsake the true God, and serueth hym. For vnto whom so euer we obeye, we make hym our God: as Paul calleth ỹ bely their god that are earthly minded, and serue their owne bely, Philip. iii.

☞ (In ỹ face of Iesus Christ) That is to saye in the knowlege of Iesus Christ, not in the face of Moses, which is the knowlege of the lawe. For by Christ come we to the knowlege of God. Mat. xi. Joh. i. vi.

The .v. Chapter.

¶ WE knowe surely, ỹ yf oure * earthy house of this dwellyng were destroyed, we haue a buyldynge ordeyned of God, an house not made with hãdes, but euerlastynge in heauẽ. * And in ỹ same, sigh we also after our mansiõ, which is frõ heauẽ: & longe to be clothed therwith, so yet, * yf that we be founde clothed, and not naked. ‡ For as longe as we are in ‡ this tabernacle, we sighe & are greued, for we had rather not be vnclothed, but to be clothed vpõ: ỹ mortalite might be swalowed vp of life. But he ỹ hath ordeyned vs for thissi, God, * which hath geuen vs ỹ earnest of

2. Cor. 4. b

Roma. 8. c

Apoca. 3. d and. 14. a

‡ 2. Pe. 1. a

Rom. 8. b

2.Cor.3.c the spyete. Therfore are we alway of good cheare and knowe, that as longe as we dwel here in the body, we are not at home with the LORDE: for we walke in fayth, and se hym not. Neuertheles we are of good confort and had leuer to be absent frō the body, & to be at home wt the LORD. ☞

Wherfore wether we be at home, or frō home
Matt.25.c we endeuoure youre selues to please hym. * For
1.Cor.4.b we muste all appeare before the iudgement seate of Christ, that euery one maye receaue in hys body, accordynge to that he hath done, whether it be good or bad. † Seynge then that we knowe how that ths LORDE is to be feared ☞ we deale fayre wyth men, but we are knowne wel ynough vnto God: I truste also, that we are knowne in youre consciences. We prayse not oure selues agayne vnto you, but geue you an occasyon to reioyce of vs, that ye maye haue to reioyce agaynst them, whiche reioyce after the outwarde appearaunce, and not after the harte. For yf we do to muche, we do it vnto God: yf we kepe measure, we do it for youre sakes. For the loue of Christe constraineth vs, in a much as we thus iudge, that
2.Cor.5.b yf one be dead for all, then are al dead. * And therfore dyed he for all, that they whiche lyue, shulde not henceforth lyue vnto thēselues, but vnto him which dyed for them and rose agayne. †

Therfore henceforth knowe we noman after ☜
the flesh: & though we haue knowne Christe also after the flesh, yet know we him now so nomore Therfore yf onye man be in Christe, he is a newe
Esay.43.c creature. Olde thynges are past away: * behold,
Apoc.21.a all are become new. Neuertheles all thynges are of God, which hath reconcyled vs vnto hymselfe by Jesus Christe, and hath geuen vs the office to
Col.2.b preache the attonemēt. * For God was in Christ

and * reconcyled the worlde vnto hymselfe, and counted not theyr synnes vnto them, and amonge vs hath he set vp the worde of the atonemente. Now then are we messaungers in the rowme of Christ, euen as though God exhorted by vs. We beleche you nowe therfore in Christes steade, that ye be at one wyth God: * for he hath made hym which knewe no synne, ☞ to be † synne for vs, that we by hys meanes shulde be that ryghteousnesse, which before God is alowed.

Roma.3.c Col.1.b 1.Joh.4.a Esa.53.b †Rom.8.a Heb.9.c

¶ Glose vpon the.v.Chapter.

☞ (We deale fayre wyth men.) That is, we play not the tyrauntes wyth cursynges and excōmunicacions, nother vse we violence maliciously amonge the people, but feare God, and intreate the people louyngly, to drawe them vnto Christ.

☞ (To be synne for vs.) that is to saye, to be ỹ sacrifyce for oure synnes: for synne in the scripture is somtyme taken for the sacrifyce of synne: Os.Dcc.iiii. the prestes eate the sinnes of the people. And Roma.viii. By synne he damned synne in the flesshe.

The.vi.Chapter. ✠

WE as helpers therfor exhorte you, ỹ ye receaue not ỹ grace of God in vayne. For he sayeth: * I haue herd the in the tyme accepted, & in ỹ day of saluacyon haue I succoured ỹ. Behold, now is ỹ accepted tyme, now is ỹ day of saluacion. ¶ Let vs geue no man occasion of euel, ỹ oure office be not euel spokē of: but in al thynges let vs behaue our selues as ỹ * ministers of God: in much pacience, in troubles, in necessities, in anguisshes, in stripes in presonmētes, in vproures, in labours, in watchynges, in fastynges in pureneſſe, in knowlege,

Esa.49.b 1.cor.4.a 2.cor.3.a

in longe sufferyng, in kyndnesse, in the holy goost in loue vnfained, in the word of the treuth, in the power of God, by the armoure of ryghteousnesse on the ryghthande and one the lefte, by honoure and dyshonoure, by euell report and good report:
Esa.26.c as deceauers, and yet true: as vnknowne, and yet knowne: *as dyenge, and beholde, we lyue: as chastened, and not kylled: as sorowynge, & yet alwaye mery: as poore, & yet make many ryche: as hauyng nothing, and yet possessyng al thynges. B

O ye Corinthians, oure mouth is open vnto you, oure harte is made large. Ye are in no straytnesse on oure behalf: but where as ye are in straytnesse, that do ye of youre own hartely meanynge. I speake to you, as to chyldren that haue lyke rewarde wt vs. Set youre selues therfore at large.
Deut.7.a * Beare not a straunge yoche with the vnbeleuers. For what fellowshyp hath ryghteousnesse wt vnryghteousnesse? What company hath lyght wt darcknesse? * How agreeth Christ wyth Belial? Or what parte hath the beleuer wyth the infidele? How accordeth the temple of God wyth
Math.8.d C
1.cor.3.b and.6.c ymages? * Ye are the temple of ỹ lyuyng God, as sayeth God: ‡ I wyl dwel in thẽ, and walke in thẽ & wyl be their God, and they shal be my people.
‡Leu.26.b Exec.37.d ‡Esa.52.b Wherfore come oute from among them, and separate youre selues ‡ (sayeth the LORDE) & touche no vncleane thynge: so wyll I receaue you, and be your father and ye shall be my sonnes and doughters, sayeth the almyghtye LORDE.

The.vii.Chapter.

Seynge nowe that we haue suche promyses (dearlye beloued) let vs clense oure selues from all spiritynesse of the flesche and spyrite and growe vppe to full holynesse in the feare of God. Understond vs D

ryghte. We haue hurte no men, we haue corrupt no man, we haue defrauded no mā. I speake not thys to condempne you, for I haue shewed you before, that ye are in oure hartes to dye and to lyue wyth you. I am very bolde towarde you. I make muche boast of you. I am fylled wyth comforte. I am exceadynge ioyous in all oure tribulacyon. * For whan we were come into Macedonia, oure flesshe hadde no reste, but we were troubled on euery syde: outwarde was fyghtynge, inwarde was feare. Neuertheles * God that comforteth the abiecte, comforted vs by the commynge of Titus. Actu. 16.b 2.cor.7.a

B Not onely by hys commynge, but also by the consolacyon wherwyth he was comforted of you whan he tolde vs youre desyre, youre weppynge, your feruent mynd for me, so that I now reioyce the more. For where as I made you sory by the letter, it repenteth me not, though I dyd repente. For I se, that the same epistle made you sorye (though it were but for a season). But now I reioyce, not that ye were sory, but ỹ ye were sory to repentaunce. For ye sorowed godly, so that in no thynge ye were hurte by vs. * For godly sorowe causeth repentaunce vnto saluacyon, not to be repented of: * but worldlye sorowe causeth death. Behold, where as ye haue hadgodly sorow, what diligence hath it wrought in you? Yee a sufficiēt answere, displeasure, feare, desyre, a feruēt mynd punyshment. For in all poyntes ye haue shewed youre selues, that ye are cleare in the matter. 1.Pet.2.c Eccli.30.c

L Wherfore though I wrote vnto you, yet is it not done for his cause that dyd hurt, nother for his cause that was hurte, but that your diligence (whiche ye haue for vs in the syghte of God) myghte be manifeste wyth you. Therfore are we

comforted, because ye are comforted: but exceadingly the more ioyed we, for the ioye of Tytus because hys spyrete was refreshed of you all. I am therfore not nowe ashamed, though I boasted my selfe vnto hym of you: but lyke as all is true that I haue spoken vnto you, euen so is oure boasting vnto Tytus founde true also. And hys inwarde affeccyon is more abundaunte towarde you, whā he remembreth the obedience of you all, howe ye receaued hym wyth feare and tremblynge. I reioyce, ꝓ I may be bolde ouer you in all thynges.

The.viii. Chapter.

MOreouer brethren we do you to wyte of the grace of God, which is geuē in ꝯ congregacions of Macedonia. For theyr reioycynge was mooste abūdaunt, whā they were tryed by much trouble: & though they were exceadynge poore, yet haue they geuen exceadynge rychely, & that in synglenesse. For to theyre power (I beare recorde) ye & beyond theyr power they were wyllynge of theyre owne accorde, and prayed vs wt greate instaūce, ꝓ we wolde receaue theyr benefyte & felowshyp of ꝓ handreaching ꝓ is done for the sayntes: And not as we loked for, but gaue ouer themselues fyrst to the LORDE, & afterwarde vnto vs by the wyl of God, so that we coulde not but desyre Tytus, that lyke as he had begonne afore, he wold euen so accomplyshe the same beniuolēce amonge you. Now as ye are ryche in all poyntes, in fayth and worde, and in knowlege, and in all diligence, and in youre loue toward vs, euen so se that ye be plenteous also in thys beniuolence. Thys I saye not as commaundynge, but seynge other are so diligent, I proue youre loue also, whether it be perfecte or no. * For

Actu.11.c
Rom.15.d
1.Cor.16.a
2.Cor.9.a
Rom.10.b.

ye knowe the lyberalyte of our LORDE Jesus Chryste, whiche though he be ryche, yet for youre sakes he became poore, that ye thorow his pouerte myghte be made ryche.

16 And my counsell herin I geue, for this is profitable for you, which haue begonne a yeare a go, not only to do, but also to wyll. But now perfourme the dede also, that lyke as ther is a ready mynd to wyll, ther maye be a ready mynde also to perfourme the dede * of that which ye haue. † For yf ther be a wyllynge mynde, it is accepted accordynge to that a man hath, not accordynge to that he hath not. This is not done to the intent, that other shulde haue ease, and ye combraunce, but yf it be a lyke. Let youre abundaunce succurre theyr lacke in thys tyme of derth, that theyr abundaūce also hereafter maye supplye youre lacke, that ther may be equalyte. As it is wrytten: * He that gathered muche, had not the more: and he that gathered lytle, wanted nothynge. Thankes be vnto God, which put in the harte of Titus, the same diligence towarde you. For he accepted the requeste in dede, yee he was rather so well wyllyng that of hys owne accorde, he came vnto you.

1.Pet.4.b
Pro.3.b
† Luc. 21.a
Exo. 16.a

17 We haue sent wyth hym that brother, whose prayse is in the Gospell thorowe oute all the congregacyons. Not onely that, but he is chosen also of the congregacyons, to be a felowe wyth vs in oure iourney, for thys benevolence that is mynistred by vs vnto the prayse of the LORD, and to steare vp youre prompte mynd, and to beware lest ony man repoyt euel of vs because of this plēteousnesse, which is ministred by vs: * and therfore make we prouysyon for honeste thynges, not onely before the LORDE, but also before men.

Rom.12.f

We haue sente wyth them also a brother of

aures, whom we haue oft proued diligent in ma
ny thynges, but now much more diligent. And
thys haue we done in greate hope towarde you,
whether it be for Titus sake (which is my fellow
and helper amonge you) or for our brethrē (which
are Apostles of the congregacyōs, and the prayse
of Christ.) Shewe now the proue of youre loue
1.Cor.2.c and of *our boastyng of you vnto these, and o-
penly in the syghte of the congregacyons.

The.ix.Chapter.

Rom.15.d
1.cor.16.a
2.cor.8.a

OF ✠*handreachyng vnto the sayntes I
it is no nede for me to wryte vnto you
for I know youre redynes of mynde,
whereof I boast myself amonge them
of Macedonia, and saye: Achaia was
ready a yeare ago. And your feruentnesse hath pro
uoked many. Neuertheless yet haue we sent the-
se brethren, lest our reioycynge ouer you shulde be
in vayne in thys behalfe, that ye myght be ready,
as I haue reported of you: lest whan they of Ma
cedonia come wyth me, and fynde you vnprepa-
red, we (I wyll not saye ye) shulde be ashamed in
thys presumpcyon of boastynge.

Wherfore I thoughte it necessarye to exhorte B
the brethren, to come before hande vnto you, for
to prepare thys blessynge promysed afore, that it
myght be readye, so that it be a blessynge, and not
Pro.11.c a defrauding. ✝ This I thynke: that *he whiche
Gala.6.a soweth lytle, shall reape lytle also: and he ꝑ sow-
eth plenteously, shall lykewyse reape plenteous-
ly, euery one accordynge as he hathe purposed in
Exo.25.a hys hart, not grudgyngly, or of compulsiō. * For
and.35.a god loueth a cheareful geuer. God is able to make
Eccli.35.a you ryche in all grace, ꝑ ye in all thynges hauyng
sufficient to the vttermoost, may be ryche to al ma

ner of good workes. As it is wrytten:* He hath Psa. 111.b
sparsed abrode, and hath geuen to the poore, hys
ryghteousnesse remayneth for euer.

¶ He that geueth sede vnto the sower, shal mi-
nister bread also for foode, and shall* multiplye Actu. 14.c
youre sede, and increase the frutes of youre ryght-
eousnesse † that in all thynges ye maye be made
ryche ☞ vnto al syngleneſſe, which causeth tho
row vs thākesgeuynge vnto God. For the hand-
reachyng of thys collection not onely supplyeth
the nede of the sayntes, but also is abundaunte
herin, that for thys laudable mynistracyon many
mygthe geue thankes vnto God, and prayse God
for youre obediente professynge of the Gospell of
Christe, and for your syngleneſſe in distributynge
vnto them, and to all men, and in theyr prayer for
you, whiche longe after you, for the abundaunte
grace of God in you. Thankes be vnto God for
hys vnoutspeakable gyfte.

¶ Glose vpon the.ix. Chapter.

☞ (Vnto al syngleneſſe.) That is to saye, that
the benefyte or good dede be not done for auaun-
tage, rewarde or honoure, but of a very fre loue
and lust vnto well doynge.

The.x. Chapter.

PAull myselfe beseke you by ẏ mekē-
neſſe & softenes of Christ, which whā
I ame present amōg you, am of smal
reputatiō, but ame bolde toward you
beyng absent. I beseke you, ẏ I nede
not be bold whā I am present, & to vse ẏ boldneſſe
wherw I am supposed to be bold, against some,
which repute vs as though we walked after the
flesh: for though we walke in ẏ flesh, yet fight we
not after a fleshly maner: for ẏ weapēs of our war Ephe. 9.b
are not fleshly, but mighty before god to castdown

stronge holdes, wherewyth we ouerthrow ymaginacyons, and euery hygh thyng that exalteth it selfe agaynste the knowlege of God, and bryngeth in captiuite all vnderstondynge to the obedience of Christe, and are readye to take vengeaunce on all disobedience whā youre obedience is fulfylled. Loke ye on thynges after the vtter appareaunce:

If ony man truste of hymselfe that he is Christes, let hym thinke this also by hymself, that like as he is Christes, euen so are we Christes also. B

2 Cor. 13. b And thoughe I shulde boaste myselfe somwhat more of oure authorite * whiche ℣ LORD hath geuen vs to edifye & not to destroye, it shulde not be to my shame. Thys I saye, leste I shulde seme as though I wente aboute to make you afrayed wyth letters. For the epistles (saye they) are sore & stronge, but his bodely presence is weake, & hys speche rude. Let hym that is such, thynke on this wyse, that as we are in worde by letters whā we are absente, suche are we also in dede whan we are presente. For we darre not reken or compare oure selues, vnto some that prayse themselues: Neuertheiesse whyle they measure themselues by themselues, and holde onely of themselues, they vnderstonde nothynge.

Ephe. 4. a Howbeit we will not boast our selues aboue * measure, but onely accordynge to the measure of the rule, wherwith God hath distributed vnto vs the measure to reach euen vnto you. ☞ For we stretch not our selues to farre, as thoughe we had not reached vnto you. For euē vnto you haue we come wyth the Gospell of Christe, and boaste not oure selues out of measure in other mens laboures: Yee and we hope whan youre faith is increased in you, ℣ we will come farther (according to our measure) & preach the Gospell vnto them

that dwell beyonde you, & not to reioyce in that, which is prepared with another mans measure.

¶ Glose vpon the.x.Chapter.

☞ (For we stretch not our selues to farre) that is to saye: Yf we had not come vnto you, we wolde not boast so much, as yonder men do that boast themselues of oure laboure.

The.xi.Chapter.

I

LEt hym that reioyceth, reioyce in the LORD: for he that ‡prayseth hym selfe, is not alowed, but he whom the LORDE prayseth. Wolde God ye coulde suffre me a lytle in my folysh-nes, yet do ye forbeare me. For I am gelous ouer you wt godly gelousy. For I haue maryed you vn to one mā, to bringe a chaste virgyn vnto Christ But I feare, lest * as the serpent begyled Eua wt his suttelty, euē so your wyttes shulde be corrupt from the syngylyneſſe that is in Christ. * For yf he that commeth vnto you, preach another Iesus, whō we haue not preached, or yf ye receaue ano-ther spyrete, that ye haue not receaued, or another Gospell whiche ye haue not accepted, ye myghte ryght wel haue ben content. For I suppose that I am no lesse thē ỹ hye Apostles are. And though I be rude in speaking, yet am I not rude in know lege. Howbeit amonge you I am knowen to the vttemost. Or dyd I synne therin, because I sub-mytted my selfe, that ye myght be exalted?

Esa. 65.c
Iere. 9.d
1.cor. 1.d
‡Pro. 27.a
Gen. 3.a
Gala. 1.b

B For I preached vnto you the gospell of God * frely, and robbed other congregacyōs, & toke wages of them, to preache vnto you. ‡ And whā I was present with you, and had nede, I was greuous to no man: * for that whiche was lac-kynge vnto me, the brethren which came fro Ma-

1.cor. 9.b
‡ Act. 20.e
Phili. 4.c

cedonia, supplyed. And in all thynges I kepte my
selfe so, that I shuld not be greueous to you, and
so wyll I kepe myselfe. As surely as the treuth of
Christ is in me, thys reioycynge shall not be take
fro me in ỹ regiõs of Achaia. Wherfore because
I shulde not loue you? God knoweth. Neuerthe-
lesse what I do and wyll do, ỹ do I to cut awaye
occasyon, from them whiche seke occasyon, that
they myght boast themselues to be lyke vnto vs.
For suche false Apostles and deceatfull workers
fashion themselues like vnto ỹ Apostles of Christ
And that is no maruayll: for Sathan hymselfe is
chaunged in to the fashion of an Angell of lyght.
Therfore is it no greate thynge, though his mini
sters fashion themselues, as though they were ỹ
2.Pet. 2.a preachers of ryghteousnesse, * whose ende shalbe
accordynge to theyr dedes.

I saye agayne, lest ony mã thynke that I am L
foolyshe: or els take me now cuẽ as a foole, that I
maye boaste myselfe a lytle also. That I speake
now, ỹ speake I not after the LORD, but as it
were in foolyshnesse, whyle we are nowe come to
boastynge: Seynge ỹ many boast themselues af-
ter the flesshe, I wyll boast myself also. For ✠ ye
suffre fooles gladly, in so muche as ye your selues
are wyse. For ye suffre euen yf a man bryngе you
in to bondage, yf a man put you to dishonesty, yf
a man take ought from you, yf a man exalte hym
selfe ouer you, yf a mã smyte you on ỹ face. I spea
ke cõcernyng rebuke, as though we were weake.
Actu. 22.a * Wherin soeuer now ony man darre be bold,
Phil. 3.a (I speake foolyshly) therin darre I be bolde also.
They are Hebrues, so am I. They are Israelites
euen so am I. They are the sede of Abraham, so
1.Cor. 4.a ame I. * They are the mynisters of Christ, (I
speake as a foole) I ame more: in laboures more

abundaunt, in stryppes aboue measure, in prysonementes more plenteously, in death oft * Of the Iewes receaued I fyue tymes foure stripes, one lesse. * Thryse was I beaten wyth roddes. ‡ I was once stoned, * I suffred thryse shypwracke: nyght and day haue I ben in the depth of the see I haue oft iourneyed: I haue bene oft in perels of waters, in perels amonge murtherers, in perels amonge the Iewes, in perels amonge the Heythen, in perels in cytyes, in perels in the wyldernesse, in perels vpon the See, in perels amonge false brethren, in labour and trauayle, in muche watchynges, in honger and thyrste, in muche fastynges, in colde and nakednesse: Beside those thynges which are outwarde, namely my dayly combraunce * my dayly care for all congregacios ‡ Who is weake, & I be not weake? Who is offended, and I burne not? Yf I muste nedes make my boaste, I wyll boaste myselfe of myne infirmite. God & father of our LORDE Iesus Christ, which is blessed for euer, * knoweth that I lye not. ‡ At Damascon the gouernoure of the people vnder kynge Aretas, kepte the cytye of the Damascenes, and wolde haue taken me, and at a wyndowe was I let downe in a basket thorowe the wall, and so escaped hys handes. ✠

Deut 25.a
‡ Actu. 16.b
‡ Act. 14.c
* Act. 27.c
Act. 20.b
‡ 1.co.8. 12
Gala. 1.c
‡ Act. 9.b

¶ Glose vpon the.xi. Chapter. ✠

☞ (Who is weake.) With the weake in fayth he became as weake, and suffered many thynges wyth them, as he saieth. 1. Corin. viii. and. xii. And burnt (that is to saye) it greued hym sore, whan the weake were offended.

IT profyteth me nothynge (no doute) to boast. Neuertheleſſe, I wyll come to the viſions and reuelacyons of ye LORDE. I knowe a man in Chriſt aboue fourtene yeares ago (whether he was in the body, I can not tell: or whether he was out of the body, I can not tell: God knoweth) the ſame was taken vp in to the thyrd heauē and I know the ſame man (whether he was in ye body or out of the body, I can not tell, god knoweth) how that he was taken vp in to Paradiſe, & herd wordes not to be ſpoken, which no man can vtter. Here of wyll I boaſte, but of myſelfe wyl I make no boaſt, excepte it be of myne infirmityes. And thoughe I wolde boaſte my ſelfe, I dyd not foolyſhly, for I wolde ſaye the treuth. But I refrayne myſelfe, leſt onye man ſhulde thynke of me
Iob.1.b aboue ye he ſeyth in me, or heareth of me. * And leſt I ſhulde exalte myſelf out of meaſure, becauſe of the hygh reuelacions, ther is a warnynge geuē vnto my fleſh, euen the meſſaunger of Sathan, to buffet me, that I ſhulde not exalte myſelf oute of meaſure: for the which, I beſoughte the LORDE thryſe, that it myght depart fro me. And he ſayde vnto me: My grace is ſufficiente for the. For my ſtrength is made perfecte thorow weakneſſe. Mery glad therfore wyl I reioyce in my weaknesſes, that the ſtrength of Chriſt maye dwell in me. ¶ 16

Therfore am I contente in infyrmytyes, in rebukes, in neceſſityes, in perſecucyons, and anguyſhes for Chriſtes ſake: for whan I am weeke, thē am I ſtronge. I am become a foole in boaſtynge myſelfe: Ye haue compelled me. For I oughte to
1.Cor.9.8 be commended of you, * in ſo much as I am in nothynge inferior to the hygh Apoſtles. Though I be nothynge, yet are the tokens of an Apoſtle

wrought amonge you, with all pacience, with signes, and with wonders, and with myghty dedes. For what is it, wherin ye are inferiours to the other congregacyons? excepte it be that I haue not bene greuous vnto you. Forgeue me thys wrong Behold, I am ready the thyrde tyme to come vnto you, and wyll not be chargeable vnto you.

* For I seke not youres, but you. For the chyldre ought not to gather treasure for the elders, but the elders for the chyldren. I wyll very gladly bestow, & wyl be bestowed for your soules: though the more I loue you, the lesse am I loued agayne. Actu. 20.c

¶ But let it be so that I greued you not, neuertheless for so much as I was craftye, I take you wyth gyle. Haue I defrauded you by ony of the, whom I sent vnto you? I desyred Titus, and wyth hym I sent a brother: dyd Titus defraude you? Haue we not walked in one spyrete? Wente we not in lyke footesteppes? Agayne, thynke ye ꝑ we excuse oure selues? We speake in Christe in ꝑ syghte of God. But all thys (dearlye beloued) is done for youre edifyenge. For I feare, lest whan I come, I shall not fynde you suche as I wolde: and leste ye shall fynde me suche as ye wolde not:

* leste ther be amonge you, debates, enuyenges, wrathes, strypynges, backbytynges, whisperinges swellynges, vproures: lest whan I come agayne, God brynge me lowe amonge you, and leste I be constrayned to bewayle manye of them that haue synned before, and haue not repented ouer ꝑ * vnclennesse and whordome, and wantōnesse, which they haue commytted. Gal. 5.c 1.cor. 5.a

The.xiii.Chapter.

¶ Now come I the thyrde tyme vnto you.

* In ꝑ mouth of two or thre wytnesses shall euery matter be stablyshed. I haue Deut. 19.c Mat. 18.b

Joh. 8.b
Heb. 10.c
Mat. 10.c
1.cor. 11.d
2.cor. 10.b
Rom. 16.b

tolde you before, and tell you before as present ỹ seconde tyme, and wrỹte it nowe beynge absente, vnto them, which in tym passed haue synned, and to all other: and ỹt I come agayne, I wyll not spare, seynge ỹ ye seke experience of hym, * which speaketh in me, euen Christ, whiche amonge you is not weake, but is myghtye amonge you. And though he was crucifyed in weaknesse, yet liueth he in ỹ power of God. And though we are weake in hym, yet lyue we wyth hym in ỹ power of God amonge you.

* Proue youre selues, whether ye are in the fayth, examen your selues. Or know ye not your selues, ỹ Iesus Christe is in you? Excepte ye be castawayes. But I trust ye knowe, that we are not castawayes. I desyre before God that ye do no euell: not that we shulde seme cõmendable, but that ye shulde do that which is good, and lette vs be as castawayes. For we maye do nothynge agaynst the treuth, but for the treuth. We are glad whan we are weake, and ye stronge: and ỹ same also we wysh for, namely your perfectnesse. Therfore wrỹte I these thynges beynge absente, lest whan I am presente, I shulde vse sharpnesse, accordynge to the power * whiche the LORDE hath geuen me to edifye, and not to destroye.

Finally brethren, reioyce, be perfecte, confort your selues, be of one mynde, be peaceable, and ỹ God of loue and peace shall be wyth you. * Salute one another wyth an holy kysse. All the sayntes salute you. The grace of oure LORDE Iesus Christ, and the loue of God, and the fellowshyppe of the holy goost be wyth you all. Amen.

B

C

The seconde Epistle to the Cozinthians.
Sent from Philippos in Macedonia, by Titus and Lucas.

The sūme of thys Epist. Fo. cc. liiii.

¶ The Epistle of the Apostle Saynt Paull to the Galathians.

The summe of thys epistle.

Chap. i Paull rebuketh them, because they were fallen away from the Gospell, sheweth hys owne conuersyon, magnifyeth hys office and apostelshippe, and declareth hymselfe to be equall wyth the hyghe Apostles.

Chap. ii. He withstondeth Peter in ỹ face, and proueth, that the lawe and cyrcumcisyō are not necessary to saluacyon.

Chap. iii. He rebuketh the vnstedfastnesse of the Galathians, shewyng the vnperfectnesse of the lawe, and declareth neuertheless that it was not geuen for naught.

Chap. iiii. Paul sheweth that thorowe Christ we be delyuered from the law, and rebuketh the vnthankfulnesse of the Galathians.

Chap. v. He laboureth to drawe them away from cyrcumcisyon, sheweth thē the battayll betwyxte the spyrete and the flesh, and the frutes of them both.

Chap. vi. He exhorteth them to brotherlye loue, and one to beare wyth another. In the ende he warneth them to beware of cyrcumcisyon.

¶ The Epistle of the Apostle Saynt Paull to the Galathians.



The.i. Chapter.

PAull an Apostle (not of men, nor by man, but by Jesus Christe & by God the father, whiche rayled hym vp frō the dead) and all the brethren whiche are with me. Vnto the congregacyōs in Galacia:

2.Cor.1.a Ephe 1.a 1.Pet.1.a

* Grace be wyth you, and peace from God the father, and oure LORD Jesus Christ, which gaue hymselfe for oure synnes, that he myghte deliuer vs from thys presente euell worlde, accordynge to the wyll of God oure father, to whome be prayse for euer and euer. Amen.

I maruayll that ye are so soone turned (from

hym that called you in the grace of Christe) vnto another Gospell: which is nothynge els, but that ther be some, whiche trouble you, & * entende to peruerte the Gospell of Christ. Actu 15.a

B Neuertheleſſe thoughe we oure selues, or an angell from heauen preache vnto you onye other Gospell, then that whiche we haue preached vnto you, ♀ same be accursed. * As we haue sayd afore so say we now agayn: Yf onye man preache vnto you ony other thynge, thē that ye haue receaued, the same be accursed. Preach I men now or God? Or go I aboute to please mē? * Yf I shulde yet please men, I were not the seruaunte of Christ. 1.Cor.15.a Johan.5.d and.12.f

✝‡But I certifye you brethrē, that the gospel which is preached of me, is not of men. For I no ther receaued it nor learned it of man, but by the reuelacyon of Iesus Christ. For ye haue herde of my conuersacyon afore tyme in the Iewyship * howe that beyonde measure I persecuted the congregacyon of God, and spoyled it, and preuay led in the Iewyship aboue manye of my compa nyons in my nacyon, * and was a much more fer uent manteyner of the tradicyons of the fathers. Jacob.4.a ‡1.tess.2.b Actu. 8.a 9.a.& 22.a Phil.3.a

C But whan it pleased God which separated me from my mothers wombe, * and called me by hys grace, for to declare hys sonne in me, that I shulde preache hym thorowe the Gospell amonge the Heythen, immediatlye I communed not of the matter with * flesh and bloude: nother came I to Ierusalem vnto them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascō. Thē after three yeare I came to Ierusalem to se Peter, and abode wyth hym fyftene dayes. As for the other Apostles, I sawe none of thē, saue Iames the LORDES brother Actu.9.b and.22.b Mat.16.c

The thynges that I wryte vnto you, behold,

2.cor.11.d *God knoweth, I lye not. After that wente I in to the coastes of Syria and Cilicia: but of face I was vnknowne of the Christen congregacions in Iewrye. Neuertheles they had herde onely þ he that persecuted vs in tyme passed, preacheth now the faith which some tyme he destroyed: and they praysed God in me. ☙

The.ii. Chapter.

Act.15.a THen after fourtene yeares, *I wente I vp agayne to Ierusalem with Barnabas, & Titus w̄ me also. But I went vp by reuelacyō, and communed with them of the Gospel, whiche I preache amonge the Heythē: but specially with thē which were in reputacyon, lest I shulde runne or hadde
Act.16.a runne in vayne. *But Titus which was also w̄
1.cor.9.c me, was not compelled to be circumcised, though he was a Greke: and that because of certayne intrommers beynge false brethren, which came in amonge other, to spye oute oure lyberty, which we haue in Christ Iesu, that they myghte bringe vs in to bondage: To whome we gaue no rowm, no not for the space of an houre, as concernynge to be brought in to subiection: that the treuth of the Gospell myghte continue wyth you.

As for thē that semed to be greate, what they
Act.10.d were in tyme passed, it maketh no matter to me.
Rom.2.b *For God loketh not on þ outwarde appearaū
Ephe.6.a ce of men. Neuertheles they which semed great taught me nothynge: but contrarye wyse, whan they sawe that the Gospell ☞ ouer the vncircumcision was committed vnto me, as the Gospell ouer the circumcysyon was committed vnto Peter. (For he that was myghty wyth Peter to B the Apostleshippe ouer the circumcysyon, þ same

was mynyster with me also amonge the Heythē) they perceaued the grace that was geuen vnto me,

James and Cephas and Jhon, which semed to be pylers, *gaue me and Barnabas the ryght handes, and agreed with vs, that we shuld preach amonge the Heythen, and they amonge the Jewes: onely that we shulde remembre the poore, *which thynge also I was diligent to do. Actu.9.d Actu.11.c

But whan Peter was come to Antioche, I wythstode hym in the face, for he was worthy to be blamed. For afore ther came certayne from James, he dyd eate wyth the Heythen. But whā they were come, he wythdrue and separated hymselfe, fearynge them which were of the circumcysyon. And the other Jewes dissembled with hym lykewyse, in so much ŷ Barnabas was broughte in to theyr simulacyon also. But whan I sawe that they walked not ryghte after the treuth of ŷ Gospell, I sayde vnto Peter openly before all: Yf thou beynge a Jewe, lyuest after the maner of the Gentyles, and not as do the Jewes, why causest thou the Gentyles then to lyue as do the Jewes? 2.cor.9.a

L .*Though we be Jewes by nature, and not synners of the Gentyles, ‡(yet in so muche as we knowe, that a man is not made ryghteous by the dedes of the lawe, but by the fayth on Jesus Christe) we haue beleued also on Jesus Christe, that we mynyght be made ryghteous by the fayth of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe no flesshe shall be iustifyed. Phil.3.a ‡Rom.3.b

Yf we then which seke to be made righteous by Christe, shulde be yet founde synners oure selues, is not Christ then the minister of synne? God

forbyd. For yf I buylde agayne that whiche I
Rom. 7.c haue destroyed, then make I myselfe a trespasser
*But ☞ I thorow the lawe ame dead vnto ẏ
lawe, that I myght lyue vnto God. I am crucify-
ed wyth Christ, yet do I lyue: neuertheiesse nowe
not I, but Christ lyueth in me. For ẏ lyfe whiche
Ephe.5.a I now lyue in the fleshe, I lyue in the fayth of the
sonne of God, *which loued me, and gaue hym-
selfe for me. I cast not awaye the grace of God.
Gala.5.a.b * For yf ryghteousnesse come by the lawe, then
dyed Christ in vayne.

¶ Glose vpon the.ii. Chapter.

☞ (Ouer the vncyrcumcision.) He calleth the
Heythen vncyrcumcision, because they are not cyr
cumcised.

☞ (I thorow the lawe ame dead vnto ẏ lawe.)
Thorowe fayth, which is the lawe of the spyrete
and lyfe, are we dead vnto the lawe of the letter,
so that we are nomore in subiectyon vnto ẏ curse
therof. Roma. vi. vii.

The.iii. Chapter.

Gala 5.a O Ye foolysh Galathians, * who hathe I
bewitched you, ẏ ye shulde not beleue
ẏ treuthe? To whō Iesus Christ was
described before the eyes & amongyou
crucifyed. This onely wolde I learne
of you: Receaued ye the spyrete by ẏ dedes of ẏ law
or by ẏ preachynge of ẏ fayth? Are ye so vnwyse?
Ye beganne in the spyrete, wolde ye ende now thē
in the fleshe? Haue ye suffred so much in vayne?
Yf it be els in vayne. He that geueth you ẏ spyrete
and doth suche greate actes amonge you, doth he
Gene. 15.b it thorowe the dedes of the lawe, or by the prea-
[illegible].4 chynge of the fayth? * Euen as Abrahā beleued
Iam.2.c God, and it was counted vnto hym for ryghtes

ousnesse. Thus ye knowe, that they which are of
fayth, are Abrahams chyldren.

B The scripture sawe afore hande, that God iu
stifieth the Heythen thorow fayth. Therfore she-
wed it glad tydynges afore vnto Abraham, and
sayd: * In the shall all ỳ Heythen be blessed. So Gene.12.a
chē they which be of fayth, are blessed wyth fayth and.22.c
full Abraham. For as many as go aboute wyth
the workes of the lawe, are vnder the curse: For
it is wrytten: * Cursed be euery man ỳ cōtinueth Deu.27.c
not in all thynges that are wrytten in the boke of
the lawe, to do them. That no man is iustifyed
by the lawe in the syght of God, it is cuydent:
* For the iust shall lyue by his fayth. The law is Abac.2.a
not of fayth, ‡ but the man that doth the same, Rom.1.b
shall lyue therin. * But Christ hath delyuered vs and.10.a
from the curse of the lawe, whan he became a cur ‡Leu.18.a
se for vs. (For it is wrytte: ‡ Cursed is euery mā * rom.8.a
that hangeth on tre) that the blessynge of Abra- ‡ deu.21.b
ham myght come on the Gentyles in Christ Jesu
and that we myghte so receaue the promysed spi
rite, thorow fayth.

C Brethren, I wyll speake after the maner of
men. Though it be but a mans Testament, yet
noman dysposeth it, or addeth ony thynge therto,
* whā it is confirmed. ✠ To Abraham and hys Heb.9.c
sede were the promyses made. He sayeth not: in ỳ
sedes, as in many, but in ỳ sede, as in one, which
is Christ. This Testament (I say) which afore
was confirmed to Christ warde, is not disanul-
led (that ỳ promes shulde be made of none effecte)
by the lawe * whych was geuen beyonde foure Exo.12.f
hundreth and thyrty yeares therafter. ‡ For yf Judit.5.b
the enherytaunce begotten by the lawe, then is it Act.7.a.
not geuen by promes. But God gaue it freely vn- ‡Ro.4.c
to Abraham by promes.

Rom.5.c Wherfore then serueth the lawe? * It was
7.b.8.a added because of transgression, tyll the sede cam
‡.Act.7.e. to the which the promes was made. ‡And it was
Deut.5.a geuen of Angels, by the hand of the *mediatour.
A mediatour is not a mediatour of one only, but
God is one.

Is the lawe then agaynst the promyses of D
God? God forbyd. Howbeyt yf ther had ben ge-
uen a lawe which could haue geuen lyfe, then no
doute ryghteousnesse should come of the lawe.
Rom.3.b *But the scripture hath shut vp all vnder synne,
that the promes should come by the fayth on Je-
sus Christ, geuen vnto them that beleue. ℣ Be-
fore fayth came, we were kepte and shut vp vn-
der the lawe, vnto the fayth whych should after-
warde be declared. Thus the lawe was our scole
mayster vnto Christe, that we myghte be made
ryghteous by faythe. But now that fayth is co-
Joh.1.a me we are nomore vnder ℣ scoolemayster. *For
ye all are ℣ chyldre of God by the fayth in Christ
Rom.6.a Jesu. * For as many of you as are baptysed,
and.13.b haue put on Christe. Here is nother Jewe nor
Col.2.b Greke, here is nother bonde nor fre: here is no-
‡Joh.17.c ther man nor woma, for ye are all ‡ one in Christ
*Eph.1.b Jesu * Yf ye be Christes, then are ye Abrahams
Heb.2.c sede and heyres accordynge to the promes.

The.iiii. Chapter. ✠

BUt I say: As lõge as ℣ heyre is a chyl
de, ther is no dyfference betwene hym
and a seruaũt, though he be lorde of ℣
goodes: but he is vnder tuters & go-
uerners, vntyl ℣ tyme appoynted of ℣
father. Euẽ so we also, whã we were chyldre, we
Gen.49.b re in bõdage vnder ℣ outwarde tradicyons. But
Dan.9.d whã ℣ *tyme was fulfylled, God sẽt his sõne, bor
Mat.5.b ne of a woman, ‡& put vnder the lawe, to redeme

them which were vnder the lawe, that we myght
receaue the chyldshippe. * For so muche then as Rom.8.b
ye are chyldren, God hath sent the spriete of hys
sonne into oure hartes, which cryeth Abba, dear
father. Wherfore now, thou art not a seruaunt,
but a sonne. Yf thou be a sonne, then art thou the
heyre of God thorow Christ. ✠ Notwithstond-
yng whā ye knewe not god, ye dyd serue vnto
thē, * which by nature are no Goddes. But now 1.col.8.a
seynge ye knowe God (yee rather are knowen of
God) how is it * that ye turne you backe agayne Col.2.c
vnto the weake and beggerly traditions, where
vnto ye desyre agayne afresh to be in bondage?

Ye obserue dayes and monethes, and tymes
& yeares. I am in fear of you, lest I haue bestow-
ed labour on you in vayne. Brethren I beseke
you, be ye as I am, for I am as ye are. Ye haue
not hurte me at all. For ye knowe, how that in
weakenesse after the flesshe, I preached the Gos-
pell vnto you at the fyrst: & my tentation whych
I suffred after the flesshe, ye despysed not, nother Gala.2.a
abhorred, but receaued me as an * Angell of God,
yee euen as Christe Iesus. How happy were ye
then? For I beare you recorde, that yf it had ben
possible, ye had plucked out your owne eyes, and
geuen them vnto me. Am I therfore become your
enemye, because I tell you the trueth?

They are gelous ouer you amysse. Yee they
wolde make you to fall backe, that ye myghte be
feruent to them warde. It is good to be feruent,
so that it be alway in a good thynge, and not on
ly whan I am present with you. My lytle chyl- Ioh.16.c
dren (of whom I * trauayle in ‡ byrth agayne, vn ‡ 1.col.4.c
tyll Christ be fashioned in you) I wolde I were
wyth you now, and coulde chaunge my voyce, for
I stonde in doute of you.

Tell me, ye that wylbe vnder the lawe, haue ye not herde the lawe? ✝ For it is wrytten, that
Gen.16.d Abraham hath two sonnes * the one by a bonde
‡ Ge.21.a maydē, ‡ the other by a fre woman. * As for hym
* Ro.9.a that was of the bonde mayden, he was borne after the flesche: but he whiche was of the fre womā, was borne by promes. These wordes betoken somwhat. For these wemen are the two Testaments: The one from the mount Sina, that gendreth vnto bondage, whych is Agar. For Agar is called in Arabia the mount Sina, and reacheth vnto Jerusalem which now is, and is in bōdage
Apoc.21.a wyth hyr chyldren.
* But Jerusalem that is aboue, is the fre wo
Esa.54.a man, which is the mother of vs all. For it is wrytten: * Reioyce thou baren, that beares no chyldren: breake forthe and crye thou that trauaylest not, for the desolate hath many mo chyldren, then the which hath an husbande. As for vs (brethren) we are the chyldren of Isaac accordynge to the promes.
Gen.27.g * But lyke as at that tyme, he that was borne
after the flesche, persecuted hym that was borne
Gen.21.d after the spirite, euen so is it now also. But what sayeth the scripture? * Put away the bonde mayden and hyr sonne: for the sonne of the bōde mayden shall not be heyre wyth the sōne of the fre woman. So now brethren, we are not chyldren of the bonde maydē, but of the fre woman. ✝

The.v.Chapter.

Esa.9.a Stonde fast therfore in the lyberty wherewith Christ hathe made vs fre, & be not
Actu.15.a wrapped agayne in the * yocke of bondage. Beholde, I Paul saye vnto you, * Yf ye be circūcised, Christ profyteth

you nothyngat al. I testifye agayn vnto euery mā
wyych is circūcysed, that he is bounde to kepe the
whole lawe. Ye are gone quyte frō Christ as ma-
ny of you as wylbe made ryghteous by the lawe,
and are fallen from grace. But we wayte in the
spyrete of hope, to be made ryghteous by fayth.
*For in Christ Iesu nother is circumcysion ony Gala. 6.b
thynge worth, nor vncyrcūcysyō, but fayth which
* by loue is myghtye in operacyon. Ye ranne wel 1. Cor. 13.a
‡ who was a let vnto you, ‡ ye shulde not obeye Gal. 3.a
the truthe? Such counsell is not of hym that
hathe called you. *A lytle leuen sowreth ‡ whole 1. Cor. 5.a
lompe of dowe.

B ✠ I haue trust towarde you in the LORD, ‡
ye wylbe none otherwyse mynded. But he that
troubleth you, shall beare his * iudgement, what Jere. 23.
so euer he be. Brethren, yf I yet preache circum- Eze. 3.
cisyon, why do I suffre persecucyon? Then had
the sklaunder of the crosse ceassed. Wolde god
they were rooted out from amonge you, wyych
trouble you. But brethren, ye are called vnto ly-
bertye, onely let not youre * lybertye be an oc- Rom. 14.a
casyō vnto ‡ flesshe, but by loue serue one another. 1. Cor. 8.a
For all the lawe is fulfylled in one worde, namely
in this: * Loue thy neghbour as thy selfe. But yf Leui. 19.a
ye byte and deuour one another, take hede, that ye Rom. 13.b
be not consumed one of another. ✠ What. 19.c
and. 22.b
C ✠ I saye: Walke in the spyrete, and so shall ye
not fulfyll the * lustes of the flesshe. For the flesshe 1. Pet. 2.b
lusteth agaynst the spyrete, and the spyrete agaynst
the flesshe. These are contrary one to the other, so
that ye can not do that which ye wolde: But and
yf ye be led of the spyrete, then are ye not vnder the
lawe. * The dedes of the flesshe are manyfest, 1. Tim. 5.c
whyche are these: Aduoutrye, whoredome, vnclen-
nes, wantones, Idolatry, whytchcrafte, *hatred 2. Cor. 12.c

variaunce, zele, wrath, stryfe, sedicion, sectes, enuy
enge, murther, dronkēnesse, glotony, and such lyke:
of the whiche I tell you before, as I haue tolde
you in tyme past, * that they which cōmyt such,
1. Cor. 6. b shall not enherite the kyngdome of God. ‡ But
Ephe. 5. a the frute of spirite, is loue, ioye, peace, longesuf-
Apoc. 22. c fervnge, gentlenesse, goodnesse, faythfulnesse, me
‡ Ephe. 5. b kenesse, temperaunce. * Ayanyst such is not the
*1. tim. 1. b lawe: ‡ But they that are Christes, haue crucyfy
‡ Ro. 13. b ed theyr flesshe, with the lustes and desyres. ✠
1. Pet. 2. b

The. vi. Chapter. ✠

IF we lyue in the spirite, let vs walke
also in the spirite. Let vs not be vayn-
glorious, prouokyng one another, and
enuyenge one another. Brethrē, yf ony
mā be ouertaken of a fauce, ye whych
are spirituall, enfourme hym in a meke spirite: &
cōsydre thyne owne selfe, yͭ thou also be not temp
Joh. 13. b ted. * Beare ye one anothers burthen, & so shall
Rom. 15. a ye fulfyll the lawe of Christe. But yf ony mā thyn
ke himselfe to be somwhat (whā in dede he is no-
thyng) yͭ same deceaueth hymselfe. Let euery man
prouе his owne worke, & then shall he haue reioy-
Rom. 14. b cynge in his owne selfe, and not in another. For
*euery one shall bear his owne burthen. ✠

Rom 15. d * But let hym that is taught with yͭ worde,
1. cor 9. b mynister in all good thynges, vnto hym that tea-
cheth hym. Be not deceaued, God wyll not be
Luc. 16. d mocked. * For what soeuer a man soweth, that
shall he reape. He that soweth vpon the flesh, shal
of the flesh reape destructyon. But he that soweth
vpon the spirite, shall of the spirite reape lyke euer
2. Tess. 3. b lastynge. * Let vs not be weery of well doynge:
for whan the tyme is come, we shall reape wyth-
out ceassynge. Whyle we haue tyme therfore

let vs do good vnto all men * but specially vnto them which are of the housholde of faith. 1.tim.5.a

Beholde, with how many wordes I haue wrytten vnto you * with myne owne hande. 1.Cor.16.c

They that wyl please in the flesh, constrayne you to be circumcised, onely lest they shulde be persecuted with the crosse of Christ. For cuē they thē selues which are circumcysed, kepe not the lawe, but wolde haue you circūcysed, that they myghte reioyce in youre flesh. But God forbyd that I shulde reioyce, saue onely in ỹ crosse of our LORDE Iesus Christ, wherby ỹ worlde is crucifyed vnto me, and I vnto the worlde. * For in Christ Iesu nother circumcision auayleth ony thynge, nor vncircumcision, but a new creature. * And as many as walke accordynge to this rule, peace and mercy be vpon thē, and vpon Israel of God. From hence forth let no mā put me to busynesse, * for I beare in my body ỹ markes of the LORDE Iesu. Brethrē, the grace of oure LORDE Iesu Christ be with youre sprete Amen. Gal.5.a Ps.124.a 2.cor.4.b

Vnto the Galathians.
sent from Rome.

The Epistle of

The Apostle.S.Paule to the Ephesians.

The ſume of thys Epiſtle.

Chap. i. The euerlaſtynge ordinaunce and electyon of God in ſauynge all men thorow Chriſt Jeſus his ſonne. We are ordened vnto good workes. The dominion of Chriſt.

Chap. ii. Paul ſheweth them what maner of people they were before their conuerſion & what they are now in Chriſt.

Chap. iii. He ſheweth the cauſe of his preſonment, deſyreth them not to faynte becauſe of his trouble, and prayeth God to make them ſtedfaſt in his ſpyrete.

Chap. iiii. He exhorteth them vnto meekeneſſe longe ſufferynge, vnto loue and peace, euery one to ſerue and edifye another with the gifte ẏ God hath geuen him, to beware of ſtraũge doctryne, to laye aſyde the olde conuerſacion of gredy luſtes, and to walke in a newe life.

Chap. v. He exhorteth them vnto loue, warneth them to beware of vncleãneſſe, couetouſneſſe, foliſh talkynge and falſe doctryne: to be circumſpecte, to auoyde dronkenneſſe, to reioyce and to be thankfull towarde God, to ſubmyt them ſelues one to another. He teacheth how wemen ſhulde obeye their huſbandes, and how louyngly men ought to intreate theyr wyues.

Chap. vi. How childzen ſhulde behaue them ſelues toward their fathers and mothers: Likewyſe fathers towarde their childzen: Seruauntes towarde their maſters: Agayne, maſters towarde theyr ſeruauntes. An exhortacion to the ſpirituall battayll, and what weapens Chriſten men ſhulde fyght withall.

The Epistle of the Apostle Saynt Paul to the Ephesians.



The first Chapter.

PAul an Apostle of Jesus Christ by the wyl of God. To the sayntes which are at Ephesus, & to the that beleue on Jesus Christ.

* Grace be wt you and peace from God oure father, and frō the LORDE Jesus Christ. 2.Cor.1.a Gal.1.a

*Blessed be God and the father of oure LORD Jesus Christ, which hath blessed vs wt all maner of spirituall blessynge in 1.Pet.1.a

Joh.15.b heauenly thynges by Christ * accordynge as he
2.Tim.1.b had chosen vs by hym, or euer the foundacion of
the worlde was layed, that we shulde be holy and
without blame before hym in loue, and ordeyned
vs before, to receaue vs as children thorow Je-
sus Christ, accordynge to the pleasure of his wyll
vnto the prayse of the glory of his grace, wherby
Mat.3.b he hath made vs accepted in the * Beloued ‡ in
and.17.a whom we haue redempcion thorow his bloude
1.Col.1.b (namely) ☞ forgeuenesse of synnes, accordynge to
Heb.1.a the ryches of his grace, which he hath shed vpon
vs abundauntly in all wysdome and prudence
Col.1.c * and hath opened vnto vs the mystery of hys
wyl accordinge to his pleasure, which he had pur
Gala.4.a posed in hymselfe, ☞ it shulde be preached * whē
the tyme was full come, that all thynges shuld be
gathered together by Christ, both the thynges
which are in heauen, and also the thynges that
are vpon earth, euen by hym, by whom also we
Rom.8.b are come to the inheritaūce * we that were there-
to predestinate before, accordynge to the purpose
of hym, which worketh all thynges after the coū
sell of his owne wyll, that we myghte be to the
prayse of his glory, euen we that before beleued
on Christ, on whom also ye beleued, after that ye
herde the worde of trueth, namely the Gospell of
youre saluacyon: wherin whā ye beleued, ye were
Rom.8.b * sealed ☞ the holy spyrete of promes, which is ☞
2.Cor.1.c earnest of oure inheritaūce to oure redēpciō, that
and.5.a we myghte be his owne to ☞ prayse of his glory.
2.Phil.1.b ‡ Wherfore I also, (in so much as I haue L
Col.1.a herde of the faith which ye haue in ☞ LORD Je
2.Tess.1.b su, and of youre loue vnto all the sayntes) cease
not to geue thankes for you, and make mencyon
of you in my prayers, ☞ the God of oure LORD
Joh.6.a Jesus Christ, * ☞ father of glory, maye geue vnto

pen the spyrete of wysdome, and open vnto you ỹ knowlege of hymselfe, and lyghten the eyes of youre vnderstondyng, that ye maye knowe what is the hope of youre callynge, and what the ryches of his glorious enheritaunce is vpon ỹ sayntes, and what is the exceadynge greatnesse of his power towarde vs, which beleue accordynge to ỹ worckynge of his myghtie power, which he wrought in Christ, whan he rayled hym vp from the dead, * and set hym on his ryghte hande in heauenly thynges, aboue all ‡ rule, power, & myght, and domination, and aboue all that maye be named, not onely in this worlde, but also in the worlde to come. * And hath put all thynges vnder his fete, and hath made hym aboue all thynges * the heade of the congregacion, which is his body, & the fulnesse of hym that fylleth all in all.

Psa.109.a
‡Dan.10.b
psal.8.b
Eph.4.b and.5.c
Col.1.b

The.ii.Chapter.

AND quyckened you also, whā ye were dead thorow treſpasses & synnes, in ỹ which in tyme past ye walked accordynge to the course of this worlde, and after the prynce that ruleth in the ayre namely, after the spyrete which now worcketh in ỹ childrē of vnbelefe, * amonge whom we also had oure conuersacion in tyme past in the lustes of oure flesh, & dyd the wyll of the flesh and of the mynde, and ☞ were naturally the chyldren of wrath, euen as well as other.

Col.1.b and.2.b
Col.3.a

But God which is ryche in mercy thorow his great loue wherwith he loued vsē whā we were dead in synnes, hath quickened vs wt Christ (* for by grace are ye saued) and hath rayled vs vp with hym, and set vs with hym in heauenly thinges thorow Christ Jesus, ỹ in tymes to come

Eph.2.b
Actu.15.b

he myghte shewe the exceadyng ryches of his gra
ce, in kyndnesse to vs warde in Christ Jesu. For
by grace are ye saued thorow faith, and that not
of youre selues. For it is the gyfte of God not of
workes, lest ony man shulde boast hym selfe. For ¶
we are his workmanshippe, created in Christ Je
Tit.2.b su * vnto goodworkes, to the which God ordey
ned vs before, that we shulde walke in them.

Wherfore remẽbre, that ye (which afore tyme
were Gentyles after the flesh, and were called vn
Phi.3.a circumcision, of them that are called * circumci-
Col.2.b sion after the flesshe, which circumcision is made
with the hande) that ye at the same tyme were
without Christ, and reputed aleauntes from the
cõmun welth of Israell, & were straungers from
the Testamentes of promes, therfore had ye no
Rom.15.b * hope, and were without God in this worlde.
But now ye that be in Christ Jesu, & afore tyme
were farre of, are now made nye by the bloude of
Christ.

Esa.9.b For he is oure * peace, whiche of both hath ℄
Col.1.b made one, and hath broken downe the wall, that
was a stoppe betwene vs, and hath also thorow
his flesshe put awaye ☞ the cause of hatred (na
mely the lawe of the cõmaundementes cõtayned
in the lawe writtẽ) that of twayne he might cre-
ate one new man in hym selfe, and make peace, &
to reconcyle both vnto God in one body thorow
the crosse, and so he slewe the hatred thorow his
Esa.57.c owne selfe, & came & * preached peace in ỹ Gos-
Luce.2.b pell, vnto you which were afarre of, and to them
that were nye. For thorow hym we both haue in
traunce in one spirite vnto the father.

Joh.15.b ✝ * Now therfore ye are nomore gestes & strau
gers, but citezynes with the sayntes, and of the
1.Cor.3.b. housholde of God, buylded vpon * the fundat

of ỳ Apostles & prophetes * where Jesus Christ is the heade corner stone, in whome euery buyldynge coupled together, groweth to an holy tẽple in the LORDE, in whom ye are buylded also to gether, to be an habitacion of God in ỳ spyrte. ‖ 1 Pet.2.a

¶ Glose vpon the.ii. Chapter.

☞ (Were naturally the chyldren of wrath &c.) Though Christ commende vnto vs the innocency and mekenesse of chyldren. Math.xviii, & though S. Paul wold haue vs to be lyke chyldren concernynge malicyousnes.1 Corin.xiiii. Yet do not those places denye the generall infection of originall synne, where vnto we were all subdued by nature. Rom.v. nother olde nor ponge excepte.

☞ (The cause of hatred.) The lawe was a cause of hatred betwene the Heythen and the Jewes. For by the lawe wolde the Jewes be better then the Heythen. But now ỳ they both haue one spyrte thorow Christ without the lawe, the hatred hath an ende, and the one is euen as the other in Christ.

The.iii. Chapter.

FOr this cause I Paul am * a prysoner of Jesus Christ for you Heythen, Actu.21.d

accordynge as ye haue herde of ỳ office of ỳ grace of God whiche is * gyuen me to you warde. For by ‡ reuelacyō was this mistery shewed vnto me, as I wrote aboue in fewe wordes: whereby whan ye reade it ye maye perceaue myne vnderstondynge in the mystery of Christ. which (mystery) in tymes past was not opened vnto ỳ chyldren of men, as it is now declared to his holy Apostles & prophetes by ỳ spyrte: namely, ỳ the Heythē shulde be inheritours also, and of the same body, and partakers Act.13.a and.22.b ‡ Gal.1.b

of his promes in Christe by the Gospell, whereof I am made a minister accordynge to the gyfte of the grace of God, which is geuen me accordyng to the workynge of his power.

1.cor.15. & Vnto me * the leest of all sayntes is this gra- G
ce geuen, that I shulde preache amonge the Hey-
then the vnsearcheable ryches of Christ, and to
col.2.c make all men se, what is ỹ felowshippe of ỹ * mi
stery, which from the begynnynge of the worlde
hath bene hyd in God, whiche made all thynges
thorow Iesus Christ: to the intent that now vn-
to the rulers and powers in heauen myghte be
knowne by the congregacyon the manifold wis-
dome of God, accordyng to the eternall purpose,
which he hath shewed in Christ Iesu oure LOR
DE by whō we haue boldnesse & intraunce in all
Phil.1.b confidence thorow faith on hym. ✠ * Wher-
1.Tes.3.a fore I desyre that ye faynte not because of my tri
& Col.1.c bulacyōs, that I & suffre for you, which is youre
prayse.

For this cause I bowe my knees vnto the fa C
ther of our LORDE Iesu Christ, which is the
true father, ouer all that is called father in heauē
& in earth, that he graunte you (accordynge to the
ryches of his glory) to be strengthed with power
by his spyrete in the inwardma̅, that Christ may
dwell in youre hartes by faith, that ye beynge ro-
ted and grounded in loue, may be able to compre
hende with all sayntes, what is the bredth, and
length, & the depth, and the heyght: and to know
the loue of Christe, whiche loue yet passeth all
knowlege: that ye maye be fylled with all ma-
ner of fulnesse of God.

Vnto hym that is able to do exceadynge abū
dauntly, aboue all that we are or vnderstonde (ac
cordyng to the power ỹ worketh in vs) be prayse

in the congregacyon which is in Christ Jesu, at all tymes for euer and euer. Amen. ✠

The.iiii.Chapter. ✠

I Therfore which am prysoner in the LORDE exhorte you * ✠ ye walke as it becōmethyoure callynge wherin ye are called, with all humblenesse of mynde & mekenesse, & lōge sufferyng, forbearynge one another in loue, & be diligent to kepe the vnite of the spryte thorowe the bonde of peace. One body & one spryte, euen as ye are called in one hope of youre callynge. One LORD, one faith, one baptyme, one God & father of vs al whiche is aboue all, & thorow all, & in you all. ✠ Gem.17.a 1.cor.7.b Phil.1.d Col.1.a. 1.Tes.4.a

✠ * Vnto euery one of vs is geuen grace ‡ accordynge to the measure of the gyfte of Christe. Therfore sayeth he: * He is gone vp on hye, and hath led awaye captyuite captyue, and hath geuen gyftes vnto men. That he wente vp, what is it, but that he fyrst came downe in to the lowest partes af ✠ earth: * He that came down, is euen the same which is gone vp aboue all heauens, to fulfyll all. * And the same hath set some to be Apostles, some to be prophetes, some to be euangelistes, some to be shepherdes and teachers, wherby the sayntes myghte be coupled togethee thorow comun seruice to the edifyenge of the body of Christ, tyll we all come vnto one maner of fayth and knowlege of the sonne of God, and become a perfecte man in to the measure of the perfecte age of Christ. ✠ * that we be nomore chyldren, ‡ wauerynge and caryed aboute with euery wynde of doctrine thorow the wyckednesse of men and craftynesse, wherby they laye wayte for vs to deceaue vs. Rom.12.a 1.cor.12.a ‡Joh.3.e *psa.67.c Esa.45.a Joh.3.b 1.Cor.12.c 1.Cor.14.c ‡Col.2.a

But let vs folowe the truth in loue, and in
Ephe.1.c and.5.c all thynges growe in hym, * which is the heade:
cuen Christ, in whome all the body is coupled to
gether, and one membre hangeth by another tho-
Rom.12.a 1.Cor.12.b rowe out all ỹ ioyntes. * Whereby one mynistreth
vnto another (accordyng to the operacyon as eue
ry membre hath his measure) and maketh that ỹ
body groweth to the edifyenge of it selfe in loue.

✠ This I saye therfore, and testifye in the
Rom.1.c 1.Pet.4.a LORD, ỹ ye walke nomore * as ỹ other Heythe
walke in the vanite of theyre mynde, blynded in
theyre vnderstondynge, beynge straungers from
the lyfe which is in God thorow the ignorauncc
that is in them, because of the blyndnes of theyr
harte: which beynge past repentaunce, haue geue
them selues ouer vnto wantonnesse, to worke all
maner of vnclennes euen with gredynesse.

But ye haue not so learned Christ, yf so be
that ye haue herd of hym, and are taught in hym
euen as the trueth is in Jesu. So then as concer-
Rom.6.a Col.3.a nynge the conuersacyon in tyme paste * laye frō
you that olde man, which marreth hym selfe thō
rowe deceauable lustes: ✠ But be ye renewed
in ỹ spyrete of youre mynde, and put on that new
man, which is shapen after God, in true righte-
zacha.8.c 1.pet.2.a ousnesse & holynesse. * Wherfore put awaye ly-
enge, and speake euery man the trueth with his
neghboure, for as muche as we are membres one
Psal.4.a of another. ☞ * Be angrye, but synne not. Let
not the Sonne go downe vpon youre wrath: nother
geue place to the backbyter. He that hath stolen,
2.Thes.3.a let hym steale nomore: * but let hym laboure ra-
ther, and do some good with his hondes, that he
maye haue to geue vnto hym that needeth. ✠
Mat.12.d Eph.5.a * Let no filthy cōmunicacyon procede out of
youre mouth, but that whiche is good to edifye

wythall, whan nede is, that it be gracyous to heare. And greue not ỹ holy ſpyrete of God, wher wyth ye are * ſealed vnto the daye of redemptyon
Let all bytterneſſe, & fearceneſſe, and wrath, and roarynge, and curſed ſpeakynge be farre frō you, wyth all malicyouſneſſe * But be ye curteous one to another, mercyfull, ‡ and forgeue one another euen as God hath forgeuen you in Chriſt. 2.cor.1.c Col.3.b ‡Mat.6.b

¶ Gloſe vpon the.iiii. Chapter.

☞ (Be angrye) Chriſte was angrye at the blynd neſſe of the Iewes Mat.xxiii. And ſo was Moſes at the Idolatrye of ỹ Iſraelytes, Exo.xxxii. and at the ſedicyon of Chore, Dathan and Abiron. Nu.16. Neuertheleſſe thys anger & wrath was but a very zele vnto ỹ lawe of God, as thou mayeſt ſe by Phyneas, Nu.xxv. and by Mathathias .i. Machabe.ii. As for malyce or vnlawfull wrath, it is vtterly forbydden, as it foloweth here in thys Chapter.

The.v.Chapter. ✠

BE ye the * folowers therfore of God as deare chyldrē, & walke in loue, euē as Chriſt loued vs, & ‡ gaue hīſelfe for vs, an offeringe & ſacrifice of a ſwete ſauoure vnto God. As for whoredom and all vncleneſſe, or couetouſneſſe, * let it not be named amōge you, as it becommeth ſaintes, ‡ no ther fylthyneſſe, nor folyſh talkynge, nother ieſtyng (which are not cōly) but rather geuyng of thā kes * For be ſure, ỹ no whoremōger, or vncleane perſō, or couetous perſon (which is a worſhipper of ymages) hath inheritaūce in the kyngdome of Chriſt and of God. * (Let noman deceaue you wyth vayne wordes) for becauſe of theſe cōmeth the wrath of God vpon the chyldren of vnbelefe. Mat.5.c Joh.13.b ‡ Gal.1.a Eph.5.c Exo.23.b ‡Eccl.23.c 1.Cor.6.b Col.3.a colo.2.a

Be not ye therfore companions with them. For
1.Tess.5.a sometyme ye were darknesse, * but now are ye
lyght in the LORDE.

Gal.5.c Walke as the chyldren of lyghte. (* For the
frute of the spyrete is all maner of goodnesse, and
ryghteousnesse, and trueth:) ‡ and proue what
is pleasynge vnto ŷ LORDE and haue no fel-
lowshipe w the vnfrutefull, workes of darknesse,
but rather rebuke them. For it is shame euen to
name those thynges, whych are done of them in
Joh.3.c secrete * But all thynges are manyfest, whā they
are rebuked of ŷ lyghte. For what so euer is ma-
nyfest, that same is lyghte. Therfore sayeth he:
Esa60.a * Awake thou that slepest, and stonde vp from ŷ
Rom.13.b dead, and Christ shall geue the lyghte.
‡ Col.4.a ✝ ‡ Take hede therfore how ye walke circū-spe-
ctly, not as the vnwyse, but as the wyse, and rede
me the tyme, for it is a miserable tyme. Wherfore
be not ye vnwyse, but vnderstonde what the
Rom.12.a * wyll of the LORDE is, ‡ and be not dronkē
1.Tess.4.a with wyne, wherin is excesse, but be * full of the
Eccli.31.c spyrete ‡ and talke amonge youre selues of Psal-
*Actu.2.b mes, and hymnes, and spirituall songes, * syng
‡Col.3.b yng and makynge melody vnto the LORDE in
*psa.97.a pour hartes ‡ geuynge thankes alwayes for all
‡1.Tes.5.c thynges vnto God the father in the name of oure
LORD Jesus Christe submyttynge your selues
one to another in the feare of God. ‡

Col.3.c * Let the wemen submytte them selues vn-
1 Pet.3.a to theyr husbandes, as vnto the LORDE ‡ For
‡1.Cor.11.a the husbande is the wyues heade, euen as Christ
also is the heade of the congregacyon, and he is
the Saueoure of hys body. Therfore as the con
gregacyon is in subiectyon to Christe, lykewyse
let the wyues be in subiectyon to theyr husban-
des in all thynges.

Ye husbādes loue your wyues, euē as Christ loued the congregacyon, * and gaue hymselfe for it, to sanctifye it, ‡ and clensed it in the fountayne of water by ỹ worde, to make it vnto hym selfe a glorious congregacyon, hauynge no spotte nor wrynkle, nor ony such thynge, but ỹ it shulde be holy and without blame. Eph.5.a Gal.1.a ‡Tit.3.a 1.Pet.3.c

So ought men also to loue theyr wyues, euē as theyr owne bodyes. He that loueth hys wyfe, loueth hym selfe. For noman euer yet hated hys owne flesche, but norysheth and cherysheth it, euen as the LORDE doth also ỹ congregacyon. For we are membres of hys body, of hys flesche and of hys bones. *For this cause shall a man leaue father and mother, & cleue vnto his wyfe, and they two shalbe one flesche: This is a great secrete: but I speake of Christ and the congregacyon. Neuertheless do ye so, that euery one of you loue hys wyfe euen as hymselfe: but let the wyfe feare hyr husbande. Gen.2.d Mat.19.a Mar.10.a

The.vi.Chapter.

colo.3.c

YE *chyldren, obey youre elders in the LORDE for ỹ is ryght. Honoure thy father & thy mother (* That is the fyrste cōmāndemēt, that hath ony promes) that thou mayst prosper, and lyue lōge vpō earth. And ye fathers, prouoke not your chyldrē vnto wrathe, * but bringe thē vp in the nourtoure & informacyon of the LORDE. Exo.20.b Exo.12.d Deu.4.b

‡ Ye seruauntes, obey your bodely maysters, with feare & trēblynge, in synglenesse of your hart euen as vnto Christe, not with serupce onely in ỹ eye syght, as menpleasers: but as the seruauntes of Christ, doynge the wyll of God from the harte wyth good wyll. Thynke that ye serue the LORDE and not men: and be sure, that what 11.c.6.d Psa.77.a ‡colo.3.c Tit.2.b 1.Pet.2.c

good so euer a mā doeth, he shall receaue it agayn of ☩ LORDE, whether he be bonde or fre.

Eccli.33.d
Col.3.c
‡ Ac.10.d
Rom.2.b
colo.3.c
2.Pet.5.b

*And ye masters, do euen ☩ same vnto them, puttynge awaye threatenynges, and knowe that euen youre mayster also is in heauen, ‡ nother is ther ony respecte of personnes wyth hym.

B

✠ Fynally my brethrē, be stronge in ☩ LORDE, and in the power of hys myght: put on the armoure of God, that ye maye stonde stedfast agaynst the crafty assaultes of the deuell. For we wrestle not agaynst flesshe & bloude, but agaynst rule, agaynst power, namely, agaynst ☩ rulers of the worlde, of ☩ darkenesse of this worlde, agaynst the spretes of wyckednesse vnder the heauē. For thys cause take ye the armourne of God, that ye may be able to resyst in the euell daye, and stonde perfecte in all thynges.

Exo.28.a
Deut.23.b
psal.131.a
Esa.11.a
2.cor.10.a
Sap.5.c
Heb.4.c

* Stonde therfore, and youre loynes gyrde aboute with the trueth hauinge on the brest plate of ryghteousnesse, and shod vpon youre fete with the Gospell of peace, that ye maye be prepared: Aboue al thynges take hold of the shylde of fayth where wyth ye maye quench the fyrye dartes of the wycked. And take the helmet of saluacyon, and *the swearde of the spyrete, which is ☩ worde of God. ☩

C

Luc.18.a
1.Tess.5.c
Col.4.a
2.Tess.3.a
Actu.4.c

* And prayer alwayes wyth all maner of prayer and supplicacyon in the spyrete, and watch therunto with all instaunce and supplicacyon for al sayntes and for me.* that the worde maye be geuen me, that I may open my mouth boldly, to vtter the secretes of the Gospell, wherof I am a messaunger in bondes.*that I may speake therin freely, as it becommeth me to speake.

But that ye may also knowe what case I am in, and what I do, Tichicus my deare brother

faythfull mynister in the LORDE, shall shewe you all: whom I haue sent vnto you for the same cause, ✠ ye myghte knowe what case I stode in, & that he myghte comforte youre hartes.

Peace be vnto the brethren, & loue with faith, from God the father, & from the LORDE Iesu Christ. Grace be ✠ all them that loue oure LORDE Iesus Christ vnfaynedly Amen.

¶ Sent from Rome vnto the Ephesians, by Tychicus.

The Epistle of

the Apostle S. Paul to the Philippiās.

The summe of this Epistle.

Chap. i. He exhorteth them to increace in loue, in knowlege & experience of Godly thynges: maketh mencyon of his presonmēt at Rome, is glad to heare Christ preached, is content ether to die or lyue, & prayeth thē to led a godly conuersacyon, to be of one mynde, and to fear no persecution.

Chap. ii. He exhorteth them to vnite and brotherly loue, and to beware of stryfe & vayne glory: And for a sure ensample, he layeth Christ before them.

Chap iii. He warneth thē to beware of false teachers, whō he calleth dogges and enemyes of christ, & reproueth mās owne righteousnesse

Chap. iiii. He saluteth certayne of thē, exhorteth them to be of honest conuersacyon, and thanketh them because of ✠ prouysion, that they made for hym beyenge in prison.



PAVL and Timotheus the ser-
uauntes of Jesus Christ, to all ℣
sayntes in Christ Jesu, wtiche
are at *Philippos, wyth the Bi
Actu.16.b shoppes and ‡ mynisters,
‡Actu.6.a
*2.cor.1.a * Grace be with you & peace
Gal.1.a from God our father, and from
the LORDE Jesus Christ.

✠ *I thanke my God, as ofte as I remem-
Col.1.a bre you (which I alwayes do in all my prayers for
1.Tes.1.a you all, and praye with gladnesse) because of youe
felowshippe which ye haue in the Gospell from
the fyrste daye vnto now. ✠ And am surely
certifyed of this, that he whych hath begõne that
Joh.6.d good * worke in you, shall go forthe with it vn-
tyll the daye of Jesus Christ: as it becommeth me
to iudge of you all, because I haue you in my
hart, as those ℣ are partakers with me of grace
in my bondes, in defendynge and stablyshynge of
the Gospell.

1.Tes.2.a For God is my * recorde, how I longe after ℣

you all eue from ye very hart roote in Jesu Christ
*And for the same I praye, that your loue maye Ephe.1.
increase more & more in all maner of knowlege Col.1.a
and in all experience, that ye maye proue what is 2.Tess.1
best, that ye maye be pure, and such as hurte no
mans conscience, vnto the daye of Christ: fylled
with the frutes of righteousnesse, which come by
Jesus Christ vnto the glorye & prayse of God. ¶

*I wolde ye vnderstode brethren, that my bu Eph.3.b
synesse is happened vnto the greater furtheraūce
of the Gospell, so that my bondes in Christ are
manifest thorow out all the iudgemēthall, and in
all other places: In so much that many brethren
in ye LORD are boldened thorow my bondes, &
darre more largely speake the worde without
feare Some (no doute) preach Christ of enuye &
stryfe, but some of good wyl. The one parte prea
cheth Christ of stryfe and not purely, supposinge
to adde more aduersite vnto my bondes. The o-
ther parte of loue: for they knowe that I lye here
for the defence of the Gospell.

¶ What then? So that Christ be preached all
maner of wayes (whether it be done by occasion
or true manynge) I reioyce therin, & wyl reioyce.
For I knowe that the same shall chaunce to my
saluacyon, *thorow youre prayer & mynistringe 2.cor.1.b
of the spyrete of Jesu Christ, as I loke for & hope,
that in nothinge I shall be ashamed: but that w
all confidence (as alwayes in tymes past, euen so
now) Christ shalbe magnyfyed in my body, whe-
ther it be thorow life or thorow death. For Christ
is to me lyfe, and death is to me auauntage. But
in as much as to lyue in ye flesh is frutefull to me
for the worke, I wote not what I shall chose, for
both these thynges lye harde vpō me. *I desyre 2.cor.5.a
to be lowsed, & to be w Christ, which thing were

much better (for me,) but to abyde in the flesh is more nedefull for you.

And this am I sure of, that I shall abyde, & ✠ continue with you all, for the furtheraunce and ioye of youre faith, that ye maye abundauntly reioyce in Christ Iesu thorow me, by my cõmynge to you agayne. ✠ Onely let youre conuersacion be

Ephe. 4.a * as it becommeth the Gospell of Christ, that
Col. 1.a whether I come and se you, or els be absent. I
1. Thess. 4.a maye yet heare of you, that ye cõtinue in one spyrite and one soule, labourynge (as we do) to mayntayne the faith of the Gospell, and in nothynge fearynge youre aduersaryes, which is to them a token of perdicion, but vnto you (a token) of saluacyon, and that of God. For vnto you it is geuen, not onely that ye shulde beleue on Christ, but also suffre for his sake, and to haue euen ỳ same fighte, which ye haue sene in me, and now heare of me.

The. ii. Chapter.

IF ther be amõge you ony consolacyõ in Christ, yf ther be ony cõfort of loue, yf ther be ony fellowship of ỳ spyrite, yf ther be ony cõpassion & mercy, fulfyll my ioye * ỳ ye drawe one waye,
Rom. 12.c haynge one loue, beynge of one accorde, & of one
1. Cor. 3.a mynde: ỳ ther be nothynge done thorow * stryfe & vayne glory, but ỳ thorow meknesse of mynde euery man esteme another better then hym selfe: & let euery man loke not for his owne profyt, but for the profet of other.

1. Pet. 2. c ✠ * Let the same mynde be in you, that was
in Christ Iesu: which beynge in ỳ shape of god,
Phil. 8.b thought it not robbery to be equall ỳ God, * but made hym selfe of no reputacyõ, & toke vpõ hym

the shape of a seruaunt, * became lyke another man, and was founde in his apparell as a man: he humbled hymselfe, and became obedient vnto the death, euen the death of the crosse. Hebr.5.a

* Therfore hath God also exalted hym, and geuen him a name, which is aboue all names, ‡ ỹ in the nome of Jesus euery kne shulde bowe, both of thynges in heauen, of thynges vpon earth, and of thynges vnder the earth, and that all tunges shulde confesse, that Jesus Christ is the LORD, vnto the prayse of God the father. † Mat.28.c Heb.2.b ‡esa.45.c Dan.7.c Rom.14.b

Wherfore my dearly beloued, as ye haue alwayes obeyed (not onely * in my presence, but now also much mor in myne absẽce) euẽ so worke out youre owne saluacyon with feare and trembynge. * For it is God which worketh in you both the wyll & the dede, euen of his owne good wyll. ‡ Do all thynges without murmurynges and disputynges, ỹ ye maye be blameles & pure, and the chyldren of God * without rebuke, in the myddes of the croked & peruerse nacyon, ‡ amõge whom se that ye shyne as lightes in ỹ worlde, holdynge fast the worde of lyfe vnto my * reioycynge in the day of Christ, ỹ I haue not runne in vayne, nother laboured in vayn. ‡ Ye & though I be offred vp vpon the offerynge & sacrifyce of youre faith, * I am glad, & reioyce with you all: be ye glad also, and reioyce ye with me. Acts.16.b Deut.8.d Ezec.36.c 2.cor.3.a Heb.13.d ‡1.pe.4.b. *1.pe.2.b ‡Mat.5.d * 2.cor.1.c 1.Tes.2.c ‡Col.1.c Rom.12.b

I trust in ỹ LORDE Jesus * to sende Timotheus shortly vnto you ‡ that I also maye be of good cõforte, whan I knowe what case ye stõde in. For I haue noman that is so lyke mynded to me, which with so pure affectiõ careth for you * for all other seke their owne, not that which is Jesus Christes. But ye knowe the proofe of hym: for as a childe vnto the father, so hath he mynyAct.16.a ‡1.tes.3.b. 1.cor.13.a

ſtred vnto me in the goſpel. Him I hope to ſende,
as ſoone as I knowe how it wyll go with me.
Phil.1.d *But I truſt in the LORDE, that I alſo my
ſelfe ſhall come ſhortly.

Neuertheleſſe I thoughte it neceſſary to ſend
vnto you ỹ brother Epaphroditus, which is my
companion in laboure & felowe ſouldyer, & youre
Apoſtell, & my mynyſter at my nede, for ſo much
as he longed after you all, and was full of heuy-
neſſe, becauſe ye had herde that he was ſicke. And
no doute he was ſycke, and that nye vnto death:
but God had mercy on hym, & not on hym onely,
but on me alſo, leſt I ſhulde haue had ſorowe vp-
on ſorowe.

I haue ſent hym therfore the more haſtely, ỹ
ye myghte ſe him, & reioyce agayne, & that I alſo
myghte haue the leſſe ſorowe. Receaue hym ther-
Rom.15.d fore in ỹ LORDE wt all gladnes, * & make much
Mat.10.a of ſuch: for becauſe of ỹ worke of Chriſt, he wēte
1.Cor.5.c ſo farre, that he came nye vnto death, & regarded
not his lyfe, to fulfyll ỹ ſeruyce which was lac-
kynge on youre parte towarde me.

The.iii. Chapter.

MOreouer my brethren, reioyce in the
LORDE Where as I wryte euer one
thynge vnto you, it greueth me not,
and maketh you the ſurer * Beware
Eſay.56.c of dogges, beware of euell workers,
Phil.1.b beware of diſſencion: ‡ for we are the circumci-
‡Ro.2.c cion, euen we that ſerue God * in the ſpyrete, and
Col.2.b reioyce in Chriſt Jeſu, and haue no confidence in
*Joh.4.c the fleſh, though I haue wherof I myght reioyce
Rom.1.a in the fleſh ‡ Yf ony other man thynke that he
‡2.Cor.12.c hath wherof he myghte reioyce in the fleſh, much
more I, which was circūcyſed on the eyght daye,
one of the people of Iſrael, of the tribe of Ben

Jamin, an hebrue of ỹ Hebrues: as concernynge the lawe *a Pharise: as concernynge feruentnes Actu. 23.a
set I persecuted the congregacion: and as touchynge ỹ ryghteousnesse which is in the lawe, I 26.a.28.c
was vnrebukeable. ‡Actu.9.c
Gal.1.b

*But the thynges that were vauntage vnto me haue I counted losse for Christes sake. Yee I thynke all thynges but losse, for that excellent *knowleges sake of Christ Jesu my LORDE: for whom I haue counted all thynge losse, and do iudge thē but dounge, ỹ I myghte wynne Christ, and be founde in hym, not hauynge myne owne B ryghteousnesse which commeth of the lawe, but by the fayth of Christ (namely) the ryghteousnesse which commeth of God in faith, to knowe hym and ỹ vertue of his resurrecyon, and the fellowshippe of his passion, *that I maye be conformable vnto his death, yf by ony meanes I myghte attayne to the resurrecyon from the dead. Not that I haue attayned vnto it already, or that I am already perfecte: but I folowe, yf I maye cōprehende ỹ, wherin I am comprehended of Christ Jesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thynge I saye: I forget ỹ which is behynde, and stretch my selfe vnto that which his before, & preasse vnto the marck apoynted, to optayne the rewarde of the hye callinge of God in Christ Jesu.

Jamin, an hebrue of ỹ Hebrues: as concernynge the lawe *a Pharise: as concernynge feruentnes Actu. 23.a
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for whom I haue counted all thynge losse, and do Col.2.a
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vnto his death, yf by ony meanes I myghte attayne to the resurrecyon from the dead. Not that I haue attayned vnto it already, or that I am already perfecte: but I folowe, yf I maye cōprehende ỹ, wherin I am comprehended of Christ Jesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thynge I saye: I forget ỹ which is behynde, and stretch my selfe vnto that which his before, & preasse vnto the marck apoynted, to optayne the rewarde of the hye callinge of God in Christ Jesu.

C Let vs therfore (as many as be perfecte) be thus wyse mynded: & yf ye be otherwyse mynded I praye God open euē this vnto you. Neuerthelesse in ỹ wher vnto we are come, let vs procede by one rule, that we maye be of one accorde.

✠ *brethrē, be ye ỹ folowers of me, & loke on thē which walke euē so as ye haue vs for an ensāple 1.cor.4.c
and.10.b

For many walke (of whom I haue tolde you often, but now I tell you weppnge) euen enemyes of the crosse of Christ, whose ende is damnacion,
Ro.16.b * whose God is the belp, and whose glory shalbe
‡Col.3.a to theyr shame, which are earthly mynded. ‡ But oure conuersacyon is in heauen, from whence we loke for the saueour Jesu Christ the LORDE,
1.Cor.15.f * which shal chaūge oure vyle body, that it maye be lyke fashioned vnto his glorious body, accordynge to ẏ worckyng wherby he is able to subdue all thynges vnto hym selfe. ✠

The.iiii.Chapter.

Wherfore my brethrē dearly beloued & longed for, my ioye & my crowne, continue so in ẏ LORDE ye beloued. I praye Euodias, & beseke Synthices, that they be of one mynde in the
1.Cor.9.a LORDE. Yee and I beseke the my * faithfull yock felowe, helpe the wemen which haue laboured with me in the Gospell, with Clement and
Luce.10.b myn other helpers, * whose names are in ẏ boke
Apo.17.b. of lyfe. ✠ ‡ Reioyce in the LORDE alwaye, &
‡1.Thes.5.c agayne I saye, Reioyce. Let youre softnesse be knowne vnto all mē. The LORDE is euen at honde. Be not carefull, but in al thynges let youre peticiōs in prayer & supplicacion with geuynge
Joh.14.c of thākes be knowne before God. And ẏ * peace
Roma.5.a of God which passeth al vnderstōding, kepe your hartes and myndes in Christ Jesu. ✠

Furthermore brethren, what so euer thynges are true, what soeuer thinges are honest, what so euer thynges are iust, what so euer thynges are pure, what so euer thynges pertayne to loue, what so euer thynges are of honest report, yf ther be ony vertuous thynge, yf ther be ony laudable thynge, haue those same in youre mynde, which

ye haue both learned and receaued, and herde & ſene in me: thoſe thynges do, and the God * of peace ſhalbe with you. I reioyce greatly in the LORDE, that now at the laſt ye are reuyued a-gaine to care for me, as ye cared for me afore, but ye lacked opportunyte. I ſpeake not this becauſe of neceſſite: for I haue learned in what ſo euer eſtate I am, * therwith to be contente, I can be lowe, and I can be hye. Euery where and in all thynges I am mete, both to be full, and to be hon gry: to haue plentye, and to ſuffre nede. I can do all thynges thorow Chriſt, which ſtrengtheth me Notwithſtondynge ye haue done well, that ye bare parte with me in my tribulacyon. Eſa.9.d 1.Tim.6.b

¶ But ye of Philippos knowe, that in the be-gynnynge of the Goſpell whan I departed fro Macedonia, no cõgregacyon bare parte with me concernynge geuynge and receauynge, but ye one ly. For vnto Theſſalonica ye ſent once and after-warde agayn vnto my neceſſite. Not that I ſeke gyftes, but I ſeke the frute, that it be abundaunt in your rekenynge. For I haue all, and haue plen tye. I was euen fylled whan I receaued of Epa-phroditus, that which came from you, an odoure of ſwetenelle, * a ſacrifice accepted & pleaſaunt vnto God. My God fulfyll all your nede, accor-dynge to his riches in glory in Chriſt Jeſu. Rom.12.a Heb.13.c

Vnto God and our father be prayſe for euer and euer, Amen.

Salute all the ſayntes in Chriſt Jeſu. The brethren that are with me, ſalute you. All the ſayntes ſalute you, but ſpecyally they that are of the Emperours houſe. The grace of oure LORDE Jeſu Chriſt be with you all. Amen.

¶ Wrytten from Rome by Epaphroditus.

The summe of this Epistle.

The Epistle of the Apostle Sayntpaul to the Collossians.

¶ The summe of thys Epistle

Chap. i. He geueth thankes vnto God for theyre faith, loue and hope, prayeth for theyre increase, and sheweth how we are the kyngdome of God, optayned by Christ, whiche is the heade of the congregacyon.

Chap. ii. What greate care Paul toke for all congregacyons. He exhorteth them to be stedfast in Christ, to beware of false teachers and worldly wysdom, and describeth the false Prophetes.

Chap. iii. He putteth them in remembraūce of the spirituall resurrecyon, to laye aside al maner of corrupte iuynge, to be frutefull in all godlynesse and vertue, and sheweth all degrees theyr dutye.

Chap. iiii. He exhorteth them to be feruent in prayer, to walke wisely vnto themthat are not yet come to the true knowlege of Christ, and saluteth them.

The fyrst Chapter.

A PAul an Apostle of Jesu Christ by the wyll of God, & brother Timotheus.
To the sayntes which are at Colossa & brethren that beleue in Christ
*Grace be with you and peace from God oure father and from the LORDE Jesus Christ. Gala.1.a Ephe.1.a.

* We geue thankes vnto God and the father of oure LORDE Jesus Christ, prayng alwayes for you (sence we herde of youre fayth in Christe Jesu, & of youre loue to all sayntes) for ỳ hopes sake whiche is layed vp in stoare for you in heauē: of the which ye haue herde before by the worde of trueth in the Gospell, which is come vnto you: euen as it is in to all the worlde: & is * frutefull, as it is in you, sence the dayes that ye herd and knewe the grace of God in the trueth, as ye learned of * Epaphras oure dere felowe seruaūt which is a faithfull mynister of Christ for you, whiche also declared vnto vs youre loue in the spirite. Phili.1.a 1.Tess.1.a Mar.4.a Col.4.b

†* For this cause we also, sence the daye that we herde of it, ceasse not to praye for you, & desyre ỳ ye myght be fulfylled with ỳ knowlege of his ‡wyll, in all wysdome and spirituall vnderstondynge * that ye myght walke worthy of ỳ LORDE, to please hym in all thynges, ‡ and to be frutefull in all good workes, and growe in ỳ knowlege of God: and to be strengthed with all power accordynge to the myghte of his glory, to all pacience & longsufferynge with ioyfulnesse, & geue thākes vnto ỳ father, which hath made vs mete for the enheritaunce of the sayntes in lighte. † Ephe.1.c Phili.1.b 2.Tess.1.b ‡2.tes.2.a *phili.1.d ‡Joh.15.b

B Which hath delyuered vs from the power of darknesse, and translated vs into the kyngdome

Ephe.1.a of his deare sonne (* in whome we haue redemp
cyon thorow his bloude, namely, the forgeuenesse
2.Cor.4.a of synnes) * Which is the ymage of the ‡ inuisi
Heb.1.a ble God, fyrst begotte before all creatures. * For
‡1.tim.6.c by hym were all thynges created, that are in hea-
*Ps.32.a uen and in earth, thynges vysible and thynges in
Heb.1.a uisible, whether they be maiestyes or lordshippes
ether rules or powers. All thynges are created
by hym and in hym, and he is before all thynges.
and in hym all thynges haue theyr beynge.

Ephe.1.c * And he is the heade of the body, namely, of
and.4.b the congregacyon: ‡ he is the begynnynge and
‡1.cor.15.c fyrst begotten from the dead, that in all thynges
Spor.1.a he myghte haue the preeminence. For it pleased
*Col.2.b the father, that in hym shuld dwell all * fulnesse:
‡Rom.3.c and that by hym all thynges shuld be ‡ reconcyled
2.Cor.5.c vnto hym selfe, whether they be thynges vpon
earth or in heauē, that thorow the bloude on his
crosse, he myghte make peace euen thorowe his
Roma.5.a owne selfe. * And you (which were in tymes past
Eph.2.a straungers and enemyes, because youre myndes
Col.2.b were set in euell workes) hath he now reconcy-
led in the body of his flesh thorow death, to make
Ephe.5.c you holy, and * vnblameable and without faute
‡mat.16.c in his owne sighte, yf ye contynue ‡ grounded &
1.cor.3.b stablyshed in the faith, and be not moued awaye
from the hope of ỳ Gospell, wherof ye haue herd
Psal.18.a which is preached * amonge all creatures that
are vnder heauen, wherof I Paule am made a
mynister.

2.cor.1.a * Now ioye I in my sufferynges, whiche I
Ephe.3.b suffre ‡ for you, & fulfyll ỳ which is behynd of ỳ
Phi.2.a passiōs of Christ in my flesh, for his bodyes sake,
‡2.tim.2.a which is the congregacion, * wherof I am made
*1.cor.4.a a minister, accordynge to the Godly office of prea
chynge, which is geuē vnto me amonge you, tha

I shulde evchely preach the worde of God, namely that * mystery which hath ben hyd sence the worlde beganne, and sence the begynnynge of tymes: but now is * opened vnto his sayntes, to whome God wolde make knowen the glorious ryches of this mysterye amonge the Heythen: which (ryches) is Christ in you, euen he that is ỹ hope of glorye, whom we preache, and warne all men, and teache all men in al wysedome, to make euery man perfecte in Christe Jesu: Wherin I also laboure, and stryue accordynge to ỹ workynge of hym which worketh myghtely in me. Ephe.3.b Mat.11.c Joh.6.c 2.Cor.2.c Ephe.1.b

The.ii.Chapter.

a I Wolde ye knewe what fyghtynge I haue for your sakes, & for thē of Laodicea, & for as many as haue not sene my persōne in ỹ flesh, that theyr hartes myght be conforted & knytte together in loue, to al ryches of full vnderstōding, * which is in the knowlege of the mystery of God the father & of Christ, * in whō are hyd all ỹ treasures of wysedome and knowlege. Joh.17.a 1.Cor.1.c

* This I saye, lest ony mā shulde begyle you wyth entysynge wordes. ‡ For though I be absent in the flesshe, yet am I present wyth you in ỹ spirite: ioyenge and beholdynge your order & stedfastnesse of your fayth in Christ. * As ye haue ther fore receaued Christ Jesu ỹ LORD, euē so walk in hym, and be rooted and buylded in hym, and be stedfast in fayth, as ye haue learned: and be plenteous in the same in geuynge thankes. Ephe.5.a ‡ 1.cor.5.a Gal.3.d

b ✝ * Beware lest ony man spoyle you thorow philosophy & deceatfull vanyte after the tradycyons of men & after the ordynaunces of the worlde and not after Christ, * For in hym dwelleth all Rom.16.b 2.cor.5.c

Joh.1.b the *fulnesse of the Godheade bodely, and ye are complete in hym, whiche is the heade of all rule & power: in whom also ye are circumcised wyth
Rom.2.c *circumcysion without handes, by puttynge of
Phil.3.a the synfull body of the flesche: (namely) wyth the
‡Ro.6.a circumcysion of Christe, ‡ in that ye are buryed wyth hym thorowe baptyme: in whom ye are also rysen agayne thorow fayth, that is wroughte by the operacyon of God, whiche rayled hym vp from the dead.

Rom.5.a *And wyth hym hath he quyckned you, whā
Ephe.2.a ye were dead in synnes, & in the vncircumcysion
Col.1.b of your flesh, and hath forgeuen vs all synnes, ‡ and put out the handwrityng that was againſt vs (contayned in the lawe wrytten) and that hath he taken out of the waye, and fastened it to the
Gene.3.c crosse: * And hath spoyled rule & power, & hath
Luce.11.c made a shewe of thē openly, and triumphed ouer
Joh.12.d them in his owne persone.

Let no man therfore trouble youre consciences about *meate or drynke, or for a pece of an
Leui.11.a holy ‡daye, as the holy daye of ỹ new Moone, or
Rom.14.a of the Sabbath dayes, *which are the shadowe
‡Leu 23.a of the thynges that were for to come: but the bo-
*Heb.8.a dy selfe is in Christ. ‡Let no man make you shote
9.b.10.a at a wronge marke, whiche after his owne chy-
‡mat 24.a synge walketh in humblenesse and *spiritualtye
*mat.22.c of angels, thynges which he neuer sawe, and is vayne and puffe vp in his owne fleshlye mynde: and holdeth not hymselfe to the heade, wherof ỹ whole body by ioyntes and couples receaueth no ryshment, and is knyt together, and so groweth to the greatnesse that commeth of God.

Gal.4.a *Wherfore yf ye be dead with Christe from the ordynaūces of the worlde, why are ye holden then with such traditions, as though ye lyued af

ter the worlde? As whan they saye: Touch nos thys, tayst not that, handle not that. All these thynges do hurte vnto men, because of the abuse of them, whych abuse commeth onely of the commaundementes and doctrines of men: * whyche thynges haue a shyne of wysedome thorow chosē spiritualty and humblenesse, and in that they spare not the body, and do the fleshe no worship vnto hys nede. 1. tym.4.b

The.iii.Chapter. ✠

IF ye be rysen now wyth Christ, seke those thinges which are aboue, where Christ is syttynge on ỳ * ryght hande of God. Set youre mynde on the thinges which are aboue, not on the thynges that are vpon earth. For ye are dead, * and youre lyfe is hyd with Christ in God. ‡ But whan Christ oure lyfe shall shewe hym selfe, thē shall ye also appeare with hym in glory. ✠ Eph.1.c Heb.1.8 10.b.12.8 1.Pe.1.8 ‡ Phil.3.c 1.Joh.3.a

* Mortifye therfore youre membres whyche are vpon earth, whoredome, ‡ vnclennesse, vnnaturall lust, euel cōcupiscence, & couetousnesse, which is a worshippyng of Idoles: * For which thinges sake the wrathe of God cōmeth vpon the chyldrē of vnbeleue: ‡ in the which thynges ye walked sō tyme whan ye lyued in them. 1.Cor.6.b Ephe.5.a ‡ Deu.27.c * Ge.6.19 1.cor.10.a ‡ Eph.2.a

* But now put al away from you: wrath, fearcenesse, malicyousnesse cursed speakyng filthy wordes out of youre mouthe. Lye not one to another * Put of the olde man with his workes, & put on the newe whych is renewed in knowlege after ỳ ymage of hym that made hym: * where ther is no Greke, Jewe, circumcysion, vncircumcision, Barbarous, Scithian, bonde, fre: but Christ is all in all. Rom.6.a Ephe.4.c Rom.13.b Gal.6.b

✠ * Now therfore as the electe of God,

holy and beloued, put on tender mercy, kyndneſſe
humbleneſſe of mynde, mekeneſſe, lōge ſufferyng,
forbearynge one another, and forgeuyng one ano
ther, yf ony man haue a quarrell agayn ſt another
lyke as Chriſt hath forgeuen you, euen ſo do ye
also. But aboue all thynges put on * loue, which
Mat. 22.b is the bonde of perfectēneſſe. And ỹ peace of God
rule in youre hartes, to the whyche (peace) ye are
called also in one body: and ſe ỹ ye be thankfull.

Let the worde of Chriſt dwell in you plente-
Ephe. 5.b ouſly in all wyſdome. * Teach and exhorte youre
owne ſelues wyth pſalmes and ymnes, and ſpiri-
tuall ſonges which haue fauoure wyth them, ſyn
1. Cor. 10.d gynge in youre hartes to ỹ LORDE. * And
what ſo euer ye do in worde or worke, do all in ỹ
Ephe. 5.b name of the LORDE Jeſu, * and geue thankes
vnto God the father by hym. ✝

Eph. 5.c * Ye wyues, ſubmytte youre ſelues vnto youre
1. Pet. 3.a husbandes, as it is comly in the LORDE.

Ye husbandes, loue youre wyues, and be not
bytter vnto them.

Eph. 6.a * Ye chyldren, obeye your Elders in all thyn
ges, for that is well pleaſynge vnto ỹ LORDE.

Ye fathers, rate not youre chyldren, leſt they
be of a deſperate mynde.

Eph. 6.a * Y ſeruauntes, be obedient vnto youre bo-
Tit. 2.b dely maſters in all thynges, not wyth eye ſerupes
1 Pet. 2.c as menpleaſers, but in ſyngleneſſe of harte, fea-
ryng God. What ſoeuer ye do, do it hartely, euen
as vnto ỹ LORDE not vnto men. And be ſure, ỹ
of ỹ LORDE ye ſhall receaue the rewarde of ỹ
enheritaunce: For ye ſerue ỹ LORDE Chriſte.

Rom. 2.a * But he that doth wronge, ſhall receaue for the
‡ Act. 10.d wronge that he hath done, ‡ For ther is no reſ-
Rom. 2.b pecte of perſōnes (wyth God).

*eph. 6.a * Ye maſters, do vnto youre ſeruauntes that

which is iust and equall, and know, that ye also haue a master in heauen.

The.iiii.Chapter.

A Continue in prayer, and watch in the same wt thākesgeuynge, & praye also togeither for vs, ỹ God opē vnto vs ỹ dore of ỹ worde, to speake ỹ mystery of Christe (wherfore I am also in bōdes) ỹ I maye vtter the same, as it becōmeth me to speake. * Walke wysely towarde them ỹ are without, & redeme the tyme. Let youre spethe be alwaye fauouraule, seasoned with ‡ salt, that ye maye knowe how to answer euery man. Eph.6.c 2.Tess.3.a Eccli.27.b Eph.5.b ‡Mat.5.b Mar.9.c

Tichicus the deare brother and faythfull my mister and felowe seruaunt in the LORD, shall tell you what case I am in. Who I haue sent vnto you for the same purpose, ỹ he myghte knowe how ye do, and that he myghte comforte youre hartes, wyth one * Onesimus a faythfull and beloued brother, which is one of you: they shal shew you of all thynges, which are adoynge here * Aristarchus my preson felowe saluteth you, & ‡ Marcus Barnabasses systers sonne, touchynge whom ye receaued commaundementes: Yf he come vnto you receaue hym, and Iesus, whyche is called Iustus, which are of the circumcisiō. These only ar my helpers in the kyngdome of God, which were to my consolatyon. Philo.1.b Iesu.27.a ‡2tim.4.b

B * Epaphras a seruaunt of Christe, whiche is one of you, saluteth you, & alwaye laboureth feruently for you in prayers, that ye may stonde perfecte and full, in all that is the wyll of God. I beare hym recorde, that he hath a feruent myndē for you, and for them at Laodicea, & at Hierapo- Col.1.a

lis. Deare Lucas the Phyſicia̅ ſaluteth you, and
2. tim. 4. b ſo doth * Demas. Salute the brethre̅, whyeh are
at Laodicea, and ſalute Nymphas, and the con-
gregacyon which is in hys houſe. And whan the
epiſtle is red of you, cauſe it to be red alſo in the
cō̄gregacyō̄ at Laodicea, and ỹ ye lykewyſe reade
the Epiſtle of Laodicea. And ſaye to Archippus:
Take hede to the office which thou haſt receaued
in the LORDE, that thou fulfyll it. My ſaluta-
cyon wyth the hande of me Paul. Remembre my
2. Tell. 3. b bondes. * Grace be with you, Amen.

Sent from Rome by Tichicus
and Onelimus.

The fyrſte

Epiſtle of the Apoſtle. S. Paule to the Teſſalonians.

The ſumme of thys Epiſtle.

Chap. i. He thanketh God for them, that they are ſo ſtedfaſt in fayth & good workes, and receaue the goſpell wyth ſuch earneſt.

Chap. ii He putteth them in mynde of ỹ godly conuerſacyon that he led amonge them whē he preached the Goſpell vnto them, thāketh God ỹ they receaue his worde ſo frutefully and excuſeth his abſence.

Chap. iii He ſheweth how greatly he was reioyced, whan Timothe tolde hym of theyr fayth and loue

Chap. iiii. He exhorteth them to ſtedfaſtneſſe, to kepe them ſelues from fyne and vncleny

conuersacion, to loue one another: rebuketh ydelnesse, and speaketh of the resurreccyon.

Chap. v. He enfourmeth them of the daye of dome and cõmynge of the LORD, exhorteth them to watch, and to regarde such as preach Gods worde amonge them.



The first Chapter.

PAUL and Siluanus and Timotheus. Vnto the cõgregacyon of the Tessalonyans, in God the father and in the LORDE Jesus Christ.

* Grace be with you, & peace from God oure father & from ỹ LORDE Jesus Christ. 1.Cor.1.a Gal.1.a

* We geue thankes vnto God alwaye for you all, makynge mẽciõ of you in our prayers wtout ceassynge, & call to remẽbraunce your worke Phil.1.a Col.1.a

1.Tes.4.b in the faith and youre labour in * loue, & youre
‡1.Ti.1.a patience in hope, ‡ which is oure LORDE Jesus Christ before God oure father: Because we knowe (brethren, beloued of God) how that ye
1.cor.2.a are electe: * for oure Gospell hath not bene with
and.4.c you in worde onely, but both in power and in the
‡1.tes. 2.a holy goost, and in much certaynte, ‡ as ye knowe after what maner we were amōge you for youre sakes.

And ye became the folowers of vs and of the LORDE: & receaued ✠ worde in much affliccio with ioye of the holy goost: so that ye were an example to all that beleued in Macedonia and Achaia. For from you was ✠ worde of the LORDE noysed out, not onely in Macedonia and Achaia, but in al quarters also is your faith in God spred abrode, so ✠ it nedeth not vs to speake ony thing at all. For they them selues shewe of you, what maner of entryng in we had vnto you, & how ye are turned vnto God from ymages, for to serue the lyuinge and true God, & to loke for his sonne
Act.1.b * frō heauen: whom he rayled vp from the dead,
Joh.3.e euen Jesus, which hath delyuered vs from the * wrath to come.

The.ii. Chapter.

FOr ye youre selues (brethrē) knowe of oure intraūce vnto you, how ✠ it
Act.16.c. was not in vayn, but as we had suffred afore, & * were shamefully intreated at Philippos (as ye knowe) we
Actu.17.a were bolde in oure God, * to speake vnto you ✠ Gospell of God & much stryuyng. For oure exhortacio was not to bringe you to errour nor yet to vnclennesse, nother was it & gyle: but as we are alowed of God, ✠ the Gospel shuld be cōmyt-

ted vnto vs to preache, euen so we speake, * not as though we wolde please men, but God, which tryeth oure hartes. Gal.i.b

For we haue not gone aboute with flatterynge wordes (as ye knowe) nor wayted for oure owne profite (*God is recorde) nother sought we prayse of mē, nother of you, nor of ony other, whā we myghte haue bene chargeable vnto you as the Apostles of Christ, but we were tender amōge you. Phili.i.b

B Like as a norse cherisheth hir chyldren, euen so had we hartely affeccyon towarde you, and wolde with good wyll haue dealte vnto you, not onely the Gospell of God, but oure lyues also, because ye were deare vnto vs.

✝ Ye remembre brethren oure laboure and trauayle. * For daye and nyghte wroughte we (because we wolde not be chargeable vnto ony of you) and preached the Gospell of God amonge you. Ye are witnesses, and so is God, how holyly and iustly and vnblameable we behaued oure selues amonge you that beleue: as ye knowe, how that as a father his chyldren, euen so exhorted we and comforted and besoughte euery one of you, *ý ye wolde walke worthely before God, which hath called you vnto his kyngdome and glory. Act.20.e 2.Thes.3.a. 1.thessa.4.a

For this cause thanke we God without ceasynge, because that whan ye receaued of vs the worde of the preachynge of God, ye receaued it not as the worde of men, but (euen as it is of a trueth) the worde of God, which worketh in you that beleue. ✝

C For ye brethren are become the folowers of *the congregacios of God which in Iewry are in Christ Iesu, so that ye haue suffred euen lyke thynges of youre kynsmen, as they haue suffred of ý Iewes. Which as they put the LORDE Heb.10.d

Jesus to death, and their owne prophetes, euē so
haue they persecuted vs also, & please not God,
Act.17.a.b and are contrary to all men, * forbyddinge vs to
speake vnto the Heythen that they mighte be sa-
ued, to fulfyll theyr synnes alwaye: for the wrath
is come vpon thē already vnto the vttemost.

But we (brethrē) for as much as we haue bene
kepte from you for a season, as concernynge ỹ bo-
dely presence, but not in the hart, we haue hasted
the more with greate desyre to se you personal-
ly. Therfore wolde we haue come vnto you, (I
Dan.10.b Paul) two tymes, * but Sathan withstode vs.
‡ 2.cor.1.b For who is oure hope, or ioye, or crowne of ‡ re-
Phi.2.b ioycynge: are not ye it in ỹ sighte of oure LOR-
DE Jesus Christ at hys commynge? Yes ye are
oure prayse and ioye.

The.iii.Chapter.

Wherfore sence we coulde no lōger for-
beare we thoughte it good to remayne
Act.17.c at * Athens alone, & sent Timotheus
oure brother & minister of God, & oure
helper in the gospell of Christ to sta-
Eph.3.b blish you & to cōforte you in youre faith * ỹ noma
‡ Joh.15.b shulde be moued in these troubles: (‡ for ye youre
2.Tim.3.b selues knowe, that we are euen appointed there
vnto. And whan we were with you, we tolde you
before, that we shulde suffre tribulation, euen
as it is come to passe, and as ye knowe) For this
cause seynge I coulde no longer forbeare, I sent,
that I myghte haue knowlege of youre faith, lest
happily the tempter had tempted you, and lest our
laboure had bene in vayne.

But now that Timotheus is come from you
vnto vs, and hath shewed vs of youre faith and
loue, & how that ye haue alwaye good remem-

brauncr of vs, desyringe to se vs, as we also lōge to se you: therfore brethren we haue consolacyon in you, in all oure trouble and necessite thorow youre faith. For now are we alyue, yf ye stonde stedfast in ỳ LORD. For what thankes can we recompence to God agayne for you, because of this ioye that we haue, concernynge you before oure God: We praye exceadyngly daye & nighte, that we mighte se you presently, and fulfyll that which is lackynge in your faith.

God hymselfe our father and our LORD Jesus Christ gyde oure iourney vnto you. But the LORD increace you, & make you flowe ouer in loue one towarde another, and towarde all men (euē as we do towarde you) ỳ your hartes maye be stable & vnblameable in holynesse before God oure father, at the commynge of oure LORDE Jesus Christ with all hys sayntes.

The.iiii.Chapter. ✠

FUrthermore we beseke you brethrē, & exhorte you in ỳ LORD Jesus, ỳ ye increase more & more, euen as ye haue receaued of vs, how ye oughte to
*walk & to please God. For ye know Phil.1.d
what commaundementes we gaue you by oure
LORDE Jesus Christ. For this is ỳ *wyll of Rom.12.a
God, euē youre sanctifyenge, ỳ ye shulde absteyn Eph.5.b
frō whordōt ỳ euery one of you shuld know how ‡Tob.6.d
to kepe his vessel in holynesse and honoure, & not 1.Cor.7.a
in the lust of concupiscence, * as the Heythen *Ro.1.c
which knowe not God. And ỳ noman go to farre,
nor defraude his brother in bargaynynge. For
the LORDE is the auenger of all such thyn-
ges, as we haue sayde & testifyed vnto you afore
tyme. For God hath not called vs to vncleānesse,

Luce.10.b but vnto holynesse. * He therfore that despyseth,
1.cor.3.b despyseth not man, but God: ‡ which hath geuen
and.6.c his holy spyrete in to you. ✠

*1.tes.1.a * But as touchynge brotherly loue, ye nede
‡Joh.6.e. not that I wryte vnto you, ‡ for ye youre selues
are taughte of God to loue one another: yee and
that thyng ye do vnto all the brethren, which are
thorow out all Macedonia. But we beseke you
brethren, ✠ ye increace yet more and more, & that
Act.20.e ye study to be quyete, and to medle with youre
2.thes.3.a owne busynesse, * and to worke with your owne
handes, as we cōmaunded you, that ye maye walke honestly towarde them that are without, and
that nothynge be lackynge vnto you.

✠ We wold not brethrē that ye shulde be ignoraunt concernynge them which are fallen aslepe,
Sap.2.a that ye sorowe not as other do * which haue no
hope. For yf we beleue that Jesus dyed and rose
agayn, euē so thē also which slepe by Jesus, shall
God bryng with him. For this we saye vnto you
1.cor.15.k in the worde of ✠ LORDE, * ✠ we which lyue
& are remaynynge in the cōmynge of ✠ LORD,
Mat.24.c shal not come per they which slepe * For ✠ LOR
Joh.5.c DE hymselfe shal come downe frō heauē with a
Act.1.b shoute and voyce of the Archangell, and with the
2.Thes.2.a trompe of God, and the dead in Christ shall aryse
fyrst: then shall we whiche lyue and remayne, be
caught vp with them also in the cloudes, to mete
the LORDE in the ayre, and so shal we euer be
with the LORDE. Wherfore conforte youre
selues one another with these wordes. ✠

The.v. Chapter.

BUt of the tymes & seasons (brethren) it is no nede to wryte vnto you. For
Mat.24.d ye youre selues knowe perfectly, that
2.Pet.3.b * ✠ daye of ✠ LORD shal come euen

as a theefe in ỹ nyght. For whã they shal say: tush, Ryo 3.e
It is peace, ther is no daũger, ‡ then shall soden ‡Ier.15.d
destruction come vpon them, euen as the payne of
a woman trauaylynge with chylde, and they shal
not escape. But ye brethren are not in darknesse,
that that day shuld come on you as a theefe. ✝ Ye
are altogether chyldren of lyghte, and chyldren of
the daye. We are not of the nyght, nother of dark
nesse.

* Therfore let vs not slepe as do other, but Rom.13.b
let vs watch, & be sober. For they that slepe, slepe
in the nyghte: and they that be dronken, are dron-
ken in the nyghte. But let vs whiche are of the
daye, be sober * armed with ỹ brestplate of faith Esa. 56.c
& loue, and with the helmet of hope to saluacion. Ephe.6.b

B For God hath not appoynted vs vnto wrath
but to optayne saluacyon by the meanes of oure
LORD Jesu Christ, which dyed for vs, ỹ * whe 2.cor.5.b
ther we wake or slepe, we shulde lyue together w
hym. Wherfore comforte youre selues together,
and edifye one another euen as ye do. ✝

We beseke you brethrẽ, * that ye knowe thẽ Gala.6.a
which laboure among you, & haue the ouersight 1.Tim.5.b
of you in the LORD, & geue you exhortacyon, ỹ
ye haue them the more in loue for theyre workes
sake, and be at peace with them. We desyre you
brethren warne thẽ that are vnruly, comforte the
feble mynded, forbeare the weake, be patient to Mat.5.c
warde all men. * See that none recompence euell
for euel vnto ony mã: but euer folowe that which
is good, both amõge youre selues and to all men. Phill.4.a

* Reioyce alway ‡ ☞ praye continually, ‡Luc.18.a
* in all thynges be thankfull: for this is the wyll * Eph.5.b
of God in Christ Jesu towarde you. ‡ Quẽch not ‡1 cor.14.d
the spyrete: despyse not prophecienges, proue all
thynges, and kepe that whiche is good. Abstayne

frō all ſuſpicious thinges. The very God of peace ſanctifye you thorow out. And I praye god ☞ youre whole ſpyrete, ſoule and body be kepte blameleſſe vnto ☞ cōmynge of our LORD Jeſus.
1.Cor.1.a. *Faithfull is he which hath called you, whiche
and.10.c wyl alſo do it. Brethren praye for vs. ‡ Grete all
‡Ro.16.b the brethren with an holy kyſſe. I charge you by
1.Cor.16.c the LORD, that this epiſtle be red vnto all the
2.cor.13.c holy brethren.* The grace of oure LORD Je-
*2.theſ.3.b ſus Chriſt be with you. Amen.

¶ Gloſe vpon the.v.Chapter.

☞ (Praye continually.) Lyke as he that is in preſon, deſyreth euer to be deliuered, whether he be eatynge, drynkynge or ſleppynge: And as he that is ſycke, deſyreth alwaye to be whole: Euen ſo doeth euery Chriſten man praye continually. Yee euen whā he ſemeth not to praye: for prayer cōſiſteth not in muche bablyng. (Mat.vi.) but in ſpyrete and verite, Joh.iiii. And in the vehement deſyre of the hart toward God.

The fyrſt epiſtle to the Theſſalonians, ſent from Athens.

¶*¶ (☞) ¶*¶
*

The ſumme of thys Epiſt. Fo. cc. lxxx

The .ij. Epiſtle

of the Apoſtle Sayntpaul to the Teſſalonians

The ſumme of this Epiſtle.

Chap. i. He thanketh God for theyre fayth and loue, and prayeth for the encreaſe of the ſame.

Chap. ii. He ſheweth them that the daye of the LORDE ſhall not com, tyll ỹ departyng from the fayth come fyrſt: and therfore he exhorteth them not to be deceaued, but to ſtõde ſtedfaſt in the thynges that he hath taughte them.

Chap. iii. He deſyreth them to praye for hym that the Goſpell maye proſpere, and geueth them warnynge to reproue the ydle: & yf they wyll not laboure with theyre handes, that they ſhall not eate.

The fyrst Chapter.



Aul and Syluanus and Timo-
theus.

To the congregacyon of the tessalonians in God oure father & in the LORD Jesus Christ.

2.Cor.1.a Ephe.1.a * Grace be with you & peace from God our father, & from the LORDE Jesus Christ.

We are bounde to thanke God alwayes for you brethrē, as it is mete: because that your faith groweth exceadyngly, and the loue of euery one of you increaseth towarde another amonge your selues, so that we oure selues make oure boast of you (in the congregacyons of God) of youre pacience and faith in all your persecucions and troubles that ye suffre, whiche is a token of the righteous iudgemēt of God, that ye are counted worthy of the kyngdome of God, for the whiche ye also suffre.

For it is a righteous thynge with God, to recompence tribulacyon vnto them that trouble you, but vnto you whiche are troubled rest with vs, * whā ỳ LORD Jesus shal shewe hymselfe from heauen, with the angels of his power, and with flammynge ‡ fyre, to geue vengeaunce vnto them that knowe not God, * and to them that obeye not ỳ Gospell of our LORD Jesus Christ * Which shalbe punyshed with euerlastynge dānacyon, ‡ frō the presence of the LORDE, & frō the glory of his power, whan he shall come to be glorified in his saintes, & to become maruaylous in all them that beleue: because ye haue beleued our testimony vnto you of the same day * Wherfore we praye alwayes for you, that oure God make you worthy of the callynge, and fulfyll all

Mat.24.c and.25.c ‡2.Pe.3.a *Ro.2.a Dap.5. ‡Esa.2.b Col.1.a

delectacyon of goodnesse, and the worke of fayth in power, that the name of oure LORDE Jesus Christ maye be praysed in you, and ye in hym, accordynge to the grace of oure God, and of the LORDE Jesus Christ.

The.ii.Chapter.

I WE beseke you brethren by the cōming of oure LORDE Jesus Christ, and in that we shall assemble vnto hym, that ye be not sodenlye moued from youre mynde, and be not troubled, nother by spirete, nother by wordes, nor yet by letter whiche shulde seme to be sent frō vs, * as though the daye of Christ were at hande. Let noman deceaue you by ony meanes. For the LORDE cōmeth not, excepte there * departyng come fyrst, and that that man of synne be opened, euen the sonne of perdicyon, which is an ‡ aduersary, and is exalted aboue all that is called God, or Gods seruyce, so that he sytteth as God * in ỹ temple of god, ‡ and boasteth hymselfe to be God.

2.Pet. 3.a
Dan. 9.c
1.tim.4.a
‡Luce.11.c
1.cor.3.b and 6.c
‡dani.11.c

Remēbre ye not, that whan I was yet with you, I told you these thynges? And now ye know what wytholdeth it, euen that it myghte be vttered at hys tyme. (* For ỹ mysterye of the iniquite B worketh alreadye, tyll he whiche nowe onely letteth, be taken out of the way.) And thē shall that wycked be vttered, * whom the LORDE shall consume & the spirete of hys mouth, and shall destroye wyth the appearaunce of hys commynge: euen hym, whose cōmyng is ‡ after the worckyng of Sathan * wyth all lyenge power, & sygnes & wonders, and withall deceueablenesse of vnrygh teousnesse amonge them that perish, because they

1.Johā.2.c
Job.15.d
Esa.11.a
Dan.8.d
‡Joh.8.d
*Deu 13.a
Mat.24.b

receaued not the loue of the treuth, ꝯ they myght
zacha.5.a haue bene saued. * Therfore shall God sende thē
Roma. 1.d stronge delusyon, that they shulde beleue lyes,
that all they might be damned, which beleued not
Osee.7.a ꝯ treuth, * but had pleasure in vnryghteousnesse.

But we are bounde to geue thankes alway vnto God for you, brethren beloued of the LORDE, because that God hath from the begynnyng chosen you to saluacyon in the sanctifyenge of the spyrete and in beleuyng of the treuth, wherunto he hath called you by oure Gospell, to optayne the glorye of oure LORDE Jesus Christ.

Therfore brethren stonde fast, and kepe the ordinaunces which ye haue learned, whether it were by oure preachynge or by epistle. But oure LORDE Jesus Christ hymselfe and God oure father, which hath loued vs and geuen vs euerlastynge consolacyon, and a good hope thorow grace, comforte youre hartes, and stablysshe you in al doctryne and good doynge.

The.iii. Chapter.

Math.9.d Ephe.6.c Colo.4.a FUrthermore brethren * praye for vs, that the worde of God maye haue free passage and be glorifyed as it is with you, and that we maye be delyuered from vnreasonable and euell men.

Johan 6.e * For fayth is not euery mans. But the LORD is faythful, which shal stablish you and kepe you from euell. We haue confidence in the LORDE to youwarde, that ye both do & wyll do ꝯ whiche
Deut.29.a and.30.b we commaund you. The LORDE * gyde youre
Jere.24.b hartes vnto ꝯ loue of God & pacyence of Christ.
‡ 1.cor.5.b ‡ But we requyre you brethren, in the name of oure LORD Jesus Christ, that ye withdraw youre selues from euery brother that walketh inordinatly, and not after ꝯ institucion which he re

teaued of vs.* For ye youre selues knowe, howe ye oughte to folowe vs: for we behaued not oure selues inordinatly amonge you, nother toke we B bread of ony mā for naught * but wrought with laboure & trauayle nyght and daye, lest we shuld be chargeable to ony of you. Not but ỹ we hadde authoryte, but to geue oure selues for an example vnto you to folowe vs. And whan we were with you, thys we warned you of, that yf ther were ony which wolde not worke, the same shulde not eate. For we heare say, that ther are some whiche walke amonge you inordinatly, and worke not at al, but are busybodyes.* But them that are such we commaunde and exhorte by oure LORDE Iesus Christe, that they worke wyth quyetnesse, and eate theyr owne bread.

1.cor.4.c

Actu. 18.d and. 20.c

2.Cor.11.d

1.Tess.2.a

1.Tess.4.b

Neuertheles brethren,* be not ye weery of weldoynge. ‡ But yf ony man obey not oure sayenges sende vs worde of hym by a letter, & haue nothynge to do wyth hym, that he maye be ashamed. Yet counte him not as an enemy, but warne hym as a brother. The verye LORDE of peace geue you peace alwayes by al meanes. The LORDE be wyth you all. * The salutacyon of me Paull wyth myne owne haunde: Thys is the token in al Epistles, So I wryte

Gala6.a

2.Joh.1.b.

Colo.4.b

Phili.4.c

*The grace of our LORDE Iesus Christ be with you all. Amen.

1.Tess.5.c

Sent from Athens.

The sum of this Epi. Fo. cc. lxxxviii

The. i. Epistle

of the Apostle Saynte Paull to Timothe.

The summe of thys epistle.

Chap. i He exhorteth Timothe to wayte vpon his office: namely, to se ẏ nothyng be taught but Gods worde. &c. He sheweth also wher fore ẏ law is good, and telleth these swete & glad tydynges, that Christ Jesus came in to the world to saue synners, exãple of hymself.

Chap. ii He exhorteth to prayer for all men. He wyl not haue women to be ouercostly arayed nor to teache in the congregacyon, but to be in sylence, and obey theyr husbandes.

Chap. iii. What maner a man a bychoppe or prest ought to be, & what condicyõ his wyfe and chyldren shulde haue. The properties al so requyred in a deacõ or minister, and in his wyfe.

Chap. iiii He prophecyeth of the latter dayes, and exhorteth Timothe to the diligente readynge of the holy scripture.

Chap. v He teacheth hym how he shal behaue hymselfe in rebukynge all degrees. An order concernynge wydowes.

Chap vi. The deutye of seruauntes towarde theyr masters. Agaynst such as are not satisfyed wyth the worde of God. Agaynst couetousnesse. A good lesson for ryche men.



The fyrst Chapter.

PAull an Apostle of Jesus Christ accordyng to the *commaunde mente of God our Sauioure, & of the LORDE Jesus Christ *which is oure hope. Act.9.b. 1.Tess.1.a

Unto ‡ Timothe my na turall sonne in the fayth. ‡Act.16.a

* Grace, mercy, and peace frō God oure father, and our LORD Jesus Christ. 1.co.1.a Gala.1.a

As I besoughte the to abyde styll at Ephesus (*whan I departed in to Macedonia) euen so do, ỹ thou cōmaunde some, ỹ they teache none other wyse, * nother geue hede to fables and genealo= gies, which are endlesse, & brede doutes more then godly edifyenge, which is by fayth. ‡ For ỹ cheke cūme of ỹ commaundemētes is loue of * a pure harte, and of a good conscience, and of fayth vn= fayned. From the whichsome haue erred, & haue turned vnto vayne iangelynge, willynge to be doc Act.19.20. 2.Tim.2.c Tit.3.b ‡Ro.13.b Gala.6.a *Act.15.b

tours of the scripture, and vnderstode not what they speake, nother wherof they affyrme.

Rom.7.b ✠ * But we knowe that the lawe is good, b
yf a man vse it lawfully, vnderstondynge thys
Gala.5.c *that the lawe is not geuen vnto the ryghteous, but to the vnryghteous, and disobediente, to the vngodlye and to synners, to the vnholye and vncleane, to murtherers of fathers and murtherers of mothers, to manslayers, to whoremongers,
Rom.1.d *to them that defyle themselues with mankind, to menstealers, to lyars, to periured, and so forth yf ther be ony other thyng that is contrary to the wholesome doctrine, accordynge to the Gospel of the glory of the blessed God, whiche (Gospell) is committed vnto me.

And I thanke Christ Jesus our LORDE, which hath made me stronge, for he counted me faythful, and put me in office, whan before I was
Actu.9.a a blasphemer, *and a persecuter, & a tyraunt: but
Gala.1.b I optayned mercy, because I dyd it ignorauntly in vnbelefe. Neuertheleſſe the grace of our LORDE was more abundaunt thorowe the faythe & loue which in Christ Jesu. ✠

✠ For thys is a true sayenge, & by all meanes
Math.9.b worthy to be receaued, * that Christ Jesus came
Joh.3.c in to the worlde to saue synners, of whom I ame chefe. Notwithstondyng for thys cause optained I mercy, that Jesus Christe myghte principallye shewe in me all longe pacience, to the enlample of them whiche shulde beleue in hym vnto eternall lyfe. So then vnto God kynge euerlastynge, im-
1.colo.1 b mortall, and *inuisible, and wyse only, be honour and prayse for euer and euer. Amen. ✠

This cõmaundement cõmitte I vnto the (my son Timotheus) ☞ accordyng to ỳ prophecyes which in tyme past were prophecied of the, that ỳ

in them shuldeste fyghte a good fyghte, haupnge
fayth and good conscience, which some haue put
awaye from them, and as concerninge faith haue
made shypwrake: of whose nombre is * Hymene- 2.Tim.2.b
os and ‡ Alexander, * whome I haue delyuered ‡2.Ti.4.b
vnto Sathan, that they myght be taught nomore *1 cor.5.a
to blaspheme.

¶ Glose vpon the.i. Chapter.

☞ (Accordingto the prophecies) That is to say accordyng to the doctrine that thou hast receaued already, which doctrine is wrytte in ẏ prophetes.

The.ii. Chapter. ✠

I Exhorte therfore, ẏ aboue al thynges prayers, supplicacions, intercessions & geuyng of thankes be had for all men
*for kynges, & for all ẏ are in authorite, that we may lyue a quyete & peaceable lyfe in al godlines & honesty. For ẏ is good & accepted in ẏ syght of God oure sauioure, which wyl haue al men saued, & to come vnto the knowlege of the treuth. * For ther is one God, & ‡ one mediatour betwene God and men, (namelye) the mā Christ Jesus, which gaue hymselfe a ransome for all men, ẏ at hys tyme it shulde be preached, wherevnto * I ame ordeyned a preacher & an Apostle (I tel the treuth in Christ and lye not) a teacher of the Heythen in fayth and in the treuth. Jer.29.b Bar.1.c Joh.17.a ‡ Gala.3.c Heb.9.c Roma.1.a 2.Tim.1.b

I Joh.4.c

I wyl therfore that men praye * in al places, ‡lyftyng vp * pure hādes without wrath or doutynge. ‡ Lykewyse also the wemen, that they arraye themselues in comly apparell with shamfastnesse and discrete behaueoure, not wyth broyded heer or gold, or pearels, or costely araye: but wyth such as it becommeth wemen that professe godlynesse thorow good workes. * Let ẏ womā learn in sylence wyth all subiection. I suffre not a ‡ Psa.133.a * Esa.1.b ‡ Tit.2.a 1.Pe.3.a 1.cor.14.c

Gene.3.c woman to teache * nor to haue authorite ouer
Ephe.5.c the man, but for to be in sylence. For Adam was
fyrst formed, and the Eue: Adam also was not
deceaued, but the woman was deceaued, & hathe
brought in the transgression Notwythstondyng
thorowe bearynge of chyldren she shall be saued,
yf she continue in fayth and in loue and in ỹ san-
ctifyenge wyth discrecyon.

¶ Glose vpon the.ii. Chapter.

☞ (Wyll haue all men saued) Ther is noman,
but God offreth hys mercy vnto him by one bene
fyte or other, for he wyl not the death of a synner,
but rather that he conuerte and lyue. Ezech. xviii

The.iii. Chapter.

THis is a true sayenge: Yf a man couet A
the office of a Bisshoppe, he desyreth
a good worke. But a bysshop muste be
Leuit.21.b blameles, * the husband of one wyfe
Ezec.44.d sober, discrete, manerlye, harberous,
Tit.1.b ‡apte to teache: Not geuē to much wyne, no figh
1.Ti.2.c ter, not geuē to fylthy lucre: but gentle, abhorring
stryfe, abhorryng couetousnesse: and one that ru-
leth hys owne house honestly, haueynge obedyent
chyldren wyth all honesty. (But yf a man can not
rule hys owne house, howe shall he care for ỹ cō-
gregacyon of God?) He maye not be a yonge scō-
lar, lest he be puft vp, and fall in to the iudgement
of the euell speaker. He must also haue a good re
porte of them which are wythout, lest he fal in to
the rebuke and snare of the euell speaker.
Deut.6.c Likewise must the * mynisters be honest, not B
double tunged, not geuen to muche wyne, nother
to fylthye lucre, but haueynge the mystery of faith
in pure conscience. And let them fyrste be proued

and then let them mynistre, yf they be blamelesse.

Euen so must theyr wyues be honest, not euel speakers, but sober and faythfull in all thynges. Let the mynisters be euerye one the husbande of one wyfe, and suche as rule theyr chylderen well, and theyr owne houscholdes. * For they that mynister wel, get themselues a good degre and great lybertye in the fayth which is in Christ Jesu

Mat. 13.b and. 25.b.c

These thynges wryte I vnto the, trustynge shortly to come vnto the: but yf I tary longe, that then thou mayeste yet haue knowlege, how thou oughtest to behaue thyselfe in gods house, which is the congregacyon of the lyuynge God, the pyler and * grounde of treuth: & wythoute nay, greate is that mystery of godlynesse. ‡ God was shewed in the flesh: was ☞ iustified in the spyrete: * was sene of angels: was preached vnto the Heythen: was beleued on in the worlde: ‡ was receaued vp in glory.

Mat. 16.c ‡ Johā. 1.b * Luce. 2.b Ephe. 3.b ‡ Phili. 2.a

¶ Glose vpon the. iii. Chapter.

☞ (Justifyed in the spyrete) the holy godst prayseth Christ in the Gospell and in fayth, where as the worlde blasphemeth hym.

The.iiii.Chapter.

THe spyrete speaketh euidētly, * yn the latter tymes some shall ‡ depart from the faith, and shal geue hede vnto spyrites of errour, & deuelish doctrynes, of thē which speake false thorow ypocrisye, & haue theyr cōscience marked with an whote yron, forbiddyng to mary, & commaundyng to abstayne frō the meates, which God hath created to be receaued with ‡ geuynge thankes, of them which beleue and knowe the treuth. * For euerye creature of God is good, & nothyng to be refused

1. Tim. 3.a 2. Pet. 3.a Jude. 1.c ‡ 2. tes. 2.b Gene. 1.b ‡ mat 26.b Actu. 27.d * gene. 1.b

Eccli. 39.k that is receaued wyth thankesgeuynge: for it is
Act.10.b sanctifyed by the worde of God, and prayer. Yf
thou shalte put the brethren in remembraunce of
these thynges, thou shalte be a good mynister of
2.Tim.3.b Jesu Christ, * which hast bene norysshed vp in ¶
wordes of fayth and of good doctryn, which thou
hast folowed hetherto.

1.Tim.1.a * As for vngoostly and olde wyuysh fables, 16
2.Tim.2.b cast them awaye, but exercyse thysselfe vnto god-
‡Col. 2.c lynesse. ‡ For bodely exercyse profyteth lytle, but
godlines is profitable vnto all thinges, as a thig
Leui. 18.a which hath promyses of the * lyfe that is now, ¶
of the lyfe for to come. This is a sure sayeng, and
of all partes worthy to be receaued For therfore
we laboure and suffre rebuke, because we hope
in the lyuynge God, which is the Saueour of all
men, but specially of those that beleue Such thin
Tit.2.b. ges commaunde thou and teach. * Let no man de
‡Tit.2.a spyse thy youth, ‡ but be thou vnto them that be
1.Pet.5.a leue, an ensample, in worde, in conuersacyon, in
loue, in the spyrte, in fayth, in pureness.

Geue attendaunce to readynge, to exhortacy
on, to doctryne, vntyll I come. Be not negligente
in the gyfte that is geuen the thorowe prophecye
Actu 6.a * wyth layenge on of the handes of the Elders.
and.8.b These thynges exercyse, and geue thysselfe vnto
2.tim.1.b them, that thyne increace maye be manifeste vnto
euery man Take hede vnto thysselfe, and to lear-
nyng, cõtinue in these thinges. For yf thou so do,
thou shalte saue thysselfe, and them that hear the.

The.v. Chapter.

Leui.19.g REbuke not an Elder, but exhorte him
as a father, and the yonger men as
brethren: the elderwemen as mothers
the yonger, as systers, wyth all pure-
nesse. Honoure wedowes, which are

true wedowes. Yf ony wedowe haue chyldren or neues, let them learne fyrste to rule theyr owne houses godly, * and to recompence theyr elders. Eccli.3.b
For that is good and acceptable before God.
* But she that is a right wedow, & desolate, put Luce.2.f
teth hyr trust in God, and cõtinueth in prayer and 1.cor.7.d
supplicacyon nyghte & daye. But she that liueth
in pleasures, is dead, euen yet alyue. And these
thynges commaunde, that they maye be without
blame. * But yf ther be ony man that prouydeth Gala.6.b
not for hys owne, and specially for them of his
housholde, the same hath denyed the fayth, and
* is worse then an infidele. 1.Pet.2.d

B Let no wedowe be chosen vnder thre score
yeare olde, and suche one as was the wyfe of one
man, and well reported of in good workes, yf she
haue brought vp chylderen well, yf she haue bene 1.Pet.4.b
* harberous, yf she haue washed the sayntes
fete, yf she haue ministred vnto them which were
in aduersite, yf she were continually geuen to all
maner of good workes. But the yonger wedowes refuse. For whan they haue begonne to ware
wanton agaynst Christ, then wyll they mary, hauynge theyr damnacyon, because they haue brokẽ
the fyrst fayth. Beside thys they are ydell, and
learne to runne aboute from house to house.
* Not onely are they ydell, but also tryflyng & bu Tit.2.a
sybodyes, speakyng thinges which are not comly
* I wyll therfore ỹ the yonger wemen mary, 1.Cor.7.a
beare chylderen, gyde the house, to geue the aduersary no occasyon to speake euel. For some are turned backe already after Sathan. Yf ony man or
woman that beleueth, haue wedowes, lette them
make prouisyon for them, and let not the congregacyon be charged: that they which are ryght wedowes, maye haue ynough.

The elders that rule wel, are worthy of dou- L
ble honoure, moost specially they whiche laboure
in the worde & in teachynge For the scrypture sa
Deu. 25.a yeth: * Thou shalt not mosell the mouth of ỹ oxe
1.cor.9.b that treadeth oute the corn And ‡ the labourer is
‡mat.10.a worthy of hys rewarde.
*deu.19.e * Agaynst an Elder receaue none accusacion
but vnder two or thre witnesses. ☞ Them that
synne, rebuke in the presence of all, that other al-
so maye feare.

I testifye before God and the LORDE Je
sus Christ, and the electe angels, that thou obser-
ue these thynges wythout hastye iudgement, and
1 Tim.2.b do nothynge partially * Laye handes sodenly on
no man, nother be partaker of other mens sinnes
Eccli.31.d Kepe thyself pure. * Drynke no lenger water,
but vse a lytle wyne for thy stomackes sake, and
because thou art oftymes sycke Some mens syn
Gala.5.c nes * are open, so that they maye be iudged afore
hande: but some mens (synnes) shall be manifeste
hereafter. Lykewyse also good workes are mani-
fest afore hande: and they that are otherwyse, can
not be hyd.

¶ Glose vpon the.v. Chapter.

☞ (Them that synne, rebuke in the presence of
all.) Suche preachers as offende agaynst the con
gregacyon, other by teachyng false doctrine or by
opē euel example, ought opēly to be rebuked. And
thys condempneth the bysshoppe of Romes do-
doctryne (distinct.xl. Capit Papa) whiche wyll
haue noman to rebuke hym, although he drawe
neuer so many to hell by hys false doctryne & euel
lyuynge.

The.vi. Chapter.

a LEt as many ✱ seruauntes as are vn- 1.Cor.7.a
der the yocke, counte theyr masters Eph.6.a
worthy of all honour, that the name 1.Pet.2.c
of God and hys doctryne be not euel
spoken of. ❧ They that they which haue
beleuynge masters, despyse them not because they
are brethren, but rather do seruyce, for so muche
as they are beleuyng, and beloued, and partakers
of the benefyce.

These thynges teache & exhorte. ✱ Yf ony mā Gala.1.b
teache otherwyse, & agreeth not vnto the whol-
some wordes of oure LORDE Iesus Chryst, &
to the doctryne of godlynesse, he is pufte vp, and
knoweth nothynge, but waysteth hys brayne a-
boute questyons & stryuinges of wordes: ✱ wher 1.Tim.1.a
of sprynge enuye, stryfe, raylynges, euell surmy- Tit.3.b
synges, vayne disputacyons of such men as haue
b corrupte myndes, ✱ and are robbed of the treuth, 2.Tess.2.b
which thynke that godlynesse is lucre: From such
seperate thyselfe. Howbeit it is greate auauntage
who so is godly, ✱ and holdeth hym content with Psa.15.b
that he hath. ‡ For we brought nothynge in to ỹ Heb.13.c
worlde, therfore is it a playne case, that we can ca ‡ Iob.1.c
ry nothynge oute. ✱ Whan we haue foode & ray ✱ Ec.29.d
ment, let vs therwith be content: ‡ For they that ‡ Pro.23.a
wyl be ryche, fall into temptacion and snare, and Mat.13.c
in to many foolyshe and noysome lustes, whiche
drowne men in destruccyon and damnacyon. For
couetousnesse is the roote of al euel, which whyle
some lusted after, they erred from the faythe, and
c tangled themselues wyth many sorowes.

✱ But thou man of God, flye such thynges: 2.Tess.2.
folow ryghteousnesse, godlynesse, fayth, loue, pa-
cience, meknesse: fight a good fyghte of faith: laye
hand on eternal lyfe, whervnto ỹ art called, & hast
professed a good profession before many wytnesses.

1.Reg. 2.b I geue the charge before God, * which quyc
Actu.17.c keneth all thynges, and before Jesu Christ, which
vnder Poncius Pylate wytnessed a good wyt-
nessynge, that thou kepe the commaundement, vn-
oute spot, vnreprouable, vntyll the appearynge
of oure LORDE Jesus Christ, whiche appea-
rynge (at hys tyme) he shall shewe that is blessed,
Apo.17.c and myghty onely, * the kynge of all kynges, and
and.19.c LORDE of all Lordes, whiche onelye hath im-
mortalyte, and dwelleth in a lyghte that no man
Johā.1.b can attayne, * whome no man hathe sene, nother
1.Joh.4.b can se. Vnto whome be honoure & Empyre euer-
lastynge. Amen.

Charge them which are rych in thys world, D
that they be not proude, nor trust in ỹ vncertayne
ryches, but in the lyuynge God (which geueth vs
abundauntly all thynges to enioye them:) That
they do good, that they be ryche in good workes,
that they geue and distribute wyth a good wyll:
Math.6.c * gatherynge vp treasure for themselues, a good
fundacyon, agaynste the tyme to come, that they
maye laye hande on eternall lyfe.

O Timothe, kepe that which is committed
vnto the, and auoyde vngodlye vayne wordes,
and opposityons of science falsly so called, which
whyle some professed, they haue erred as concer-
nynge the fayth. Grace be wyth the. Amen.

Wrytten from Laodicea which is the chefeste
cytye of Phrigia Pacaciana.

¶ The seconde

Epistle of the Apostle Saynt Paull to Timothe.

The summe of thys epistle.

Chap. i. Paull exhorteth Timothe to stedfastnesse and pacience in persecucyon, and to continue in the doctryne that he had taughte hym. A commendacyon of Oneliphorus.

Chap. ii Lyke as in the fyrst chapter, so here he exhorteth him to be constant in trouble, to suffre manly, and to byde faste in the wholsome doctryne of oure LORD Jesus Christ

Chap. iii He prophecyeth of the parelous tymes, setteth out ypocrytes in theyr colours, telleth vs what they be wythin, for all theyr fayre faces outwardly. Persecucyon for the Gospell.

Chap. iiii. He exhorteth Timothe to be feruent in the word, and to suffre aduersyte: maketh mencyon of hys owne deathe, and biddeth Timothe come vnto hym.

Timothe ii.

The.i. Chapter.



Paul an Apostle of Jesus Christe, by the wyll of God, to preache the promes of the lyfe whiche is in Christe Jesu.

To my deare sonne Timotheus.

1.Cor.1.a * Grace, mercy, and peace from God the fa-
Gala.1,a ther and from Christ Jesu oure LORDE.
‡Act.22.a I thanke God, ‡ whome I serue fro my fore-
Phili.3.a elders in a * pure conscience, that wythoute ces-
*Ro.1.a synge I make mencyon of ỹ in my prayers night and daye: and longe to se the (whan I remembre thy teares) so that I am fylled wyth ioye, whā I call to remembraunce the vnfayned fayth that is in the, which dwelte fyrste in thy graundemother Lois, and in thy mother Eunica: And am assured that it dwelleth in the also. Wherfore I warne the, that thou steare vp the gyft of God which is
Rom.8.b in the by puttynge on of my handes * For God hath not geuen vs the spyrete of feare, but of power, and of loue, and of sobre vnderstondynge.
Roma.1.b * Be not thou ashamed therfore of the testimo- b
‡Eph.3.a ny of our LORD, nother of me ‡ whiche am hys
Ephe.1.a presoner: but suffre thou aduersite also wt the Gos-
Tit.3,a pell, accordynge to the power of God * whiche hath saued vs, & called vs with an holy callynge: not accordynge to oure dedes, but accordynge to his owne purpose and grace, which was geuē vs in Christ Jesu before the tyme of the worlde, but is now declared openly by the appearynge of our
1.Cor.15 f Sauioure Jesu Christe. * Whiche hath taken a-
Heb.2.c waye the power of death, and hath broughte lyfe & immortalite vnto lyght, thorowe the Gospell:
Roma.1.a * whervnto I ame appoynted a preacher & an
1.Tim.2 a postle, and a teacher of the Heythē: for the which cause I also suffre these thynges, neuertheles I

ame not ashamed. For I knowe whome I haue
beleued, and am sure that he is able to kepe that
whiche I haue committed vnto his keppnge a-
gaynst that daye.

* Holde the after the ensample of the whol-
some wordes, which thou herdest of me, concer-
nynge fayth and loue in Christ Jesu. Thys hye
charge kepe thou thorow the holy goost, whiche
dwelleth in vs. This thou knowest, that all they
which are in Asia, be turned fro me, of which sort
are Phigelus & Hermogenes. The LORD geue
mercy vnto the house of * Oneliphorus: for he
ofte refreshed me, and was not ashamed of my
cheyne: but whan he was at Rome * he sought
me out very diligently, and founde me: ỹ LORD
graunt vnto him, that he maye fynde mercy with
the LORDE in that daye And how much he
mynistred vnto me at Ephesus, thou knowest
verye well.

2.tim.3.b

2.timo.4.c

Mat.25.c

The.ii. Chapter. ✠

THou therfore my sõne, be strong tho
row the grace which is in Christ Je
su. And what thynges thou hast her
de of me by many wytnesses, * the
same commytte ỹ vnto faythfull mẽ,
which are apte to teach other. Thou therfore suf
fre affliccyon as a good souldyer of Jesu Christ:
Nomã ỹ warreth, tangleth hym selfe with worl
dly busynesses, and ỹ because he wolde please him,
which hath chosen him to be a souldyer. And
though a man stryue for a maistrye, yet is he not
crowned, excepte he stryue lawfully. * The hus-
bandmã ỹ labioureth, must fyrst enioye the frutes
Consydre what I say, The LORDE shall geue
the vnderstondynge in all thynges. ỹ

Tit.1.b

1.cor.9.b

Rom.1.a Remembre that Jesus Christ, beynge ✱ of ¶ sede of Dauid, rose agayne from the dead, accordynge to my Gospell, wherin I suffre as an euell doer euen vnto bondes, but the worde of God is
Actu.20.c not bounde. ✱ Therfore suffre I all for the electes
Ephe.3.a sake, that they also myght optayne the saluacyō
colo.1.c in Christ Jesu with eternall glory.

‡ Ro.6.b This is a true sayeng: ‡ Yf we be dead with
✱Ro.8.b hym, we shall lyue with hym also: ✱ Yf we be pa-
‡ Lu.12.a tient, we shall also reygne with hym: ‡ Yf we de-
✱ Nu.23.c nye hī, he also shal denye vs: ✱ Yf we beleue not,
Rom.3.a yet abydeth he faythfull, he can not denye hym
selfe. Of these thynges put thou them in remembraunce, and testifye before the LORDE, that
they strue not aboute wordes, which is to no profyte but to peruerte the hearers.

Studye to shewe thy selfe vnto God a lauda-
mat.24.d ble ✱ workman, that needeth not to be ashamed,
‡1.tim.1.a diuydynge the worde of trueth iustly. ‡ As for
4.a.6.a vngoostly and vayne talkynges, eschewe them:
2.tim.2.c for they helpe much to vngodlynesse, and theyr
worde fretteth as doth a canker: Of whose nom-
1.Tim.1.c bre is ✱ Hymeneos and Philetus, whiche as cō-
cernynge the trueth haue erred, sayng, that the
resurrectyon is past already, and haue destroyed
the fayth of diuerse personnes.

But the sure grounde of God stondeth fast,
Joh.10.b and hath this seale: ✱ The LORD knoweth the
that are his, and let euery man that calleth vpon
Rom.9.c the name of Christ, departe from iniquite. Not-
withstondyng ✱ in a great mans house are not only
vessels of golde and of syluer, but also of wood &
of earth: some for honoure, & some to dishonoure.
But yf a man pourge hymselfe from such felo-
wes, he shalbe a vessell sanctifyed vnto honoure,
mete for ¶ LORDE, and prepared vnto al good

wozkes. * Flye thou the luſtes of youth, but fo- 1.tim.6.c
lowe ryghteouſneſſe, faythe, loue, peace with all
them that call vpon the LORD with pure harte.
* As foz folyſhe queſtions and ſuch as teach not, 1.Tim.1.a
put them from the: foz thou knoweſt that they do 4.a.6.a
but gendze ſtryfe. The ſeruaunt of ℣ LORDE 2.tim.2.b
ought not to ſtryue, but to be gentle vnto euery Tit.3.b
man: ‡ apte to teache, one that can foꝛbeare the ‡1.tim.3.a
euell, one that can * wyth mekeneſſe enfourne thē ‡ Gal.6.a
that reſyſt: yf God at ony tyme wyll geue thē re-
pentaunce foꝛ to knowe the trueth, and to turne
agayne from the ſnare of ℣ deuell, which are hol-
den in preſon of hym at hys wyll.

The.iii. Chapter.

BVt this ſhalt thou knowe, * ℣ in the 1 Tim.4.a
laſt dayes ſhall come parelous tymes. 2. Pet.3.a
Foꝛ ther ſhalbe men wiche ſhall loue Jude.1.c
thē ſelues, couetous, boaſters, proude
curſed ſpeakers, diſobedict to theyꝛ
elders, vnthākfull, vngooſtly, vnkynde, truce bꝛea
kers, falſe accuſers, ryotous, fearce, deſpiſers, of
thē wich are good, traytours, heady, hyempnded,
gredy vpō voluptuouſneſſe moꝛe then ℣ louers of
God, haupnge a ſhyue of godly ſpupnge, but deny
eng℣ power therof. And ſuch auoyde. * Of this Tit.1.c
ſoꝛte are they which rūne frō houſe to houſe, and
bꝛynge in to bōdage wemē laden ℔ ſynne: which
(wemē) are led ℔ dyuerſe luſtes, euer learnynge, &
neuer able to come vnto ℣ knowlege of ℣ trueth.
* But lyke as Jamnes and Jambꝛes wyth- Exo.7.b
ſtode Moſes cuē do ſo theſe alſo reſyſte ℣ trueth.
Men they are of coꝛrupte mynded and lewde as
concernynge the fayth: but they ſhall preuayle no
longer. Foꝛ theyꝛ folyſhneſſe ſhalbe manyfeſt vn-
to all men, as theyꝛs was.

But thou hast sene the experience of my doc-
trine, my fashiō of lyuyng, my purpose, my fayth,
my longsufferynge, my loue, my pacyence, my per-
secucyōs, myne afflictyons, which happened vnto
me * at Antioche, at Iconium, at Lystra, which
Actu.13.c and.14.a persecucyons I suffred pacyently, and from them
2.Cor.1.b all the LORDE delyuered me. ‡ Yee and they
‡eccli.2.a that wyll lyue godly in Christ Iesu, must suffre
Psal.33.c persecucyon. But the euell men and deceauers
shall waxe worse and worse, deceauynge and be-
ynge deceaued.

* But continue thou in the thynges that
2.Tim.1.c thou hast learned, whiche also were commytted
vnto ỹ, seynge thou knowest of whom thou hast
learned thē. And for so much as thou hast knowe
holy scripture of a chylde, ỹ same is able to make
the wyse vnto saluacyon thorowe the fayth in
2.Pet.1.d Christ Iesu. * For all scripture geuen by inspi-
racyon of God, is profitable to teach, to improue,
to amēde and to instructe in ryghteousnesse, that
a man of God may be perfecte, and prepared vn-
to all good workes.

The.iiii. Chapter.

I Testifye therfore before God and be-
fore ỹ LORD Iesus Christ, which
shall come to iudge ỹ lyuynge and the
dead, at his appearynge in his kyng-
dome: Preache ỹ the worde, be fer-
dy be it in seasō or out of seasō: Improue, rebuke, ex-
horte wt all lōge sufferynge & doctrine. For the ty-
me wyll come, whā they shal not suffre wholsome
doctrine, but after their owne lustes shal they (whō
se eares ytche) get them an heape of teachers, and
shall turne theyr eares from ỹ trueth, & shalbe gi-
uen vnto fables. But watch thou in all thynges,

suffre aduersite, do the worke of a preacher of the Gospell, fulfyll thyne office vnto the vttermost.

* For I am now ready to be offered, & ỹ tyme of my departynge is at honde. I haue foughtē a good fyght: * I haue fulfylled the course: I haue kepte the fayth. From hence forth ther is layde vp for me a * crowne of ryghteousnesse, which the LORDE the ryghteous iudge shall geue me in that daye: Howbeyt not vnto me onely, but vnto all them that loue hys commynge. Make spede to come vnto me atonce. 2.Pet.1.c Ioh.17.a 1.cor.9.d 1.Pet.5.a

For * Demas hath lefte me, and loueth thys present worlde, and is departed vnto Thessaloni ca, Crescens in to Galatia, Titus vnto Dalma cia, Onely Lucas is with me. Take * Marke, and bringe hym wyth the: for he is profytable vn to me to the ministracyon. Tichicus haue I sent to Epesus. The cloke that I lefte at Troa da with Carpus, bringe with the whan thou cō mest: and the bokes, but specyally the parchemēt. * Alexander the coppersmyth dyd me much euell, the LORDE rewarde hym accordynge to hys dedes, of whome be thou ware also. For he wyth stode oure wordes sore. colo.4.b Phile.1.c colo.1.a 1.Tim.1.c

In my fyrst answerynge no man assisted me, but all forsoke me. I praye God, that it be not la yed to theyr charges. Notwithstōdynge ỹ LOR DE stode by me, and strengthed me, that by me, ỹ preachynge shulde be fulfylled to the vttermost, & that all the Heythen shulde heare, And I was de lyuered out of the mouth of the Lyon. And the LORDE shall deliuer me from all euell doynge and shall kepe me vnto hys heauenly kyngdome. To whō be praise for euer and euer. Amen Actu.18.a

Salute Prisca & * Aquila, & the householde of Onesiphorus. ‡ Erastus abode at Corinthum Ro.16.a ‡ Ro.16.c

The ſumme of this epiſtle.

2.Tim.4.d But * Trophimus lefte I ſicke at Mileti. Make ſpede to come befoze wynter. Eubolus & Pudens, and Linus, and Claudia, and all the bze thzē ſalute ẏ. The LORD Jeſus Chriſt be with thy ſpzyte. Grace be wyth you. Amen.

The ſeconde Epiſtle vnto Timothe, wzyt ten from Rome, whan Paul was pzeſented the ſeconde tyme befoze the Empe= roure Nero.

The Epiſtle of

the Apoſtle ſaynt Paul vnto Titus.

The ſumme of this Epiſtle.

Chap .i. Paul exhozteth Titus to ozdeyne pzeſtes oz biſhoppes in euery cytie, declareth what maner of mē they ought to be that are choſen to that office, and chargeth Titus to rebuke ſuch as withſtonde the Goſpell.

Chap. ii. He telleth hym how he ſhall teach all degrees to behaue them ſelues.

Chap .iii. Of obedience to ſuch as be in au= thozite. He warneth Titus to beware of fo= lyſhe and vnpzofitable queſtions.



The fyrst Chapter.

PAul the seruaũt of God, and an Apostle of Jesus Christ * to preach the faith of Gods electe & ỹ knowlege of ỹ trueth, which leadeth vnto godlynesse, vpon the hope of eternall life: which God * that can not lye, hath promysed before the tymes of ỹ worlde: but at his tyme hath opened his worde thorow preachynge, which is committed vnto me accordynge to ỹ cõmaũdemẽt of God oure Saueoure. 1.Tim.1.b Roma.3.a

* Vnto Titus my naturall sonne after the comune faith. 2.cor.8.c

Grace, mercy, and peace from God the father, and from the * LORDE Jesu Christ oure Saueoure. Ephe.1.c Phili.1.a

For this cause lefe I the in Creta, that thou
shuldest perfourme that which was lacking, &
shuldest ordeyne Elders in euery citie, as I ap-
poynted the. If ony be blameles, the housbande
of one wyfe, haueynge faithfull childre, which are
not slaundred of ryote, nother are disobedient.

1.Tim.3.a * For a Bisshoppe must be blameles, as † ste-
†mat 24 d warde of God: not wylfull, not angrye, * not ge-
*Leu.10 c uen vnto much wyne, no fyghter, not gredye of
Eph.5.b filthye lucre: but harbarous, one that loueth good
nesse, sober mynded, ryghteous, holy, temperate,
2.Esd.4.c * and such one as cleueth vnto the true worde of
doctryne: that he maye be able to exhorte & whol
some learnynge, and to improue them that saye a
gaynst it.

Actu.15.a * For ther are many disobedict, and talkers
2.Cor.11.c of vanyte, & deceauers of myndes: namely they
2.Tim.3 a ped: * which peruerte whole houses, teachynge
thinges which they oughte not, because of filthy
lucre. One of thē selues euē theyr owne prophet,
Epimenides. sayde: * The Cretyans are alwayes lyars, eueil
beastes, and slowe bellies. This witnesse is true.
Wherfore rebuke them sharply, that they maye
be sounde in the faith, and not to take hede vnto
Jewyshe fables and commaundementes of men,
Mat.12.a. which turne them awaye from the trueth. * Un-
and.23.c to the cleane are all thynges cleane: but † to ỹ vn-
†rom.14 c cleane and vnbeleuers, ther is nothynge cleane,
but both their mynde and cōscience is defyled.
They saye that they knowe God, but with ỹ des
des they denye him: for so much as they are abho
mynable and disobedict, and vnmete to al good
workes.

The.ii.Chapter.

BAt speake thou ꝥ which becommeth wholsome learnynge. That the elder men be sober, honest, discrete, sounde in ꝥ faith, in loue, in patiẽcie. ✱ And ꝥ elder wemen likewyse ꝥ they shewe thẽ selues as it becõmeth holynesse ✱ ꝥ they be no false accusers, not geuẽ to much wyne, that they teach honest thynges, ꝥ they enfourme the ponge wemen to be soberminded, to loue theyr husbãdes to loue their childrẽ, to be discrete, chaste, huswyfly, good, ✱ obedient vnto their owne husbãdes, ꝥ the worde of God be not euell spoken of. Exhorte the ponge men lykewyse, that they be sober mynded. Aboue all thynges shewe theselfe ✱ an ensample of good workes, with vncorrupte doctryne, with honestye, with the wholsome worde, which can not be rebuked: ✱ that he which withstondeth, maye be ashamed, haupnge nothynge in ysu that he maye dispraysle.

B ✱ Exhorte the seruaũtes, to be obedient vnto their maisters, to please in all thynges, not answeryng agayne, nother to be pykers, but to shewe all good faithfulnesse, ꝥ in all thynges they maye do worshippe vnto the doctryne of God oure Sauioure. ✠ For the grace of God that bryngeth Saluacion vnto all mẽ, hath appeared, and teacheth vs, that we shulde denye vngodlynesse, and ✱ worldly lustes: and that we shulde lyue discretly, ryghteously, and godly in this worlde, lokinge for that blessed ✱ hope and appearynge of ꝥ glory of the greate God and of oure Sauioure Iesus Christ: ✱ which gaue hymselfe for vs to redeme vs from all vnrighteousnesse, and ‡ to pourge vs to be a peculiar people vnto hymselfe, to be feruently geuẽ ✱ vnto good workes. These thinges speake and exhorte, ✠ ꝥ rebuke with all earnest,

1.tim.2.b
1.tim.5.b
Gene.3.c
1.tim.4.b
1.Pet.5.a
1.Pet.2.b and.3.b
Ephe. 6.a
Col.3.c
1.Pe.2.c
1.Joh.2.c
Wat.25.c
Roma.8.a
Gala. 3.b
‡Act. 15.b
Eph.5.c
✱eph.2.b

1.tim.4.b * De that noman despyse the.

The.iii.Chapter.

Rom.13.a 1.Pet.2.b Re.12.b.c

WArne them * that they submytte the selues vnto Princes and to the hyer authorite, to obey the officers, to be ready vnto all good worckes * & they speake euell of noma, that they be no stryuers, but soft, shewynge all mekenesse vnto all men. ¶ For we oure selues also were in tymes past, vnwyse, disobedient, in errour, seruynge lustes & dyuerse maner of voluptuousnesse, lyuynge in malycyousnes and enuye, ful of hate, hatynge one another.

2.Tim.1.b Roma.8.c 3 Joh.3.a Act.15.b Eph.2.a

✠ * But after that the kyndnesse and loue of God oure Saueoure to man warde appeared, not for the dedes of ryghteousnesse which we wroughte, but after his mercy * he saued vs by the ‡ fountayne of the new byrth, and renuynge of the holy goost, which he shed on vs abundantly, thorow Jesus Christ oure Saueoure: that we beynge made righteous * by his grace, shulde be heyres of eternal lyfe accordynge to hope. ¶ This is a true sayenge.

Of these thynges wolde I that thou shuldest speake earnestly, that they which are become beleuers in God, myght be diligēt to excell in good worckes: for these thynges are good and profytable vnto men. * As for folish questyons, and genealogyes, and brawlynges, and stryuynges a-bout the lawe, auoyde thē, for they are vnprofytable and vayne. ☞ ‡ A man that is geuen vnto heresye, after the fyrst and seconde monycion auoyde, and knowe, that he that is such, is peruerted, and synneth euen damned by his owne iudgement.

1.Tim.1.a and.6.a 2.tim.2.c ‡mat.18.b 2.Tess.3.a Rom.16.b

Whā I shall sende Artemas or Tichicus vn

to ꝑ, make spede to come to me vnto Nicopolis, for I haue determyned there to wynter. Bryng Zenas the scrybe and * Apollos on their iourney diligently, that nothynge be lackynge vnto thē. And let ours also learne to excell in good workes, as farre forth as nede requyreth, that they be not vnfrutefull. Actu.18.c 1.cor.1.b 3.a.16.b

All they that are with me, salute the. Grete thē that loue vs in the faith. Grace be with you all. Amen.

¶ Glose vpon the .iii. Chapter.

☞ (A man that is geuen vnto heresye) That is to say, such one as is an auctor of sectes, or mayntayner of heresye, that is, of such doctryne as is agaynst Gods worde.

¶ Wrytten from Nicopolis in Macedonia.

The Epistle of

the Apostle Sayn̄t Paul to Philemon.

¶ The summe of thys Epistle

He reioyceth to heare of the faith & loue of Philemō, whom he desyreth to forgeue his seruaunt Onesimus, and louyngly to receaue hym agayne.

Philemon.

PAul the prysoner of Jesu Christ, A
and brother Timotheus.

Unto Philemon the beloued, ℟ our helper, and to the beloued Appia, and to Archippus our fe-
1.Cor.1.a lowe souldyer, ℟ to the cõgrega-
2.Cor.1.a cyon in thy house. * Grace be
Gala.1.a with you, and peace from God oure father and from the LORD Jesus Christ.

I thãke my God, makyng mencyon alwayes of the in my prayers (for so muche as I heare of thy loue and faith which thou hast on ℣ LORD Jesu, and towarde all sayntes) that oure comun faith maye be frutefull in the, thorow knowlege of all the good that ye haue in Christ Jesu. Great ioye and consolacyon haue I in thy loue. For by the (brother) ℣ sayntes are hartely refreshed.

Wherfore though I haue greate boldnesse in B
Christ to cõmaunde the that, whiche becommeth the, yet for loues sake I rather beseke the, though I be as I am, euen Paul aged, and now a prysoner also of Jesu Christ. I beseke the for my sõne
Col.4.a * Onesimus (whome I haue begotten in my bõdes) which in tyme past was to the vnprofitable, but now profitable both to the and me. Whome I haue sent agayne: but receaue thou hym (that is, euen myne owne hart) For I wold haue kepte hym styll with me, that in thy steade he myghte haue ministred vnto me in the bõdes of the gospel: Neuertheless without thy mynde wold I do nothinge, that the good which thou doest, shulde not be of compulsion, but wyllyngly.

Happly he therfor departed for a season, that C
thou shuldest receaue hym for euer: not now as a seruaunt, but aboue a seruaunt, euẽ a brother beloued, specially to me, but how muche more vnto

ther both in ỹ flesh & in ỹ LORDE. Yf thou holde me for thy companyon, receaue hym then euen as my selfe. But yf he haue hurte the, or oweth the ought, that laye to my charge. I Paul haue wrytten it with myne owne hande. I wyll recompēce it: so that I do not saye vnto the how that thou owest vnto me euē thyne owne selfe. Euen so brother, let me enioye the in the LORDE: refreshe thou my harte in the LORDE.

Trustyng in thyne obedience, I haue wrytten vnto the, for I knowe that thou wilt do more thē I saye. Moreouer prepare me lodgyng, for I hope that thorow youre prayers I shalbe geuen vnto you. Ther saluteth ỹ, *Epaphras my felowe pry- Col.1.8
soner in Christ Iesu, Marcus, Aristarchus, De- and.4.b
mas, Lucas, my helpers. The grace of our LORDE Iesu Christ be with youre spyrite. Amen.

Sent from Rome by Onesimus a seruaunt.

The .i. Epistle

of the Apostle S. Peter.

The summe of this Epistle.

Chap. i. He sheweth that thorowe the abundant mercy of God we are begotten agayne to a lyuely hope: and how fayth must be tryed Howe the saluacyon in Christe is no newes, but a thynge prophecied of olde. He exhorteth them to a godly conuersacyon, for so much as

they are now borne a new by ꝯ word of God.

Chap. ii. He exhorteth men to laye aside all vice, sheweth that Christe is the foundacion wherupon they be buylt, prayeth them to abstayne from fleshly lustes, and to obeye worldly rulers. How seruauntes shulde behaue thē selues toward theyr maisters. He exhorteth to suffre after the ensample of Christ.

Chap. iii. How wyues oughte to ordre them selues toward theyr husbandes, and in theyr apparell. The dutye of men toward theyr wyues. He exhorteth all men to vnite and loue, & patiently to suffre trouble. Of true baptyme.

Chap. iiii. He exhorteth men to ceasse from synne, to spende nomore tyme in vyce, to be sober and apte to prayer, to loue eth other, to be pacient in trouble, and to beware that nomā suffre as an euell doer, but as a Christen man and not to be ashamed.

Chap. v. A speciall exhortacyon for all bisshoppes or prestes to fede the flocke of Christ, and what theyr dutye is, and what rewarde they shall haue yf they be diligent. He exhorteth yonge personnes to submyt them selues to the elder, euery one to loue another, to be sober and to watche, that they maye resiste the enemye.

The .i. Epistle

of the Apostle.S.Peter.

The fyrst Chapter.

A PEter an Apostle of Jesu Christe to them that dwell * here and there as straungers thorow out Pontus, Galacia, Cappadocia, Asia & Bithinia electe accordynge to the forknowlege of God the father thorowe sanctifyenge of the spirete, vnto obedience and * sprenklynge of the bloude of Jesu Christ. Act.8.a Heb.9.b and.10.c

‡ Grace and peace be multiplyed with you. ‡2.pet.1.a

*Blessed be God and ỹ father of our LORde Jesus Christ, which accordynge to his great mercy hath begotte vs agayn vnto a lyuely hope * by the resurrecyon of Jesus Christ from the dead ‡ to an vncorruptible and vndefyled inheritaunce, which neuer shall fade awaye, but is * reserued in heauen for you, that are kepte by the power of God thorow faith to saluacyon, which is prepared already to be shewed in the laste tyme: B in the whiche ye shall reioyce, though now for a lytle season (yf nede requyre) ye are in heuynesse thorow manifolde tẽptacyons * that youre faith once tryed (beynge much more precious then the corruptible golde ỹ is tryed thorow ỹ fyre) might be founde vnto laude, * glory & honour at ỹ appearyng of Jesus Christ: whõ ye haue not sene, & yet loue him * in whom now ye beleue, though ye se him not. Euẽ so shal ye reioyce also & vnoutspea *2.cor.1.a Ephe.1.a 1.cor.15.c ‡Rom.8.c *Col.3.a Job.23.a Jaco.1.a Mat.25.c Joh.20.d

keable and glorious ioye, receaupnge the ende of
poure faith, euen the ſaluacyon of poure ſoules.

Gen.49.b Of whiche ſaluacyon the * prophetes haue
Dan.2.g enquyred and ſearched, which prophecyed of the
Agge.2.b grace that ſhulde come vpon you: ſearchyng whā
Zach.6.b or at what tyme the ſpyrete of Chriſt that was in
them, ſhulde ſignifye, whiche (ſpyrete) teſtifyed be-
fore, the paſſions that ſhulde come vnto Chriſt,
and the glory that ſhulde folowe after. Vnto the
which (prophetes) it was declared, that not vnto
them ſelues, but vnto vs they ſhulde miniſter the
thynges which are now ſhewed vnto you, by thē
Act.2.a which thorow ỹ * holy gooſt ſent downe frō hea
‡Luce.2.b uen, haue preached vnto you the thinges ‡ which
the angels delyte to beholde.

Luce.12.d Wherfore gyrde vp the * loynes of poure
mynde, be ſober, and truſte perfectly on the grace
that is brought vnto you, by the declaryng of Ie
ſus Chriſt, as obedient chyldren, not faſhionyng
poure ſelues to poure olde luſtes of ignorāunce:
but as he whiche hath called you is holy, euen ſo
Leui.11.g be ye holy alſo in all poure conuerſacyon: for it is
and.19.a wrytten: * Be ye holy, for I am holy.

‡mat.25.c And yf ſo be that ye call on the father, which
without reſpecte of perſonnes iudgeth ‡ accor-
dynge to euery mans worke, ſe that ye paſſe the
1.Cor.6.c tyme of your pelgremage in feare: † * & knowe
and.7.c that ye were not redemed with corruptible ſiluer
‡Heb.9.b and golde, from poure vayne cōuerſacyon (which
1.Joh.1.b ye receaued by the tradicyōs of the fathers) ‡ but
Apo.1.a with the precyous bloud of Chriſt, as of an inno-
cent and vndefyled lambe, whiche was ordeyned
before the worlde was made, but is declared in
Eſa.9.b the laſte tymes * for poure ſakes, which thorow
Luce.2.b hym beleue on God, that rayſed hym vp from
‡Phi.2.a the dead, ‡ and hath geuen hym the glory, that yͤ

knyght haue fayth & hope in God: Euen ye which haue purifyed your soules * in obeyeng ✠ treuthe thorow the spiret, for to loue brotherly wythoute fayneynge, and feruently one to loue another with a pure harte, as they that are borne a newe, not of corruptible sede, but of vncorruptible, euen by ✠ lyuynge worde of God, which endureth for euer. * For all flesshe is as grasse, and all the glorye of man is as the flore of grasse. The grasse wythereth, and the flore falleth awaye but the worde of the LORDE endureth for euer. ✠ This is the worde * that is preached amonge you. Act.15.b Esay 40.a Eccli.14.b Jacob.1.b Deut.30.c

The.ii.Chapter. ✠

a WHerfore * lay aside al malycyousnesse and al gyle, and ypocrysye, and enuye, and all backbytyng, and as ‡ new borne babes desyre that reasonable mylke, which is wythout corrupcyon, that ye maye growe therin, yf so be that ye haue * tasted how frendely the LORDE is. Unto whome ye are come, * as to the lyuynge stone, which is disalowed of men, but chosen of God and precious. And ye also lyuynge stones are made a spirituall house * & an holye presthode, to offreyp ‡ spirituall sacrifyces, acceptable vnto God by Jesus Chryst. Wherfore it is contayned in the scrypture: * Beholde, I put in Syon an head corner stone, electe and precyous, and he that beleueth on hym, shall not be confounded. Unto you therfore which beleue, he is precious: but vnto them that beleue not is the same stone whiche the * buylders refused, made the heade stone in the corner, ‡ and a stone to stomble at, and a rocke to be offended at, namely in them whiche stomble at the worde, & beleue not that wherevnto they were set. Ephe.4.a Col.3.a Heb.12.a ‡ma.18.a Psal.33.a Ephe.2.c Esa.66.b ‡Ro.12.a Heb.13.c * Esa 28.c Mat.21.c Act.4.a psa.117.c ‡Esa.8.c

Exo.19.a * But ye are that chosen generacyon, that
‡Deu 17.a kyngly prestlode, ‡that holy nacyon, that peculi
*esa.40.a ar people, * that ye shulde shewe the vertues of
him, which hath called you out of darknesse in to
Osee.2.c hys maruaylous light. * Eue you which in tyme
Roma.9.c past were not a people, but now are the people of
God: which were not vnder mercy, but now haue
optayned mercy ✠

✠ Dearly beloued, I beseke you as straun-
Rom.13.b gers and pylgrems. * Abstayne from the fleshlye
Gala.5.c lustes, which fyghte agaynst the soule, ‡ and lede
‡mat.5.b an honest conuersacyon amonge the Heythen, * ✠
*1.pet.3.b they which backbite you as euel doers, may se your
good workes, and prayse God ☞ in the daye of
visitacyon.

Rom.13.a * Submitte youre selues vnto al maner or-
Tit.3.a dinaunce of men for the LORDES sake: whe-
ther it be vnto the kynge as vnto the chefe heade,
or vnto the rulers, as vnto them that are sente of
hym, for the punyshment of euell doers, but for ✠
prayse of them that do well. ✠ For so is the wyll
of God, that ye wyth well doynge shulde put to sy-
lence the ignoraunce of foolysh men: as fre, and
not as haupnge the lyberty for a cloke of wicked-
Rom.12.b nesse, but euen as the seruauntes of God. * Ho-
noure all men. Loue brotherly fellowshippe. Fear
mat.22.c God * Honoure the kynge.

‡ Eph.6.a ‡ Ye seruauntes, obey youre maysters with
Col.3.c all feare: not onely yf they be good and curteous,
Tit.2.b but also though they be frowarde. * For that is
*2.co.7.b grace, yf a man for conscience towarde God en-
dure greke, and suffre wronge. For what prayse
is it, yf whan ye be buffeted for youre faultes, ye
Mat.5.a take it paciently? * But yf whan ye do well, ye
1.Pet.3.c suffre wrong, and take it paciently, that is grace
with God. For hervnto are ye called, for so much

as † Christe also suffred for vs, leauynge vs an
*ensample, that ye shuld folow his footesteppes Joh.13.b
which dyd no synne, nother was ther gyle found 1.Pet.2.a
in hys mouthe: ‡ which whan he was reuyled, re- ‡mat.27.c
uyled not agayne: whan he suffred, he threatened Joh.18.c
not: but committed the cause vnto hym, that iud-
geth righteously: * whiche hys owne selfe bare Esay.53.b
oure synnes in hys bodye vpon the tre, that 1.Joh.3.a
we shuld be delyuered from synne, and shuld lyue
vnto righteousnesse: by whose stripes ye were hea-
led. * For ye were as shepe going astray, but now Esa.53.b
are ye turned vnto the shepherde and bisshoppe of Eccli.34.b
youre soules. † Luce.15.a

¶ Glose vpon the.ii. Chapter.

☞ (In the daye of visitacyon.) That is to say, whan God shall bryng it to lyghte.

The.iii.Chapter.

a LYkewyse * let ỹ wiues be in subiecciō 1.Cor.11.a
to theyr husbādes, ỹ euen they which Ephe.5.c
beleue not the worde, may wythoute Col.3.c
the worde be wonne by the conuersacy-
on of the wyues, whan they beholde
youre pure conuersacion in feare. Whose appar-
rell * shall not be outward & broyded heer & han 1.Tim.2.b
gyng on of gold, or in puttyng on of gorgious a-
raye, but let the inward man of the hart be vncor-
rupte & a meke & quiete spyrite, which before God
is much set by. For after thys maner in the olde
tyme, dyd ỹ holy wemē which trusted in god, tyer
themselues and were obediente to theyr husban-
des: Euen as Sara obeyed Abraham, * and called Gene.18.b
hym lorde: whose doughters ye are, as longe as
ye do well, not beynge afrayed for onye trouble.

Lykewyse ye men, dwell wyth them accor-
dynge vnto knowlege, geuynge * honoure vnto 1.Pet.3.a

the wyfe, as to the weaker vessell: & as vnto them that are heyres with you of the grace of lyfe, that youre prayers be not let.

✠But in cõclusiõ be ye all of one mynd, one 15
suffre with another, loue as brethren, be pytefull,
Pro. 20.c be curteous. ✱Recompence not euel for euell, no-
Math.5.e ther rebuke for rebuke: but contrary wyse, bles-
Rom.12.c and know that ye are called therto, euen that ye
‡Ge.12.a shuld be heyres of the‡ blessynge. For ✱who so ly-
Mat.25.c steth to lyue, and wolde fayne se good dayes. Let
✱psa.33.b hym refrayne hys tunge from euell, and hys lyp-
pes ✠ they speake no gyle. Let hym eschue euell, &
do good: Let hym seke peace and ensue it. For the
eyes of the LORDE are ouer the ryghteous, &
hys eares are opẽ vnto theyr prayers. But ✠ face
of ✠ LORD beholdeth them that do euell. And
who is it that can harme you, yf ye folowe that
Math.5.a which is good? Notwythstondynge ✱blessed are
‡Esa. 8.c ye, yf ye suffre for ryghteousnesse sake. ‡ Feare not
Mat. 10.d ye theyr threatenynge, nother be troubled, ✱but
✱Job.1.c sanctifye the LORD god in your hartes. ✠ ‡Be
‡psa.118.f ready alwayes to geue an answere to euery man,
Actu.4.a that axeth you a reasõ of the hope that is in you,
and that with mekenesse & feare, haueynge a good
1.Pet.2.b conscience, ✱that they which backbyte you as euel
Tit.2.a doers, maye be ashamed, that they haue falsly ac-
cused youre good conuersacyon in Christ.

1.Pet.2.c ✱For it is better (yf the wyll of God be so) 16
Math.5.a that ye suffre for weldoynge, thẽ for euell doynge.
‡Rom.5.a ‡For as much as Christ hath once suffred for our
Heb.9.c.d synnes, the iust for the vniust, for to bringe vs to
God: and was slayne after the flesh, but quyckened after the spyrete.

In the which spyrete he also wente, and preached vnto the spyretes that were in prison, whiche
Gene.6.a in ✱tyme past beleued not, whan God once abode

and ſuffred pacientlye in the tyme of Noe, whyle ☞ Mat.24.b
Arke was a prepatynge: ‡ Wherin fewe (that is ‡Luce.17.c
to ſay eyght ſoules) were ſaued by water. Which ‡Ge.7.c
ſignifyeth ☞ *baptyme ☞ nowe ſaueth vs: not *Rom 6.a
the puttynge awaye of the fylthe of the fleſhe, but
in that a good conſcience conſenteth vnto God by
the reſurrecyon of Jeſus Chriſt, which is on the
ryghte hande of God, and is gone in to heauen,
*angels, power and myghte ſubdued vnto hym. Hebr.1.b
and.2.b.c

¶ Gloſe vpon the.iii. Chapter.

☞ (Baptyme that now ſaueth vs) Like as god
createth vs by the naturall copulacyon of oure fa
ther and mother, and as he fedeth vs by bread, as
by an inſtrument euen ſo doth he ſaue vs by bap-
tyme as by an inſtrumēt of hys owne inſtitucion
and forgeueth vs oure ſynnes by the wordes of
hys promeſſe therin. Howbeit the ſaluacyō is not
aſcrybed to the outwarde waſhynge away of the
fylthyneſſe, but to the inwarde worckynge of the
holy goeſt.

The.iiii. Chapter.

FOr as much then as Chriſt hath ſuf-
fred for vs in the fleſh, arme your ſel-
ues lykewyſe wyth the ſame mynde.
*For he which ſuffreth in the fleſhe, Rom.6.a
ceaſſeth from ſynne, that hence forthe
(as muche tyme as yet remayneth in the fleſh) he
ſhuld not lyue after the *luſtes of men, but after 1.Johā.2.c
the wyll of God. ‡For it is ynough, that we haue ‡epheſ.4.b
ſpent the tyme paſt of the lyfe, after the wyll of ☞
Heithen, whan we walked in wātonneſſe, luſtes,
dronkenneſſe, glottony, ryotous drynkynge, and
in abhominable Idolatrye. And it ſemeth vnto thē
a ſtraunge thynge, that ye runne not alſo wt them
vnto the ſame exceſſe of ryote, and ſpeake euell of
you. (Whiche ſhall gene accomptes vnto hym

that is ready to iudge the quycke and the dead.)
1.Pet.3.c * For vnto thys purpose also was the Gospell
‡ Joh.5.c preached vnto ỹ dead, ‡ ỹ they shuld be iudged ly
ke other men in ỹ flesh, but shulde lyue vnto God
in ỹ spirite. The ende of all thynges is at hande.
Mat 24 d † * Be ye therfore sober & watch vnto prayers: but aboue all thynges haue feruent loue a-
Pro. 10.b monge you one to another. * For loue couereth ỹ
‡ Heb.13.a multitude of sinnes. ‡ Be ye harborous one to a-
* 2.Cor 8.b nother wythoute grudgynge, * & minister one to
another, euerye one wyth the gyfte that he hathe
receaued, as good stewardes of ỹ manifolde gra-
Jere.23.e ce of God. * Yf ony mā speake, let hym speake it
‡ Ro.12.b as the wordes of God. ‡ Yf ony man haue an office, let hym execute it as out of the power ỹ God
ministreth vnto hym, that God maye be prayfed
in all thynges thorow Jesus Christe. † To whō
be honour & dominion forener and euer. Amen.
Luce.12.f Dearly beloued, maruayl not at this * heate
1.Cor.3.b (which is come amōg you to trye you) as though
1.Pet.1.b some straunge thynge happened vnto you ‡ but
‡ 2.tim.2.b reioyce, in as muche as ye are partakers of Christes passions, that whan hys glorye appeareth, ye
Mat.5.a maye be merry & glad. * Yf ye be reuyled for the
name of Christ, blessed are ye, for the spirite (which is the spirite of glory & of God) resteth vpon you.
On theyr parte he is euell spoken of, but on youre
parte he is prayfed.
1.Pet.2.c * But se that none of you suffre as a murthe-
and.3.c rer, or as a thefe, or as an euell doer, or as a busy-
body in other mens matters. Yf ony man suffre
as a Christen man, let hym not be ashamed, but
Jere.25.d let hym prayse God on thys behalfe, * for ỹ tyme
and.49.b is come, that iudgemente muste begynne at the
Ezec.9.b houle of God. Yf it fyrste begyn at vs, what shal
‡ Luc.10.b the ende be of them ‡ which beleue not the Gospil

of God:* And yf the ryghteous scarcelye be saued, where shal the vngodly and synner appeare? Wherfore let them that suffer accordynge to the wyll of God, commytte theyr soules vnto hym wyth weldoynge, as to the faythfull creator. 1.Pet.4.d

The v. Chapter.

A THe Elders whiche are amonge you I exhorte, whiche ame also an Elder, * and a wytnesse of the afflictions in Christe, and partaker of the glorye that shall be opened. * Fede Christes flocke which is amonge you, and take the ouersyghte of them, not as though ye were compelled therto, but wyllyngly: not for the desyre of fylthe lucre, but of a good mynde: * not as though ye were lordes ouer the parysshens, ‡ but that ye be an ensample to the flocke: and whā the chefe shepherde shall appeare, ye shall receaue the vncorrupt crowne * of glory. Actu.5.c Actu.20.d Eze.34.a Luce.22.b ‡Tit.2.a *1.cor.9.d 2.tim.4.b

Lykewyse ye yonger submytte youre selues vnto the elders. Submyt your selues euery man one to another, and knyt your selues together in lowlinesse of mynd. * For God resysteth ỹ proud but geueth grace to the humble. ✝ Submytte youre selues therfore vnder the myghty hande of God, that he maye exalte you whan the tyme is come, * caste all youre care on hym, for he careth for you. 1.Pet.10.a Iaco.4.a Psa.54.c Math.6.c

B Be sober and watch ‡ for your aduersary ỹ deuell, walketh about as a roaring lion, seking whom he maye deuoure. * whom resyst stedfaste in the faythe, and knowe, that youre brethren in ỹ worlde haue euen the same afflictyons. Luce.12.c ‡Job.1.b Eph.6.b *Iac.4.a

But the God of al grace, whiche hath called you to hys euerlastig glory in ✝ hrist Iesu shal his owne selfe make you perfect, whiche suffre * a lytle Roma.8.c

1.Pet.1.a Heb.10.d reason: euen he shal settle, strengthe, and stablyshe you. To him be praise and dominion for euer and euer. Amen. ✠

By Syluanus youre faythfull brother (as I suppose) haue I written vnto you briefly, exhortynge and testifyenge, howe that this is the true grace of God wherin ye stonde. The companions of youre election that are at Babylon, salute you, Rom.16.b 1.Cor.16.c 2.Cor.13.b and Marcus my sonne. Grete ye one another ✱ with the kysse of loue. Peace be with you al which are in Christ Jesus Amen.

The .ij. Epistle of the Apostle Saynte Peter.

The summe of thys epistle.

Chap. i. For so muche as the power of God hath geuen them all thynges pertaynyng vnto lyfe, he exhorteth them to flye ✝ corrupcyō of worldly lust, to make theyr callyng sure ✝ good workes, & frutes of faith. He maketh mencyon of hys owne deathe, declaryng the LORDE Jesus to be the true sonne of god as he hymselfe hath sene vppon the mounte.

Chap. ii. He prophecyeth of false teachers, and sheweth theyr punyshement.

Chap. iii. He exhorteth mē to beware of such as wold make thē beleue, that the day of the LORD were slack in commyng prayeth thē to lede a godly life, & to loke verely for ✝ comming of the LORD, whose longe taryenge is saluacīō, & because he wold haue no man lost, but wold receaue all mē to repentaunce.

The fyrst Chapter.

A



Ymon Peter a seruaunt and an Apostle of Jesus Christ.

Unto thē which haue optayned lyke fayth with vs in ỹ righ teousnesse that commeth of oure God & Saucour Jesus Christe. 1.Pet. 1.a

* Grace & peace be multiplyed wyth you thorowe the knowlege of God, and of Jesus Christ our LORDE.

For so much as hys godly power hath geuen vs all thynges (that pertayne vnto lyfe and godlynesse) thorowe the knowlege of hym that hath called vs by hys owne glory and power, wherby the excellent and moost greate promises are geuē vnto vs: namely, that ye by the same shuld be * partakers of the godly nature, yf ye flye the corrupte lust of the worlde: geue ye all youre diligence ther fore herevnto, and in your fayth minister vertue: in vertue, knowlege: * in knowlege, temperance: in temperance, pacience: in pacience, godlynesse: in godlynesse, brotherly loue: in brotherly loue, generall loue. For yf these thinges be plēteous in you, they wyll not let you be ydle nor vnfrutefull in ỹ knowlege of oure LORDE Jesus Christ. But he that lacketh these thynges, is blynde, and gropeth for the waye wyth the hande, and hathe forgotten, that he was clensed from his olde sinnes. Johan 1.a Col. 2.b 1.cor. 8.a

B

Wherfore (brethren) geue the more diligence, to make youre callynge and electyon sure: for yf ye do syche thynges, ye shall not fall, and by thys meanes shall ther be plenteously mynystred vnto you an entrynge in vnto the euerlastynge kyngdom of our LORDE & Saucoure Jesus Christe.

C * Therfor wyll I not be negligente to put you Luce. 22.c

alwayes in remembraunce of such thinges: though ye knowe them youre selues, and be stablyshed in ỳ present treuth. Notwythstondynge I thinke it
2.cor.5.a mete, as longe as I ame in thys * tabernacle, to steare you vp by puttynge you in remembraunce.
Joh 21.b * For I ame sure, that I must shortly put of my
2.Ti.4.a tabernacle, euen as oure LORD Jesus Christe, hath shewed vnto me. Yet wyll I do my diligence, that alwaye after my departinge ye may haue wherwith to kepe these thinges in remembraunce.

✠ For we folowed not deceaueable fables, whan we declared vnto you the power and com-
Joh. 1.b mynge of oure LORDE Jesus Christe: * but
1. Joh. 1.a wyth oure eyes we sawe hys maiesty, whan he receaued of God the father honoure and prayse, by a voyce that came vnto hym from the excellente
Mat. 17.a glory, after thys maner: * Thys is my deare son,
Mar. 9.a in whome I haue delyte And thys voyce herd we
Luc. 9.b broughte downe from heauen, whan we were wyth hym on the holy mounte.

We haue also a sure worde of prophecy, and ye do well that ye take hede thervnto, as vnto a
2.cor.4.b lyghte * that shyneth in a darke place vntyll the daye dawne, and the day starre aryse in your hartes. ✠ And thys shall ye knowe fyrst, that no pro-
Dan.9.b phecye in the scrypture is done of ony pryuate in
zacha.7.b terpretacyon. * For the prophecye was neuer
2.Tim.3.b broughte by the wyll of man, but the holy men of God spake, as they were moued of ỳ holy goost.

The.ii. Chapter.

But ther were false prophetes also a-
Mat.24.a monge the people, * euen as ther shal
Act.20.b be false teachers amonge you lykewi-
1.Tim.4.a se, which preuely shall bryngе in damnable sectes, euen denieng the LORD

that hathe boughte them, and shall bringe vppon themselues swifte damnacyon: * and many shall folowe theyr dampnable wayes, by whome the waye of the treuth shall be euell spoken of: & thorow couetousnesse shall they wyth fayned wordes make marchaundyse of you, vpon whom the iudgement is not negligent in taryenge of olde, & theyr dampnacyon slepeth not. Math.7.b

B * For yf God spared not the angels that sinned, but cast them downe with ȳ cheynes of darknesse in to hel, and deliuered them ouer to be kept vnto iudgement: * Nother spared the old world, but saued Noe ȳ preacher of ryghteousnesse hymselfe beynge the eyghte, and brought the floude vpon the worlde of the vngodly: * And turned the cytyes of Sodome and Gomor in to asshes, ouerthrue them, damned them, and made of them an ensample, vnto thole that after shuld lyue vngodlye. * And deliuered iuste Loth whiche was vexed wyth the vngodly conuersacyon of the wicked For in so much as he was ryghteous and dwelte among them, so that he must nedes se it and heare it, hys ryghteous soule was greued from daye to day with theyr vnlawful dedes. * The LORD knoweth how to deliuer the godly out of temptacyon, and how to reserue the vniust vnto ȳ day of iudgemente for to be punyshed: but specially them that walke after the flesshe in the luste of vncleanesse, and despyse the rulers: beyng presumptuous, stubborne, and feare not to speake euell of them that are in authorytye * whan the angels yet which are greater both in power & myght, beare not that blasphemous iudgemente agaynst them of the LORD. * But these are as the dume beastes, whiche naturallye are broughte forthe to be taken and destroyed: * speakynge euell of that Job.4.b 2po.20.a Gene.7.a Gene.19.a Gene.19.c 1.Cor.10.b Jude.1.b Jer.12.a Jude.1.b

they knowe not, and shall perysshe in theyre owne
destruccyon, and so receaue the reward of vnrigh
teousnesse.

They coūte it pleasure to lyue deliciously for
a season: Spottes are they and fylthynesse: liuing
at pleasure and in deceaueable wayes: feastynge
wyth that which is youres, hauynge eyes full of
aduoutrye, and can not ceasse from synne, entyc-
synge vnstable soules: hauynge an harte exercised
wyth couetousnesse: they are cursed chyldren, and
haue forsaken the ryghtway, and are gone astray
Nu.22.23 folowynge the waye of * Balaam the sonne of
and. 24. Bosor, which loued the rewarde of vnryghteous-
‡Nu.31 b nesse ‡ but was rebuked of his iniquite. The tame
and domme beast spake wyth mans voyce, & for-
bad the foolysshnesse of the prophet.

Iude.1.c These are welles wythoute water, & * clou-
des caryed aboute of a tempest: to whom ỹ myste
of darknesse is reserued for euer. For they speake
the proude wordes of vanite, vnto the vttermoost
and entyse thorow wantonnesse vnto the luste of
the flesh, euen them that were cleane escaped, and
now walke in erroure: and promyse them liberty
where as they themselues are seruauntes of cor-
Joh.8.c ruptyon. * For of whome soeuer a man is ouer-
Rom. 6.b come, vnto the same is he in bondage. ‡ For yf
‡ Luce.9.f they (after they haue escaped from the fylthinesse
of the worlde, thorow the knowlege of ỹ LORD
and Sauioure Jesus Christe) are yet tangled a-
Mat.12.c gayne therin and ouercome, * then is the latter
Heb.6.a ende worse vnto them then the begynnynge. For
it had ben better for them, not to haue knowne
the waye of ryghteousnesse, then after they haue
Actu.5.a knowne it, * to turne from the holy commaunde
ment, that was geuen vnto them. It is happened
Pro.26.b vnto thē accordyng vnto the true prouerbe: * the

dogge is turned to hys vompte agayne : and the sowe that was washed, vnto hyr walowynge in the myre. Eccli 34.d

The.iii.Chapter.

THis is the seconde Epistle that I now wryte vnto you (ye dearlye beloued) wherin I steare vp and warne youre pure mynde that ye maye remembre ẏ wordes, which were tolde before of ẏ holy prophetes: and also the commaundemente of vs, ẏ be the Apostles of ẏ LORD & Sauioure.

Thys fyrste vnderstonde, * that in the laste dayes ther shall come mockers, which will walke after theyr owne lustes, and saye: ‡ Where is the promes of hys commynge? For sence the fathers fell on slepe, euerye thynge continueth as it was from the begynnynge of the creature. Thys they knowe not (and that wylfully) how that the heauens were afore tyme also * and the earth oute of the water, and was in the water by the worde of God * yet was the worlde at that tyme destroyed by the same wyth the floude. But the heauens which are yet, and the earth, are kept in stoare by hys worde, to be reserued * vnto fyre agaynst the day of iudgemēt & damnacyon of vngodly men.

Dearly beloued, be not ignorante of this one thīg, * how ẏ one day is wt the LORD as a thousand yeare: & a thousand yeare: as one daye. The LORD is not slacke to fulfil his promes (as some mē count slacknesse) but is ‡ pacīēte to vswarde, * & wyl not ẏ ony man shuld be lost, but that euery man shuld amēde hymselfe. Neuertheles ‡ the day of ẏ LORD shal come euen as a theke in the night: * in ẏ which (day) the heauens shall perysh with a greate noyse, and the Elemētes shall melte

1.Tl.4.a
2 Tim. 3.a
Jude.1.c
‡ Ezc. 12.d
2.tess. 2.a
Gene.1.a
Gene.7.d
2.Tes.1.b
Psa. 89.a
Ezec. 12.d
1.Pet.4.a
‡ Ro. 2.a
* eze. 18.d
‡ ma. 24.d
1.Tess. 5.a
Apoc.3.a
* esa. 51.b

Psal. 101.d wyth heate, and the earthe and the workes ℣ are
Heb.1.b therin, shall burne.

Yf all these thynges shall perysshe, what maner persons then ought ye to be in holy conuersacyon and godlynesse, lokynge for, and hastynge vnto the commynge of the LORDE? In ℣ whiche the heauens shall perysshe wyth fyre, and the elementes shal melt wyth heate. Neuertheles* we
Esay.65.c loke for a newe heauen and a newe earth ‡ accor-
Apoc. 21.a dyng to hys promes, wherin dwelleth ryghteous-
Esa.66.d nesse.
Mat.13.e

Wherfore dearly beloued, seyng that ye loke for such thynges, be diligent that ye may be found before hym in peace wythout spot and vndefyled and counte the longsufferynge of oure LORDE youre saluacyon. Euen as oure dearlye beloued brother Paul (according to the wysedom geuen vnto hym) wrote vnto you: yee speakynge therof almoost in all Epistles, wherin are manye thynges harde to be vnderstonde, which they that are vnlearned and vnstable, peruerte, as they do the other scriptures also, to theyr own dampnacion.

Ye therfore beloued, seynge ye knowe it before hande, beware, leste ye also be pluckt awaye thorowe the errour of the wycked, and fal frō your owne stedfastnesse. But grow in grace, and in the knowlege of oure LORDE and Saue oure Jesus Christe. To hym be prayse now and for euer. Amen.

The sum of this Epistle. Fo. ccc iiii

The. i. Epistle

of the Apostle and Euangelist S. Jhon.

The summe of thys Epistle.

Chap. i. True wytnesse of the euerlastynge worde of God. The bloude of Christe is the purgacyon from synne. No man is without synne.

Chap. ii. Christ is our aduocate. Of true loue and howe it is tryed.

Chap. iii. The singular loue of God toward vs: and how we agayn ought to loue one another.

Chap. iiii. Difference of spretes, and howe the spirete, of God maye be knowne from the spirete of errour. Of the loue of God and of oure neighboures.

Chap. v. To loue of God, is to kepe hys cõmaundementes. Fayth ouercõmeth ye world Euerlastyng lyfe is in the sonne of God. Of the synne vnto death.



The fyrst Chapter.

Joh̄.1.b 2.Pet.1.c ‡Joh.20.d Joh̄.17.a Joh̄.16.b and.17.b 2.Joh.6.b ‡Joh.17.b

THat which was from the beg ynnyng, which we haue herd, which * we haue sene wyth oure eyes, whiche we haue loked vpon, ‡ and oure handes haue handled of the worde of the life: and ỹ lyfe hath appeared, and we haue sene, and beare wytnesse, and shewe vnto you the * lyfe that is euerlastynge, which was wyth the father, & hath appeared vnto vs. That whiche we haue sene & herde, declare we vnto you, that ye also may haue fellowshyppe wyth vs, and that oure fellowshyp maye be wyth the father and wyth hys sonne Jesus Christ. And this wryte we vnto you, * ỹ your ioye maye be full.

‡ And thys is the tydynges which we haue herde of hym, and declare vnto you, that God is

lyghte, and in hym is no darkneſſe at all. Yf * we ſaye that we haue fellowſhyppe wyth hym, & yet walke in darkneſſe, we lye, and do not the treuth. But yf we walke in lyghte, euen as he is lyghte, then haue we fellowſhip together, * & the bloud of Jeſus Chriſte hys ſonne cleanſeth vs from all ſynne. Psal. 14. a Esay. 33. b Heb. 9. b 1. Pe. 1. c Apoc. 1. a

‡ Yf we ſaye that we haue no ſynne, we deceaue oure ſelues, and the treuth is not in vs. ‡ Pro. 29. b ‡ 3. Re. 8. & and. 9. a

* But yf we knowlege oure ſynnes, he is faythfull and iuſt to forgeue vs our ſynnes, & to cleanſe vs from al vnryghteouſneſſe. Yf we ſay, we haue not ſynned, we make hym a lyar, and hys worde is not in vs. Job. 13. b Pro. 28. b Eccli. 7. c Psal. 31. a

The .ii. Chapter. ✠

MY lytle chyldren, theſe thynges wryte I vnto you, that ye ſhuld not ſynne: & yf ony man ſynne, we haue an * aduocate with the father, euen Jeſus Chriſt which is ryghteous: * and he it is that optaineth grace for oure ſynnes: not for our ſynnes onely, but alſo for the ſynnes of al the worlde. And hereby are we ſure that we knowe hym, yf we keps his cõmaundementes. * He that ſayeth: I knowe hym, and kepeth not hys commaundementes, is a lyar, and the treuth is not in hym. But who ſo kepeth hys worde, in hym is ‡ loue of God perfecte in dede. * Hereby knowe we that we are in hym. ‡ He that ſayeth he abydeth in hym, oughte to walke euen as he walked ✠ Heb. 7. d Rom. 3. c 1 Joh. 4. c Joh 13. d ‡ Joh. 13. b 1. Pe. 2. c

Brethren, ☞ I wryte no new commaundement vnto you, but that olde commaundemente, whiche ye haue herde from the begynnynge. The olde commaundement is the worde, whiche ye haue herde from the begynnynge. Agayne, a

Joha.13.d and.15.b * newe commaundement wryte I vnto you, a thyng that is true in hym and also in you: for the darknesse is past, and the true light now shineth.

He that sayeth he is in lyghte, and hateth his brother, is yet in darknesse. He ỹ loueth his brother, abideth in the lyght, and ther is none occasyon of euell in hym. But he that hateth hys brother, is in darknesse, and walketh in darknesse, & can not tell whether he goeth, for the darknesse hath blynded hys eyes.

Luce.24.d Act.4.a Babes, I wryte vnto you, * that youre sinnes are forgeuen you for hys names sake. I wryte vnto you fathers, howe that ye haue knowen hym which is from the begynnyng. I wryte vnto you yonge men, how that ye haue ouercome the wycked. I wryte vnto you lytle chyldren, how that ye haue knowen the father. I haue wryttē vnto you fathers, howe that ye haue knowen hym, whiche is from the begynnynge. I haue writtē vnto you yonge men, how that ye are stronge, and ỹ worde of God abydeth in you, and ye haue ouercome ỹ wycked.

Loue not the worlde, nother ỹ thinges that are in the worlde. Yf ony man loue the worlde, the loue of the father is not in hym: for all that is in the world (namely the lust of the flesshe, and the lust of ỹ eyes, & the pryde of lyfe) is not of the father, but of the worlde. And * the worlde passeth away and the lust therof. But he that fulfylleth ‡ the wyll of God, abydeth for euer.

Psa.89.a 1.Cor.7.d Esa.40.a ‡Joh.6.e

Lytle chyldren, it is the last houre, and as ye haue herde that * Antichryst shall come euen now are ther many become Antichristes already: whereby we knowe, that it is ỹ last hour. They went oute ‡ from vs, but they were not of vs: for yf they hadde bene of vs, they wolde no doute haue

1.Tes.4.a *ma 24.a Joha.5.d ‡Joh.13.c Actu.20.d

cõtinued wyth vs. But * that they may be know 1.Cor.11.b
en, howe that they are not all of vs.

But ye haue the * anoyntynge of hym that Heb.1.b
is holy, & ye knowe all thynges. I haue not wrỹt
ten vnto you, as though ye knewe not the treuth
but ye knowe it, and are sure, that no lye cõmeth
of the treuth. Who is a lyar, but he that denyeth
that Jesus is Chryst? The same is the Antichryst,
that denyeth the father and the sonne. * Who so Joha 14.d
euer denyeth the sonne, the same hath not the fa-
ther. Loke what ye haue herde now from the be-
gynnynge, let the same abyde in you. Yf ỹ which
ye herde from the begynnynge shall remayne in
you, then shall ye also abyde in the sonne and in
the father. And thys is the promes that he hath
promysed vs, euen eternall lyfe.

Thys haue I wrytten vnto you concernynge
them that deceaue you. * And the anoyntynge Esay.54.c
which he haue receaued of hym, dwelleth in you: Joh.6.c
and ye nede not that ony man teache you, but as 14.c.16.b
the anoyntynge teacheth you all thynges, euen so
is it true, & is no lye. And as it hath taught you,
euen so abyde ye therin. And now babes, abyde in
hym, that whan he shall appeare, we may be bold
* and not be made ashamed of hym at hys com- Hap.5.a.
mynge. Yf ye knowe that he is ryghteous, know
also that he whiche doth ryghteousnesse, is borne
of hym.

¶ Glose vpon the.ii. Chapter.

☞ (I wryte no newe commaundemente vnto
you.) The law of lone toward our neghbours is
somtyme called olde, somtyme new. Old, because
it was geuen of olde by the prophetes, and wrytte
in mens hartes by the fynger of God: Newe, be-
cause it was renewed agayne by Chryst: Lyke as
Deuteronomion ỹ fyfth boke of Moses is called

the seconde lawe, not that it differeth from the fyrste, but because it was renewed and recyted agayne vnto the chyldren of the Jewes, whose fathers dyed in the wyldernesse.

The.iii.Chapter.

Joh.16.c
1.cor.2.a
‡Luc.20.d
*Ro.8.a
1.Cor.15.f
Col.3.a
Phi.3.c

BEholde what louȳ father hath shewed on vs, that we shulde be called the chyldren of God. Therfore,*ȳ worlde knoweth you not, because it knoweth not him. Dearly beloued, we are now the‡chyldrē of God, and yet hath it not appeared what we shall be. *But we knowe that whan he shall appeare we shall be lyke hym: for we shall se hym as he is. And euery man that hath this hope in hym, pourgeth hymselfe, euen as he is pure. Whosoeuer cōmitteth synne, committeth vnryghteousnesse also, and synne is vnryghteousnesse.

Esay.53.d
1 Tim 1.c
Tit.2.b
1.Pet.2.c

*And ye knowe that he appeared to take awaye oure synnes: and in hym is no synne. Whosoeuer abydeth in hym, synneth not: Whosoeuer sinneth hath not sene hym nother knowen hym.

Babes, let noman deceaue you. He that doth ȳ ryghteousnes, is ryghteous, euen as he is ryghteous. He that committeth synne, is of the deuell:

Joh.8.d

for the deuell synneth sence the begynnynge. For thys purpose appeared the sonne of God, to lowse the workes of the deuell. Whosoeuer is

1.Joh.5.c
‡1.Pe.2.d.

borne of God, synneth not: for his sede‡remaineth in hym, and he can not synne, because he is borne

Joh.13.d

of God.*By thys are the chyldren of God knowen and the chyldren of the deuell. Whosoeuer doeth not ryghteousnes, is not of God, nother he that loueth not hys brother.

For this is the tydinges which ye haue herde from the begynnynge, that ye shulde loue one another,*and not as Cain, whiche was of the wy-

Gene.4.b

ked, and slewe hys brother. And wherfore slewe he hym? euen because hys own workes were euel and hys brothers ryghteous. ✠ *Marualye not (my brethren) though the worlde hate you. We knowe that we are translated from deathe vnto lyfe, because we loue the brethren. He that loueth not hys brother, abydeth in death. * Whosoeuer hateth hys brother, is a manslayer. And ye know that a manslayer *hath not eternall lyfe abyding in hym. Joh.15.b Mat.5.c Apoc.22.b

¶ Hereby haue we perceaued *loue, that he gaue hys lyfe for vs: and therfor ought we also to geue oure lyues for the brethren. ‡ But he that hath thys worldes good, & seith his brother haue nede and shutteth vp hys harte from hym, howe dwelleth the loue of God in hym? My lytle chyldren, *let vs not loue with worde nother with tunge, but wyth the dede, and wyth the treuth. ✠ Hereby knowe we, that we are of the veryte, and can quyete oure hartes before hym. But yf our harte condemne vs, God is greater then oure hart, and knoweth al thynges. Dearly beloued, yf our hart condemne vs not, then haue we a fre boldnesse to Godwarde. * And whatsoeuer we axe, we shall receaue it: because we kepe hys commaundementes, and do those thynges, which are pleasaunt in hys syghte. Joh.3.c and.15.b Roma.5.a ‡Deu.15.a Jaco.2.b Joh.16.c 1.Joh.5.b Jaco.4.a

And thys is his commaundement, that we beleue on the name of hys sonne Jesus Christe, and loue one another, *as he gaue commaundement. And he that kepeth hys cōmaundementes ‡dwelleth in hym, and he in hym. And hereby know we that he abydeth in vs, euen * by the spyrete which he hath geuen vs. Joh.13.d and.15.b ‡1.Jo.4.b *Rom.8.a

The.iiii.Chapter.

Dearly beloued, beleue not ye euery spyrit
1.Re.13.d *but proue the spyrites, whether they
Mat.7.b ye of God. For ‡ manye false prophe-
‡1.Jo.2.c tes are gone out in to the worlde. He-
2.Joh.1.b reby shal ye knowe the spyrite of God:
Euery spyrite which confesseth, that Jesus Christ
is come in the flesshe, is of God: And euery spyrite
which confesseth not that Jesus Christe is come
in the flesh, is not of God. And thys is that spyrite
of Antichryst, of whom ye haue herd, how that he
shal come, and euen now already is he in ỹ worlde.
Lytle chyldren, ye are of God, and haue ouercome
them: for greater is he that is in you, then he that
is in the worlde. They are of the worlde, therfore
Joh.8.d speake they of the worlde, and the worlde herke-
neth vnto them. We are of God, * and he that
knoweth God, herkeneth vnto vs: he that is not
of God, heareth vs not. Hereby know we ỹ spyrit
of treuth, and the spyrite of errour.

Dearlye beloued, let vs loue one another, for
loue commeth of God. And euery one that loueth
is borne of God, and knoweth God. He that lo-
ueth not, knoweth not God: for God is loue.
Johan.3.c *By thys appeareth the loue of God to vsward
Roma.5.a because that God sent hys onely begotten sonne
in to thys worlde, that we myghte lyue thorowe
hym. Herein is loue, not that we loued God, but
2.Cor.5.c that he loued vs, * & sent his sonne to make agre-
Col.1.b ment for oure synnes.

Dearly beloued, yf God so loued vs, we ought
Exod.33.d also to loue one another. * No man hath sene
Deu.4.b God at ony tyme. ‡ Yf we loue one another, God
Johā.1.b dwelleth in vs, and hys loue is perfecte in vs.
1.tim.6.c Hereby knowe we that we dwell in hym, and he
‡1 Joh.3.c in vs, because he hath geuen vs of his spyrite. And
we haue sene, and testifye, that the father sente

the sonne to be the Saueoure of the worlde.
* Whosoeuer now confesseth that Jesus is the sonne of God, in hym dwelleth God, & he in God and we haue knowne and beleued the loue that God hath to vs. Joh.6.f

✠ God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfecte wyth vs, that we shulde haue a fre
* boldnesse in the daye of iudgemente, for as he is, euen so are we in thys worlde. ☞ Feare is not in loue, but perfecte loue casteth out feare: for feare hath paynefulnesse. He that feareth, is not perfecte in loue. Eph.3.d

Let vs loue hym, for he loued vs fyrste. * Yf ony man saye: I loue God, and yet hateth his brother, he is a lyar. For he that loueth not hys brother whom he seyth, how can he loue God, whom he seyth not? And this commaundement haue we of hym, * that he which loueth God, shulde loue hys brother also. ✠ 1.Joh. 2.d Leui.19.e Joh.13.d

¶ Glose vpon the.iiii.Chapter.

☞ (Feare is not in loue) Scripture maketh mencyon of two feares: the one is whan a man feareth God, as a chylde feareth the father, and blessed are they that haue thys feare. Psal.c.xxvii. For it is ✠ begynnynge of wysdom. Pro.i. Eccl.i Psal.c.x. Pro.ix. The other feare is, whan a seruaunt feareth his master, or whan a man is afrayed of his enemy. And such feare was in the Israelytes, whan they herde the thonders and lyghtenynges at the geuynge of the lawe. Exod.xix. But they that be louers of the lawe of God, haue no such fearfulnesse in them, for they take god for theyr mercyfull father, and for no cruell tyraunte.

The.v.Chapter.

Mat.16.c
Joh.1.a
Joh.14.b
1mar.11.e
Joh.16.d
*1.to.15.k

Whosoeuer beleueth ☞ Jesus is Christ, *is borne of God. And whosoeuer loueth hym ☞ begat, loueth hi also which was begotten of hym. By thys we knowe that we loue Gods chylderen whan we loue God, and kepe hys commaundementes. * For this is the loue of God, that we kepe hys commaundementes, ‡ and hys commaundementes are not greueous. ✣ For al ☞ is borne of God, ouercōmeth ☞ worlde: and this is ☞ * victory that ouercommeth the worlde, euen oure fayth: Who is it ☞ ouercōmeth the worlde, but he which beleueth that Jesus is the sonne of God?

Mat.3.b
and.17.a
Joh.1.d
and.12.d

This is he that commeth & water & bloude, euen Jesus Christ: not with water only, but with water and bloude. * And it is the spyrite that beareth wytnesse: for the spyrite is the treuth. (For ther are thre whiche beare recorde in heauen: the father, the worde, & the holy goost, and these thre are one.) And ther are thre which beare recorde in earth: the spyrite, water and bloude, and these thre are one.

Joh.5.d
Joh.3.e
Roma.8.b
Gala.4.a

* Yf we receaue the witnesse of men, the witnesse of God is greater: for this is the wytnesse of God, which he testifyed of hys sonne. * He that beleueth on the sonne of God, hathe the wytnesse in hymselfe. ‡ He ☞ beleueth not god, hath made hym a lyar, because he hath not beleued ☞ record, that God hath testified of his sonne. And thys is that recorde, euen that God hathe geuen vs euerlastynge lyfe. * And this lyfe is in hys sonne. He that hath the sonne of God, hath lyfe: He ☞ hath not the sonne of God, hath not lyfe.

Joh.1.a

These thynges haue I wrytte vnto you, which beleue on the name of the sonne of God, that ye maye knowe, how that ye haue eternall lyfe, and

that ye maye beleue on the name of the son of god
* And thys is the fre boldnesse which we haue to ward hym, ‡ that yf we are ony thyng according to hys wyll, he heareth vs. And yf we know that he heareth vs whatsoeuer we are, thē are we sure that we haue the peticyons, which we haue desyred of hym. Joh.6.d ‡ Joh.16.c Mar.11.c 1.Joh.3.c

¶ Yf ony man se hys brother synne a synne not vnto death, let hym are, and he shall geue him life for them that synne not vnto death. ☞ Ther is a * synne vnto death, for the whiche saye I not that a man shulde praye. All vnryghteousnesse is synne, and ther is synne not vnto death. Jere.7.b Mat.12.c Joh.8.b

We knowe, that whosoeuer is borne of God, synneth not: but he that is begotten of God, kepeth hymselfe, and that wicked toucheth hym not We knowe that we are of God, and the worlde is set altogether on wyckednesse. But we knowe, that the sonne of God is come, * and hath genen vs a mynde, to knowe hym which is true: and we are in hym that is true, in hys sonne Jesu Christ. This is the true God, and euerlastynge lyfe. Babes kepe youre selues from ymages. Amen. Luce.24.b

¶ Glose vpon the.v.Chapter.

☞ (Ther is a synne vnto deathe) Thys is the synne agaynst the holy goost, wherof thou readest. Mat.xii

The. ij. Epistle of the Apostle and Euangelist S. Jhon.

The summe of thys Epistle.

He wryteth vnto a certayne lady, reioyceth that hyr children walke in the treuth, exhorteth the vnto loue, warneth them to beware of suche deceauers as denye that Jesus Christe came in the flesh, praieth them to continue in the doctryne of Christe, and to haue nothynge to do wyth them that bryngе not thys learnynge.

THe Elder. To the electe ladye & hyr chyldren, whom I loue in ỹ treuth: and not I onely, but all they also that haue knowne the treuthe, for the treuthes sake, which dwelleth in vs, and shall be wyth vs for euer.

Grace mercy, and peace be wyth you from the LORDE Jesus Christ the sonne of the father in the treuth and in loue.

I am greatly reioyced, that I haue founde amonge thy chyldren, them that walke in ỹ treuth as we haue receaued a commaundemente * of the father. And now lady I beseke the (not as though I wrote * a new commaundemente vnto the, but the same which we haue had frō the begynninge) that we loue one another. And thys is the loue, ỹ we walke after hys commaundementes.

Mat. 17. a

1. Joh. 2. a

This is the commaundement (as ye haue herde from the begynnynge) ỹ we shulde walke therein
*For many deceauers are come in to the worlde, which confesse not that Jesus Christe is come in the flesshe: thys is a deceauer and an Antichriste. 1. Joh. 2.c and. 4.a
Take hede to youre selues, that we lose not that which we haue wrought, but that we maye receaue a full rewarde. Whosoeuer transgresseth, and abydeth not in the doctryne of Christe, hath not God: he that abydeth in the* doctryne of Christ, hath both the father and the sonne. Joh. 14.c
*Yf ony man come vnto you, and bring not thys doctryne, receaue hym not in to ỹ house, nother salute hym: for he that saluteth hym, is partaker of his euel dedes. 2. Tes. 3.b
I had many thynges to wryte vnto you: neuertheless I wolde not wryte wyth pappyr and ynke, but I trust to come vnto you, and to speake with you mouth to mouth ỹ Joh. 3.b.
oure ioye maye be full. The chyldren of thy electe syster salute the. Amen. Joh. 16.c 1. Joh. 1.a

The.iii Epistle

of the Apostle & euãgelist S. Jhon.

The summe of this Epistle.

He is glad of Gaius, that he walketh in ỹ treuth exhorteth hym to be louynge vnto the poore Christen in theyr persecucyõ, sheweth the vnkynde dealynge of Diotrephes, and the good reporte of Demetrius.

THe Elder, to the beloued Gaius, whome I loue in the treuth. My beloued, I wysshe in all thinges, that thou prospere and fare well, euen as thy soule prospereth. I reioyced greatly, whan the brethren came, and testifyed of ỹ treuth that is in the, how thou walkest in the treuth. I
Phi.4.a haue no greater ✱ioye, then to heare that my chyldren walke in the treuth.

Heb.13.a My beloued, ✱ thou doest faythfully what soeuer thou doest to the brethrē and to straūgers, which haue borne wytnesse of thy loue before the congregacyon: and thou hast done well that thou broughtest forwarde on theyr iourneye worthely before God. For because of hys names
3.cor.9.b sake they went forth, ✱ and toke nothyng of the
2.cor.11.a Heythen. We therfore ought to receaue suche, ỹ
1.mat.10.c we myght be helpers vnto the treuth.

I wrote to the cōgregacyon, but Diotriphes which loueth to haue the preeminence among thē receaued vs not. Wherfore yf I come, I will declare hys dedes which he doeth, tealkynge vpō vs wyth malicyous wordes: nother is he therewyth content. Not onely he hymselfe receaueth not the brethren, but also he forbiddeth them that wold, and thrusteth them out of the congregacyon.

My beloued, folowe not that whiche is euell, but that which is good. He that doeth well, is of God: but he that doeth euell, seyth not God. Demetrius hath a good reporte of al men, and of the treuth: yee and we oure selues also beare recorde, and ye know ỹ oure recorde is true. I had manye
Joh.2.b thinges to wryte, but ✱ I wold not ỹ yuke ỹ pen wryte vnto ỹ. But I trust shortly to se ỹ, ỹ so wil we speake together mouth to mouth. Peace be ỹ. The louers salute ỹ. Grete the louers by name.

The Epistle of the Apostle Saynt Paul vnto the Hebrues.

The summe of this Epistle.

Chap. i. Howe God dealte louyngly wyth them of the olde tyme in sendynge them hys prophetes, but much more mercy hathhe shewed vs in that he sent vs hys owne sonne. Of the moost excellent glorye of Jesus Christe, which in all thynges is lyke to hys father.

Chap. ii. He exhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmyte and lowe degre of Christ: & why: it was necessary that for oure sakes he shulde take such an hūble state vpon hym, that he myght be lyke vnto hys brethren.

Chap. iii. He requyreth vs to be obedient vnto the worde of Christ, whiche is more worthy then Moses. The punyshmente of suche as wyll nedes harden theyr hartes.

Chap. iiii. The Sabbath or rest of the Christen: punyshment of vnbeleuers: the nature of the worde of God.

Chap. v. Christ is oure hyghe preest, ỹ seate of grace, and more excellente then the hyghe preestes of the olde lawe.

Chap. vi. He goeth forthe with the thynge that he beganne in the latter ende of the fyft chapter, and exhorteth thē not to faynte, but

to be stedfast and patiēt: for somuch as God is sure in his promesse.

Chap. vii. He cōpareth ỹ prestlode of Christ vnto Melchisedech, but to be farre more excellent.

Chap. viii. The office of Christ is more worthy then the prestes office of the olde lawe, whiche was vnperfecte, and therfore abrogate.

Chapter. ix. The profyte and worthynesse of the olde Testament, and how farre the new excelleth it.

Chap. x. The olde lawe had no power to clense awaye synne, but Christe dyd it with offerynge of his body once for all. An exhortaciō to receaue this goodnesse of God thākfully with pacience and stedfast fayth.

Chap. xi. What fayth is, and a commendacyon of the same. The stedfast beleke of the fathers in olde tyme.

Chap. xii. An exhortacyon to be patient and stedfast in trouble and aduersite, vpon hope of euerlastynge rewarde. A commendacyon of the new Testament aboue the olde.

Chap. xiii. He exhorteth vs vnto loue, to hospitalite, to thynke vpon such as be in aduersite, to maynteyne wedlocke, to auoyde couetousnesse, to make much of them that preach Gods worde, to beware of straūge learnynge to be content to suffre rebuke with Christ, to be thankfull vnto God, and obedient vnto oure heades.



The fyrst Chapter.

GOD in tyme paſt dyuerſly and manye wayes, ſpake vnto the fathers by prophetes, but in theſe laſte dayes he hath ſpoken vnto vs by his ſonne, * who he hath Gal. 28.e
meade heyre of all thynges, by whome alſo he made the worlde.
* Which (ſonne) beyng ‡ bryghtneſſe of his glory, & ‡ very ymage of his ſubſtaūce bearyng vp all thynges with the worde of his power, ‡ hath in his owne perſonne purged our ſynnes, and is ſet on the righte hande of the maieſtye on hye: beynge euen as much more excellent thē the angels, as he hath optaynyd a more excellent * name then they. Sap. 7.d
2. Cor. 4.a
Col. 1.b
‡ Eph. 1.a
Mat. 1.c

For vnto which of the angels ſayde he at ony tyme: ‡ Thou arte my ſonne, this daye haue I begotten the? And agayne: * I wyll be his father, and he ſhalbe my ſonne: And agayne, whan he bryngeth in the fyrſte begotten ſonne in to the worlde, he ſayeth: ‡ And all the angels of God Luce. 2.c
Phi. 2.a
‡ pſal. 2.a
Act. 13.d
* 2. Re. 7.c
‡ pſ. 96.a.

shall worshyppe him. And of the angels he sayeth
psal.103.a * He maketh hys angels spretes, and hys mynysters flames of fyre. But vnto the sonne he saieth
psal. 44.b * God, thy seate endureth for euer and euer: the cepter of thy kyngdome is a ryghte cepter. Thou hast loued ryghteousnesse, & hated iniquyte: wherfore God (which is thy God) hath annoynted the with the oyle of gladnesse aboue thy felowes.
psal. 101.b * And thou LORD in the begynnynge hast layed the fundacyon of the earth, and the heaues are
psal. 101.d the worckes of thy handes, * they shal perysh, but
Esa.51.b thou shalte endure: they al shal waxe olde as doth
2.Pet. 3.b a garment, and as a vesture shalte thou chaunge them, and they shall be chaunged. But thou arte the same, and thy yeares shall not fayle. ¶ Vnto
psa.109.a which of the angels sayde he at ony tyme: * Sytt thou on my ryghthande, tyll I make thyne enemyes thy footestoole: Are they not all ministring spretes, sente to minister for theyr sakes, whiche shall be heyres of saluacyon.

The.ii. Chapter.

Therfore we ought to gene the more
Gene.18.c and.19.c hede vnto ‡ thinges whiche we haue herd, lest we perysh. For yf the worde * which was spoken by angels, was stedfaste: and euerye transgressyon, and dysobedyence receaued a iuste
Mar.1.b recompence of rewarde, howe shall we escape, yf we despyse so greate a saluacion: which * after
Mar.16.c that it beganne to be preached by the LORDE
Act.15.b hymselfe, * was confirmed vpon vs, by them that herde it, God bearing wytnesse therto, ‡ wyth tokens, wonders and diuerse powers, and gyftes of the holy goost accordynge to hys owne wyll.

For vnto the angels hath he not subdued the
worlde to come, wherof we speake. But one in a

tertayne place wytnesseth and sayeth: * What is man, that thou arte myndefull oꝛ hym: oꝛ the sonne of man, that thou vysitest hym: After thou haddest foꝛ a lytle season made hym lower then the angels, thou crownedest hym wyth honoure & glozy, and hast set hym aboue the wozkes of thy handes. Thou hast put al thynges in subiectyon vnder his fete. * In that he subdued all thynges vnto hym, he lefte nothynge that is not put vnder hym. Neuertheles now se we not all thynges yet subdued vnto hym. But hym, whiche foꝛ a lytle season was made lesse then the angels, we se that it is Jesus: which * is crowned with honoure and glozye foꝛ the sufferynge of death, that he by the grace of God, shulde * taist of death foꝛ all men. Foꝛ it became hym, foꝛ whome are all thynges, and by whom are all thynges (after that he had bzought many chyldzē vnto glozy) that he shulde make the LORDE of theyꝛ saluacyō perfecte thozow sufferynge, foꝛ so muche as they all come of one, both he that sanctifyeth, and they which are sanctifyed. Psa.8.b 1.Cor.15.c Phil.2.a 1.cor.15.f

¶ Foꝛ the which causes sake, he is not ashamed to call them bzethzen, sayenge: * I wyll declare thy name among my bzethzen, and in the myddes of the congregacyon wyll I prayse the. And agayn: * I wyll put my trust in hym. And agayne: ‡ Beholde, here am I and my chyldzen, whiche God hath geuen me. Psal.21.f Psa.17.a Esa.12.a ‡ Esa.8.b

Foꝛ as muche then as the chyldzen haue flesh and bloude: * he also hymselfe lykwyse toke part with them, ‡ that he thozow death, myght take awaye the power of hym, which had lordshippe ouer death, that is to saye the deuell: and that he myghte delyuer them whiche thozowe feare of death were all theyꝛ lyfe tyme in daunger of bon- Phi.2.a ‡ D e.13.c 1.cor.15.f 2.tim.1.b

dage. For he in no place taketh on hym ỹ angels, but the sede of Abrahã taketh he on hym. Wher-
Phil.2.a fore in al thinges it became him to be made *lyke vnto his brethren, that he myghte be merykull & a faythfull hye preest in thynges concernynge God to make agrement for the synnes of the people.
Heb.5.a *For in that he hym selfe suffred & was tẽpted, he is able to succurre them that are temted.

The.iii. Chapter.

Wherfore holy brethren, ye ỹ are partakers of the heauenly callynge, cõsyder the Embassadour & hye preste of oure profession, Christ Jesus, which is
1.cor.4.a *faythfull to hym, euen as was ‡Moses in all his house. But this mã is worthy of gre-
‡Nu.12.a ter honoure thẽ Moses, in as muche as he which prepareth the house, hath greater honour in it, then the house it selfe. For euery house is prepa-
Gene.1.a red of some mã: * but he ỹ ordeyned all thynges, is God. And Moses verely was faythfull in all
Deu.18.c hys house as a mynister, * to beare wytnesse of those thynges which were to be spokẽ afterward But Christ as a sonne hath rule ouer hys house,
1.Cor.3.b * whose house are we, yf we holde fast the cõfy-
and.6.c dence & reioycynge of ỹ ‡ hope vnto the ende.
‡rom.5.a Wherfore, as the holy goost sayeth: * To
*psa.94b daye yf ye shall heare his voyce, harden not youre
‡exo.17.a hartes, ‡ as in the prouokynge in the daye of tẽtacyon in the wylderneße, where youre fathers
Deut.11.a temted me, proued me, and * sawe my workes fortye yeares longe. Wherfore I was greued with that generacyon, and sayd: They erre euer in theyr hartes. But they knewe not my wayes, so that I sware in my wrath that they shulde not enter into my rest.

Take hede brethren, that ther be not in ony of
you an euell harte of vnbeleue, to departe from
the lyuyng God: But exhorte youre selues dayly,
whyle it is called * to daye, lest ony of you ware Heb.13.b
harde harted thorowe ỹ deceatfulnesse of synne.
For we are become partakers of Christ, * yf we Mat.10.c
kepe sure vnto the ende the begynnynge of ỹ sub- and.24.a
staunce, so longe as it sayde: ‡ To daye, yf ye shall ‡Psal.94.b
heare his voyce, harden not youre hartes, as in the
prouocacyon. For some whan they herde, prouo-
ked, Howbeyt not all they ỹ came out of Egipte
by Moses. But with whom was he displeased
fortye yeares longe? Was he not displeased with
the ỹ synned, whose carcases were ouerthrowen
in the wyldernesse? * To whome sware he, that Nu.14.c
they shulde not enter in to his rest, but vnto the
that beleued not? And we se that they coulde not
enter in because of vnbeleue.

The.iiii.Chapter.

Let vs feare therfore, lest ony of vs
forsakynge ỹ promes of entrynge in
to his rest shuld seme to come behynd
for it is declared vnto vs as well as
vnto the. * But the worde of preas- Esa.7.b
chynge helped not the, whan they ỹ herde it, bele- Ro.2.b.
ued it not. (For we which haue beleued, enter in
to his rest) accordynge as he sayd: Eue as I haue
sworne in my wrathe, They shall not enter in to
my rest. And ỹ (spake he) verely lōge after that ỹ
workes frō ỹ begynnynge of ỹ world were made:
For he spake in a certayne place of ỹ seuēth daye,
on this wyse: * And God rested on ỹ seuēth daye Gen.2.a
from all his workes. And in thys place agayne:
* They shall not come in to my rest. Psa.94.b
Seynge it folowety the, that some must entre

there in to: and they, to whom it was fyrst preached, entred not therin for vnbelefes sake, therfore appoynteth he a daye agayne after so longe tyme, & sayeth: To day (as it is rehearced by Dauid) * To daye yf ye shall heare his voyce, then harden not your hartes. For yf Iosua had geuen them rest, then wolde he not afterward haue spoken of another daye. Therfore remayneth ther yet a rest vnto the people of God. For he that is entred in to his rest, ceasseth from his worckes * as God doth from his,

Psa.94.b

Gene.2.a

Let vs make hayst therfore to enter in to that rest, lest ony man fall after the same ensample of vnbelefe. For the worde of God is quycke, and myghtye in operacyon, and sharper then ony two edged * swearde, and ‡ entreth thorow, euen to ẏ diuydynge of the soule and the spyrete, and of the ioyntes and the mary, & is a iudger of ẏ thoughtes and intentes of the harte, * nother is ther ony creature inuisible in the syght of hym, But all thynges are naked and bare vnto ẏ eyes of hym of whom we speake.

Eph.6.b
Esa.49.a
‡eccls.12.c
*eccli.15.c

The.v. Chapter.

Seynge then ẏ we haue a * great hye preest, euē Iesus ẏ sōne of God, which is entred in to heauē, let vs holde oure professiō: for we haue not an hye preest which can not haue compassiō on oure infirmitye, but was in all poynctes temted, lyke as we are, but * wythout synne. Let vs therfore go boldlye vnto the ‡ seate of grace, that we maye receaue mercy, and fynde grace to helpe in the tyme of nede.

Heb.3.a
6.c.8.a
and.9.b
Esa.53.b
Rom.8.a
2.cor.5.c
‡Rom.3.c

✝ For euery hye preest ẏ is taken from amōge men, is ordeyned for men in thynges pertaynyng to God, * to offre gyftes and sacrifices for synne:

Leui.9.b

which can haue compassion on the ignoraunt, & on thē that are out of the waye, for so much as he hymselfe also is cōpassed aboute with infirmyte. Therfore is he bounde to offer for synnes, as wel for hym selfe as for the people. And noma̅ taketh the honoure vnto hym selfe, but he that is called of God, * as was Aaron. Exo.28.a

Euen so Christe glorifyed not hym selfe to be made hye prest, but he ỹ sayd vnto hym: ‡ Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: * Thou arte a prest for euer after the order of Melchisedech. ‖ * And in the dayes of hys flesshe, he offred vp prayers and supplicacyons, with stronge cryenge and teares vnto hym that was able to saue hym frō death: and was herde also, because he had God in honoure. * And though he was Gods sonne, yet learned he obedience, by those thynges whiche he suffred. And beyenge made perfecte, became the cause of euerlastynge saluacyon, vnto all them ỹ obey hym, and is called of God an hye prest after the order of Melchisedech. Wherof we haue many thynges to saye, which are harde to be vttered because ye are dull of hearynge. * For where as concernynge the tyme ye ought to be teachers, yet haue ye nede agayne, that we teache you ỹ fyrste preceptes of the worde of God: and are become such as ☞ haue nede of mylke, and not stronge meate. For euery one that is fed yet wyth mylke, is vnexperte in ỹ worde of ryghteousnesse, for he is but a babe. But stronge meate belongeth vnto them ỹ are perfecte, which thorow costume haue theyr wyttes exercysed to iudge both good & euell Num.17.a ‡ Psal.2.a Psa.109.a Luc.23.c Joh.17.a Phil.2.a 1.cor.3.a

¶ The glose vpon the.v. Chapter.

☞ (Haue nede of mylke.) He calleth mylke here the doctrine of the lawe, but S. Peter calleth the

Gospell mylke, as a meate cõuenient for the chyl-
dren of the new Testament.

The.vi. Chapter.

Wherfore let vs leaue ỹ doctrine pertay-
nynge to ỹ begynnynge of a Christen
lyfe, & let vs go vnto perfectiõ & now
nomore laye ỹ fũdacyõ of repentaũce
frõ dead workes, & of fayth towarde
God, of baptyme, of doctrine, of layenge on of hã-
des, of resurrectyon of ỹ dead, and of eternall iud-
gement. And so wyll we do * yf God permitte.
Actu.18.c ☞ ‡ For it is not possible, ỹ they which were on-
Iaco.4.b ce lyghted, & haue tasted of ỹ heauẽly gyfte, and
‡Heb.10.c are become partakers of ỹ holy goost, and * haue
*2.pet.2.d tasted of the good worde of God, and of ỹ pow-
er of the worlde to come, yf they fall awaye (and
concernynge thẽ selues crucyfye the sõne of God
afresshe, & make a mocke of hym) that they shulde
be renued agayne vnto repentaunce.

For the earth, that drynketh in the rayne, ỹ
whiche cõmeth oft vpõ it, and bryngeth forth her
bes mete for them that dresse it, receaueth bles-
synge of God: But that grounde which beareth
thornes and thistles, is nothynge worth, and nye
vnto cursynge: whose ende is to be brent. Neuer-
theles (ye dearly beloued) we trust to se better of
you, and that saluacyon is nyer, tough we thus
Mat.25.d speake. * For God is not vnrygtheous, that he
shulde forget youre worke and laboure of loue,
which ye shewed in his name, whan ye mynistred
vnto the saynctes, and yet mynister. Yee and we
desyre ỹ euery one of you shewe the same diligẽce
to the stablyshynge of hope euen vnto the ende,
that ye faynte not, but folowe them whiche thor-
owe fayth and patyẽce inherite ỹ promyses. For

whan God made promes to Abraham, because he had none greater to sweare by, * he sware by hymselfe, and sayde: Surely I wyll blesse the & multiplye the in dede. And so he abode pacientlye, and optayned the promes. Gene.22.c

¶ As for men, they sweare by hym that is greater then themselues: * and the oth is the ende of all stryfe to confirme the thynge amonge the. Exo.22.b.
But God, wyllynge very abundantly to shewe vnto ỹ heyres of promes ỹ stablenesse of his cousell added an oth, that by two immutable thinges (in the which it is vnpossible that God shuld lye) we mighte haue a stronge consolacyon: euen we, which are fled to holde fast the hope that is set before vs, which (hope) we haue as a sure & stedfast anker of oure soule, which (hope) also entreth in, in to those thynges that are within the vayle, whyther the forerūner is for vs entred in, euen Iesus, which is made an hye prest for euer after the order of Melchisedech.

¶ Glose vpon the.vi.Chapter.

☞ (For it is not possible that they which were once lighted &c.) This texte denyeth no possybilite of mercy in God, but the impossybylyte of repentaunce in suche mē as malicyously forsake the trueth, blaspheme Chryst, and take parte agaynst the holy goost. For ỹ trueth is, that with the LORDE ther is mercy and plentous redēpcion. Psal.c.xxix. so that whoesoeuer calleth vpō his name, shalbe saued. Joel.ii. Ro.x. Now they that forsake the trueth, blasphemynge Chryst and takynge parte agaynst the holy goost, can not repente: for yf synners wolde conuerte, and cal vpō God, they shulde be sure of remission.

The.vii.Chapter.

Gene.14a THis Melchisedech * kynge of Salē (which beynge prest of the moost hye God, met Abraham as he turned a-gayne frō the slaughter of ỹ kynges & blessed hym, vnto whom Abraham also gaue tithes of al the goodes) fyrst is by inter pretacyō kynge of righteousnesse: after that is he kynge of Salem also (that is to saye, kynge of peace) without father, without mother, without kynne, and hath nother begynnynge of dayes, nor ende of lyfe: but is lykened vnto ỹ sonne of God, and cōtynueth a prest for euer.

But consyder how greate a man this was, to whom the patriarke Abraham gaue tithes of ỹ
Nu.18.d spoyles. * And verely the chyldren of Leuy, whan
2.Pa.31.b they receaue the presthode, haue a commaundement accordynge to the lawe, to take ỹ tithes of the people, that is to say, of their brethrē, though they also came out of the loynes of Abraham.

But he whose kynred is not counted amōge them, receaued tithes of Abrahā, & blessed hym ỹ had the promes. Now is it so without all nay-ayenge, that the lesse receaueth blessinge of the better. And here men ỹ dye, receaue tithes. But there he receaueth tithes, of whom it is witnessed, ỹ he lyueth. And to saye the trueth, Leui himselfe also which receaueth tithes, payed tithes in Abrahā: for he was yet in the loynes of his father Abraham, whan Melchisedech met hym.

Rom.3.b * Yf now therfore perfection came by ỹ prest-
Gala.2.c hode of ỹ Leuytes (for vnder the same prest hode ỹ people receaued the lawe) what neded it thē fur-thermore, that another prest shulde ryse after the order of Melchisedech, and not after the order of Aaron?

Wala.2.b * For yf the presthode be translated, then of

necessite must the lawe be translated also. For he of whom these thynges are spoken, is of another trybe, of the which neuer man serued at the altare.

For it is euident, * that oure LORD sprange of the trybe of Iuda, to the which trybe Moses spake nothynge cōcernynge prestbode. And it is yet a more euidēt thynge, yf after ỳ symylitude of Melchisedech ther aryse another prest, which is not made after the lawe of the carnall commaundement, but after the power of the endelesse lyfe (For he testifieth: * Thou art a prest for euer after ỳ order of Melchisedech) thē ☞ ỳ commaūdement that wente before, is disanulled, because of his weaknesse and vnprofitablenesse. * For ỳ lawe made nothinge perfecte, but was an introduccyon of a better hope, by the which hope we drawe nye vnto God. And for this cause is it a better hope, that it was not promysed without an oth. Those prestes were made without an oth, but this prest with an oth, by hym that sayde vnto hym * The LORD sware, & wyll not repente: Thou art a prest for euer after the order of Melchisedech. Thus is Iesus become a stablissher of so much a better Testamente.

Mat.1.a b

Ps.109.a.

Rom.3.b and.8.a Gala.3.b c.d.4.a

Ps.109.a

And amonge them many were made prestes, because they were not suffred to endure by the reason of death. But this man, because that he endureth euer, hath an euerlastynge prestbode. Wherfore he is able also euer to saue them, that come vnto God by hym: & lyueth euer, * to make intercession for vs.

1.Tim.2.a 1.Joh.2.a

For it became vs to haue such an hye prest as is holy, innocent, vndefyled, separate from synners, and made hyer then heauen: which nedeth not daylye (* as ōther hye prestes) to offre vp sa-

Leui.9.b

crifice first for his owne synnes, and then for the peoples synnes. For that dyd he once for all, whā he offered vp hym selfe. * For the lawe maketh men prestes which haue infirmitie: but the worde of the oth, that came sence the lawe, maketh the sonne prest, which is perfecte for euermore.

Heb.5.b

¶ Glose vpon the.vii. Chapter.

☞ (The commaundement that wente before, is disanulled) This texte proueth not that the cō maundement or lawe of God is not to be fulfylled, or that a man myght do what he wolde vnpunished: But where as the lawe or commaūdemēt condemned mens consciences afore by the meanes of the rygorousnesse and curses conteyned in the lawe, the consciēces of such as put their trust in God, are now fre: for where the spyrete of the LORD is, there is liberty. ii. Corin. iii. And thus the true fulfyllinge of the law is not disanulled though the weake ceremonies, figures, and shadowes of the olde lawe be worne awaye.

The.viii. Chapter.

Heb.3.a 6.c.9.b Zephe. 1.c psal.109.a 1.Pet.3.c

OF the thynges which we haue spokē, this is the pyth: * We haue such an hye prest, that is set on the ‡ ryghte hande of the seate of mayestie in heauen: and is a mynister of holy thynges and of the true Tabernacle, which God pytched, and not man. For euery hye prest is ordened to offre giftes & sacrifices. Wherfore it is of necessitie, that this mā haue somwhat also to offer. For he were not a prest, yf he were vpon earth, where are prestes that accordynge to the lawe offer giftes (* which prestes serue vnto the ensample and shadowe of heauenly thynges, euē as the answere of God was geuen vnto Mokes, whan he was

Heb.10.a

aboute to fynish the Tabernacle: * Take hede (sayde he) that thou make al thynges accordynge to the patrone shewed the in the mount. But now hath he optayned a mor excellēt office, in as much as he is ỹ mediatour of a better Testamēt, which was made for better promyses. For yf that fyrst (Testament) had bene fautles, thē shuld no place haue bene sought for the seconde. For in rebukynge them, he sayeth: * Beholde, the dayes wyl come (sayeth the LORDE) that I wyll fynish vpon the house of Israell, and vpon the house of Juda, a new Testament: not as the Testament which I made with their fathers in ỹ daye whā I toke them by the handes, to leade them out of the londe of Egypte: * for they contynued not in my Testament, and I regarded them not, sayeth the LORDE.

Exo.25.d Actu.7.f Jere.31.g Actu.7.e

* For this is the Testament, that I wyll make with the house of Israel after those dayes, sayeth ỹ LORDE: I wyll geue my lawes in theyr mynde, and in theyr hartes wyll I wryte them: * And I wyll be their God, and they shall be my people: & they shall not teach euery man his neyghboure, & euery man his brother, sayenge: know ỹ LORDE: for they shal knowe me from the least to the moost of them: for I wyll be mercyful ouer theyr vnryghteousnesses, and on theyr synnes & on theyr iniquitys wyll I not thynke ony more. In ỹ he sayeth: A new, he weareth out the olde. Now that which is worne out and waxed olde, is ready to vanysh awaye.

Esay.51.b Jer.31.k. zach.8.b Apoc.21.b

The.ix.Chapter. ✠

THat first tabernacle verely had ordinaunces, & seruynges of God & outward holynesse. * For ther was made a fore tabernacle, wherin was ỹ candilstick,

Exod.25.a

Leui.24.b and ☞ table & the ✻ shew bread: & this is called ☞
Holy. But behynd the second vayle was the Ta-
bernacle which is called Holyest of al, which had
Exod.25.b the golden censor, and the ✻ Arke of the testamēt
ouerlayed rounde aboute with golde, wherin was
Exo.16.f the ✻ golden pot with Mãna, and Aarons rodde
‡Nu.17.a ‡that florished, & the ✻ tables of the testament.
✻Ex.40.c Aboue therin were the Cherubyns of glory ouer-
shadowynge the Mercyseate: Of which thinges
it is not now to speake particularly.

Nu.28.a ✻When these thynges were thus ordeyned,
the prestes wente alwayes in to the fyrst taberna-
Exo.30.b cle, and executed the seruice of God. ✻ But in to
Leui.16.g the seconde wente the hye prest alone once in the
Luce.1.a yeare, not without blonde, whiche he offred for
hymselfe & for the ignorauce of the people. Wher 15
Joh.10.a with the holy goost this signifyeth, ☞ the ✻ waye
and.14.a of holynesse was not yet opened, whyle as yet the
fyrst Tabernacle was stondynge. Which was a
similitude for the tyme then present, in the which
were offred gyftes and sacrifices, and coulde not
make perfecte (as pertaynynge to the conscience)
hym, that dyd the Gods seruice onely with mea-
tes and drynkes, and diuerse washinges, and iu-
stifyenges of the flesche, which were ordeyned vn-
to the tyme of reformacyon. ☞

Heb.5.c ✠ ✻ But Christ beynge an hye prieste of good
6.c.8.a thynges to come, came by a greater and a more
‡Esa.33.c perfecte ‡ Tabernacle, not made with hãdes, that
2.Cor.5.a is to saye, not of this maner buyldyng: nother by
✻1.Jo.1.b the blonde of goates or calues: ✻ but by his owne
1.Pet.1.c blonde entred he once for all in to the holy place,
Apoc.1.a and hath founde eternall redempcyon. ‡ For yf
‡Leu.9.b the blonde of oxen and of goates, ✻ and the ashes
and.16.b of the cowe whan it is sprenkled, halloweth the L
✻nu.19.b vncleane, as touchynge the purificacyon of the

flesshe, How much more shall the blonde of Christ Ephe.1.a
*(which thorow the eternell spryte offred hym Col.1.b
selfe without spot vnto God)pourge oure consci 2.Cor.5.c
ence from dead workes, ‡for to serue the lyuyng ‡Ro.6.a
God? And for this cause is he the * mediatoure 1.Pet.4.a
of the new Testament,that thorow death which *Gala.3.c
chaunced for the redempcyon of those transgres- 1.tim.2.a
sions(that were vnder the fyrst Testament) they
which were called, mighte receaue the promes of
eternall inheritaunce. ✠ For where soeuer is a
Testament, there must also be the death of hym
that maketh the Testament.

* For a Testament taketh authorite whan Gala.3.c
men are dead: for it is of no value,as longe as he
that made it, is alyue. For the which cause that
fyrst testament also was not ordeyned without
blonde. For whan all the cōmaundemētes(accor-
dyng? to the lawe) were red of Moses vnto all
the people, he toke the blonde of calues and of
goates, with water and purple wol and ysope,
and sprenkled the boke and all the people,sayeng
* This is the blonde of the Testament, whiche Exo.24.b
God hath appoynted vnto you. And the Taber-
nacle & all the vessels of the Gods seruice spren-
kled he with blonde likewyse. And almoost all
thynges are pourged with blond after the lawe:
and without sheddynge of blond is no remission.
It is necessary then, that the similitude of heauē-
ly thynges be purifyed with such: but the heauen
ly thynges them selues are purifyed with better
sacrifices, then arose those.

For Christ is not entred into the holy places
* that are made with handes (which are but si- Act.7.f
militudes of true thynges) but in to the very hea and.17.d
uen, for to ‡ appeare now before the face of God ‡1.Jo.2.a
for vs: Not to offer hymselfe oft* as ẏ hye prest *Le.16.g

entreth into the holy place euery yeare wt straūge
bloude: for then must he often haue suffred sence
the worlde beganne. But now in the ende of the
worlde hath he appeared once, to put syn to flight
by the offeryng vp of hymselfe. And as it is ap-
poynted vnto men, that they shall once dye, and
Rom.5.a then cōmeth the iudgement: * Euen so Christ
1.Pet.3.c was once offred, to take awaye the synnes of ma
ny. And vnto them that loke for hym, shall he ap-
peare agayne without synne vnto saluacyon.

The.x.Chapter.

Col.2.c FOr the lawe * which hath but ỹ sha-
dowe of good thynges to come, & not
ỹ thinges in their owne fashyon, cā ne
uer by the sacrifices (which they offer
yeare by yeare cōtinually) make ỹ cō-
mers therūto perfecte: Els should they haue ceassed
to haue bene offred, because that the offerers once
pourged, should haue had nomore cōscience of syn
nes. Neuerthelesse in those sacrifices ther is made
Leui.16.e but a remēbraunce of synnes euery yeare. * For
it is vnpossible ỹ the bloude of oxen & of goates
should take awaye synnes. Wherfore whan he cō-
Esay.50.b meth in to the worlde, he sayeth: * Sacrifice and
psal.39.b offeryng thou woldest not haue, but a body hast
thou ordeyned me. Burntofferynges & synne offe
rynges hast thou not alowed. Then sayde I: Lo,
I come: in the begynnynge of ỹ boke it is wrytte
of me, that I shulde do thy wyll O God. Aboue
whan he had sayde: Sacrifice and offerynge, and
burntsacrifices and synofferynges thou woldest
not haue, nother hast alowed (which yet are offe-
red after the lawe). Then sayde he: Lo, I come
to do thy wyll O God: there taketh he awaye the

ryst, to stablyshe the latter: In the which wyl we
are sanctifyed by the offeryng vp of the body of
ℬ Jesus Christ once for all.

And euery preest is ready dayly mynistryng, & oft tymes offreth one maner of offeringes, which can neuer take away synnes. But this man whā he had offred for synnes one sacrifice, which is of value for euer, sat hym downe on the right hāde of God, and from hence forth tarieth, * tyll his foes be made his foote stoole. For ℞ one offeryng hath he made perfecte for euer, them that are sanctifyed. And the holy goost also beareth vs record of this, euen whan he sayde before: * This is the ℑ Testament, that I wyll make vnto thē after those dayes, sayeth ☞ LORD I wyl geue my lawes in their hartes, and in their myndes wyl I write them, and their synnes and iniquities wyll I remembre nomore. And where remission of these thynges is, there is nomore offeryng for synne.

℄ Seyng now brethren, that we haue a * free sure intraūce in to that holy place, by ☞ bloude of Jesu (which he hath prepared vnto vs for a new and lyuyng waye, thorow the vayle, that is to saye, by hys flesche) and seyenge also, that we haue an hye preest ouer the house of God, let vs drawe nye ℞ a true hart in a full faith, * sprēkled in our hartes from an euell conscience, and washed in our bodyes with pure water: and let vs kepe the profession of oure hope without wauerynge (for he is faithfull that hath promysed) and let vs cōsyder one another to the prouokynge of loue and of good workes: and let vs not forsake the fellowshippe that we haue amonge oure selues, as the maner of some is: but let vs exhorte one another, and that so much the more, * because ye se that ☞ daye draweth nye.

Psal.109.a
Jere.31.a
Joh.10.a
and.14.a
Rom.5.a
Heb.9.b
1.Pet.1.a
Heb.9.c
Rom.13.b

Num.15.c
Hebr.6.a
Deu.17.b and.19.c
Deu.32.e
Rom.12.c.
‡Deu.32.e
Actu. 21.e
Ephe.4.a.
Phil.1.a
2.Tim.2 b
‡Heb.12.a
Iba. 2.a
Roma.1.b
Gala.3.b

* For yf we synne wylfully after that we haue receaued the knowlege of the trueth, there remaineth vnto vs nomore sacrifice for synnes, but a fearfull lokynge for iudgement, & violent fyre, which shall deuoure the aduersaries. * He that despyseth Moses lawe, dyeth without mercy vnder two or thre witnesses: Of how much sorer punyshment (suppose ye) shall he be counted worthy, which treadeth vnder foote ŷ sōne of God, and counteth the bloud of the Testament (where by he is sanctified) an vnwholy thynge, and doth dishonoure to the spyrete of grace? For we knowe hym that hath sayde: * Vengeaunce is myne, I wyll recompence sayeth the LORDE. And agayne: ‡ The LORDE shall iudge his people. It is a fearfull thynge to fall in to the hondes of the lyuynge God:

But call ye to remembraunce the dayes that are past, in the which after ye had receaued light, ye endured a great fyghte of aduersytyes: partly whyle all men wondred and gased at you for the shame and tribulacyon that was done vnto you: and partly whyle ye became companyons of thē which so passed theyr tyme. For ye haue suffred with * my bondes, & toke awoyth the spoylynge of your goodes, & that with gladnesse, knowynge in your selues, how that ye haue in heauen a better and an endurynge substaunce. Cast not away therfore youre confidence, which hath so great a rewarde. ‡ For ye haue nede of pacience, that after ye haue done the wyll of God, ye myght receaue the promes. * For yet ouer a lytle whyle, and then he that shall come, wyll come and wyll not tary. * But the iust shall lyue by his fayth: And yf he withdrawe hymselfe awaye, my soule shall haue no pleasure in hym. As for vs, we are

nst of thole which withdraw themselues to dãp nacyon: but of them that beleue to the wynnyng of the soule.

The.xi.Chapter.

a FAyth is a sure confidence of thynges which are hoped for, and a certaynte of thynges * which ar not sene. By it the elders were wel reported of. Tho rowe fayth we vnderstande, that the worlde & all the thynges which are sene, ‡ were made of nought by the worde of God. Roma.1.b and.8.c Col.1.b ‡ Gene.1.a

* By fayth offered Abell vnto God a more plenteous sacrifice then Cayn: by the whiche he optayned wytnesse, that he was ryghteous: God testifyenge of his gyftes, by the which also he be ynge dead, yet speaketh. Gene.4.a

* By fayth was Enoch taken away, that he shulde not se death: and was not founde, because God had taken hym awaye. For afore he was taken awaye, he had recorde that he pleased God. Gene.5.c Sap.4.b eccli.44.b and.49.c

b But without fayth it is impossible to please god For he that commeth vnto God, muste beleue ‡ God is, and that he is a rewarder of them that seke hym.

* By fayth Noe honoured God, after that he was warned of thynges which were not sene, and prepared the Arke, to the sauyng of his housholde: thorow the whiche Arke he * condemned ‡ worlde, and became heyre of the ryghteousnesse which commeth by fayth. Gene.6.b eccli.44.b Mat.12.d

* By fayth Abraham (whan he was called) obeyed, to go out into the place, whiche he shulde afterwarde receaue to inheritaunce: and he went out, not knowynge whether he shulde go. Gene.12.a and.13.

By fayth was he a straunger in the londe of

promes as in a straunge contry, and dwelt in ta-
bernacles: and so dyd Isaac and Iacob, heyres
with hym of the same promee: for he loked for a
cytie which hath a fūdacyon, whose buylder and
maker is God.

Gene.21.a By fayth * Sara also receaued strēgth to be L
with chylde, and was delyuered of a chylde whā
she was paste age, because she iudged hym to be
faythfull which hadde promysed. And therfore
spronge therof one, (yee of one whiche was as
good as dead concernynge the bodye) so many in
Gene.15.a multitude * as the starres of the skye, and as
the sonde of the See shore, whiche is innumera-
ble.

All these dyed accordyng to fayth, (☞ and re
Joh.8.c ceaued not the promyses, but * sawe them afarre
‡Ge.47.b of, and beleued them, and saluted them: ‡ and con-
fessed, that they were straūgers and pelgrims vp
pon earth. For they that saye suche thynges, de-
clare, that they seke a naturall contry. And dout-
lesse yf they had ben myndfull of that contry frō
whence they cam out, they had leysure to haue re
turned agayne. But now they desyre a better, (ỹ
Exod.3.c is to saye, a heauenly.) * Wherfore God is not a
Mat.22.d shamed of them, euen to be called theyr God: for
he hath prepared a cytie for them.

Gene.22.a By fayth * Abraham offred vp Isaac, whan D
eccli.44.c. he was tempted, and gaue ouer his onely begottē
sonne, in whom he had receaued the promyses, of
whom it was sayd: In Isaac shall thy sede be cal
led: For he consydered, ỹ God was able to rayse
vp agayne from the dead. Therfore receaued he
hym for an ensample of the resurrecyon.

Gen.27.d * By fayth Isaac blessed Iacob and Esau,
concernynge thynges to come.

Gene.48.c * By fayth Iacob, whan he was adyenge

blessed both the sonnes of Joseph, & bowed hym selfe towarde the toppe of his septer.

*By fayth Joseph whā he dyed, remembred the departynge of the chyldren of Israell, & gaue commaundement concernynge his bones. Gen.50.d

*By fayth Moses whan he was borne, was hyd thre monethes of his Elders, because they sawe that he was a proper chylde, nother feared they the kynges commaundement. Exod.2.a

*By fayth Moses whā he was great, refused to be called the sōne of Pharaos doughter: & chose rather to suffre aduersite with ỹ people of God, then to enioye the pleasures of synne for a season: and estemed the rebuke of Christe greater ryches, then the treasure of Egipte: for he hadde respecte vnto the rewarde. Exod.2.b

*By fayth he forsoke Egipte, and feared not the fearcenesse of the kynge: for he endured, euen as though he had sene hym which is inuisible. Exod.12.c

*By fayth he helde Easter, and the effusyon of bloud, lest he which slewe the fyrst borne, shuld touch them. Exod.12.b

*By fayth they passed thorowe the red See as by dyre lande: which whan the Egiptians assayed to do, they were drowned. Exo.14.c

*By fayth the walles of Jericho fell, whan they were compassed aboute seuen dayes. Josu.6.c

*By fayth the harlot Raab perysched not ‖ the vnbeleuers, whan she had receaued the spyes to lodgynge peaceably. Josue.2.a and.6.d

And what shall I more saye? the tyme wolde be to shorte for me to tell of *Gedeon, of ‡Barac and of *Samson, and of ‡Jepthae, *and of Dauid, & of ‡Samuel, & of the prophetes, ‖ whiche thorowe fayth subdued kyngdomes, wrought ryghteousnesse, ☞ optayned the promyses, *Jud.7.a ‡Jud.4.d *Ju.14.b ‡Jud.11.c *1.re.17.c ‡1.re.12.a

*Dan. 6. b.f.14.g ‡Dan.3.d *3.re.19.a ‡Ela.38.b *Ju.3.15. 1.Pa.12. ‡1.Re.14 2.Par.14. and.20. *3.re.17,c 4.Re.4.d. ‡Jer.20.a *3.re.21.b ‡4.Re.1.b Wath.3.a.

*stopped the mouthes of lyons ‡quenched the violence of fyre, * escaped the edge of the swearde, ‡of weake were made stronge, *became valeaũt in battayll, ‡turned to flyght the armyes of the aleauntes, * the wemẽ receaued theyr dead agayne frõ resurrecyon. ‡But other were racked and accepted no delyueraũce, that they myght optayne the resurrecyon that better is.

Other taisted of mockynges and scourgynges, of bondes also and presonment: * were stoned, were hewen asunder, were tẽpted, were slayne with the swearde, ‡went about in shepe skynnes and goates skynnes, in nede, in tribulacyon, *in veracyõ, which (men) the worlde was not worthy of: they wandred about in wyldernesses, vpõ mountaynes, in dennes and caues of the earth. And these all thorowe fayth optayned good reporte, & receaued not the promes: because God had prouyded a better thynge for vs, that they without vs shulde be made perfecte.

¶ Glose vpon the .xi. Chapter.

(And receaued not ỹ promyses.) This doth saynt Steuen expounde in the .vii. of the Actes. For Abrahã, Isaac & Jacob had no inheritaũce in the lãde of Canaã, no not the bredth of a foote though theyr sede possessed it after them. And where as the prophet Ezechiel in the .xxxiii. Chapter sayeth, that Abraham hadde the lande of Canaan in possession, it muste be vnderstande, that he eyther possessed it by fayth, or in the posterite of his sede.

(Optayned the promyses.) These were priuate and syngular promyses, whiche were made vnto them. As for enlample: the kyngdome of Juda was promysed vnto Dauid. i. Reg. xiii. & .xvi.

Actu.xiii. Healthe was promysed vnto Ezechias. iiii.Reg.xx. victory vnto Gedeō agaynst the Madianites. Judi vi. &c.

☞(The wemē receaued theyr dead agayne frō resurrecyon.) That is to saye, God wrought so in these holy mē, that certayne dead chyldrē were rayled agayne from death to lyfe, and were delyuered vnto theyr mothers, As thou mayest reade iii.Reg.xvii. and. iiii. Reg. iiii.

☞(The resurrecyon that better is.) It is a good resurrecyon to be rayled vp from death vnto lyfe corporall, but ther is a better resurrecyon (namely) vnto lyfe euerlastynge for such as haue done good. Joh.v.

The.xii. Chapter.

Wherfore seynge we haue so greate a multitude of wytnesses aboute vs *let vs also laye awaye al that preasseth down, and the synne that hāgeth on, & let vs runne with pacience vnto the battayll that is set before vs, lokyng vnto Jesus the auctoure and fynisher of fayth: *whiche whan the ioye was layed before hym, abode the crosse, and despysed ỳ shame, & is *set downe on the ryght hande of the trone of God. Consydre hym therfore that endured such speaking against hym of synners, lest ye be weery & faynt in youre myndes: for ye haue not yet resisted vnto blonde, stryuynge agaynst synne, and haue forgotten the consolacyon, whiche speaketh vnto you as vnto chyldren: *My sōne, despyse not the chastenynge of the LORDE, nother faynt whan thou art rebuked of hym: *for whom the LORD loueth, hym he chasteneth, yee & he scourgeth euery sōne that he receaueth.

Yf ye endure chastenynge, God offreth hym-

Ephe.4.c
Col.3.a
1.Pet.2.a
Phil.2.a
Hebr.1.a and.10.b
Pro.3.b
Apoc.3.b

leike vnto you as vnto sonnes. What sonne is ỹ whom the father chasteneth not? Yf ye be not vnder correccyon (wherof all are partakers) thē are ye bastardes and not sonnes. Moreouer seynge we haue had fathers of our flesshe which corrected vs, and we gaue them reuerence: shuld we not then much rather be in subiecc̄yō vnto the father of spiritual gyftes, that we myght lyue? And they verelye for a fewe dayes nurtred vs after theyr owne pleasure: but he learneth vs vnto ỹ which is profytable, that we myght receaue of his holynesse. No maner chastesynge for the present tyme semeth to be ioyous, but greuous: neuertheles afterward it bryngeth ỹ quyete frute of ryghteousnesse, vnto them which are exercysed thereby.

Esa.35.a * Lyfte vp therfore the handes whiche were let downe, and the weake knees, and se that ye haue straycht steppes vnto your fete, lest ony haltynge turne you out of ỹ way, yee let it rather be healed

Rom.12.c * Folowe after peace with all men, and holynesse, without the which no mā shal se the LORDE, and loke well, that no man be destitute of ỹ grace of god, lest ther spryng vp ony bytter roote and cause disquietnesse, and therby many be defyled: that ther be no whoremonger, or vncleane persone, as Esau, * whiche for one meates sake solde his byrthryght.

Gen.25.d

Gen.27.f

Exo.20.c

For ye knowe, how that afterwarde whā he wolde haue inherited the blessyng he was put by: * for he founde no place of repentaunce, though he desyred (the blessynge) with teares. For ye are not come to the moūte that can be touched * and burneth with fyre, nother yet to myste and darkenesse, and tempeste of wedder, nother to the sounde of the trompe, and the voyce of wordes: which they ỹ herde, wyshed awaye, that the worde shuld not be spoken to thē,

for they were not able to abyde that which was spoken. * And yf a beast had touched the mountayne, it must haue ben stoned, or thrust thorowe with a darte And so terrible was ỹ syght which appeared, that Moses sayd: I feare and quake. Exod.19.b

D But ye are come to the mount Syon, and to the cytie of the lyuynge God, to the celestiall * Jerusalem, and to the multitude of many thousãde angels, and vnto the congregacyon of ỹ fyrst borne, which are wrytten in heauẽ, and to God ỹ iudge of al, and to ỹ spyrites of iust and perfecte mẽ, and to Jesus the mediatoure of the new Testament, and to the * sprenklyng of bloude, that speaketh better then the bloude of ‡ Abel. Apoc.21.b. 1.Pet.1.a Heb 9.c and.10.c ‡Gen.4.b

See that ye despyse not him that speaketh vn to you: for yf they escaped not which refused him ỹ spake on earth, much more shall we not escape, yf we turne away from hym that speaketh from heauẽ: whose voyce shoke the earth at that tyme. But now promiseth he, and sayeth: * Yet once more wyll I shake, not the earth onely, but also heauen. No doute that same that he sayeth yet once more, sygnifyeth the remouynge awaye of those thynges whiche are shaken, as of thynges which are made: that the thynges whiche are not shaken, maye remayne. Wherfore, seynge we receaue the vnmoueable kyngdome, we haue grace * wherby we maye serue God, and please hym, with reuerence and godly feare. ‡ For oure God is a consumynge fyre. Iggc.2.b 1.Pet.2.a ‡Deu.4.d

The. xiii. Chapter.

Gene.18.a and.19.a Rom.12.b 1.Pet.4.b ‡mat.25.c Hebr.10.d

B LEt brotherly loue continue. * Be not forgetfull to lodge straungers: for there by haue dyuerse receaued angels in to theyr houses vnwares. ‡ Remembre them that

are in bondes, euen as though ye were bounde B
them: and be myndefull of them which are in ad-
uersite, as ye which are also in the body. Let wed-
locke be had in pryce in all poyntes, and let ỹ chā-
ber be vndefyled. For whoremongers and aduoute-
rers wyll God iudge. Let your conuersacyon be
Eccli.29.d without couetousnesse, * and be content with ỹ
‡Deu.31.b ye haue already: for he hath sayde: ‡ I wyll not
Iosue.1.a sayle the, nother forsake the, so that we may bol-
*Ps.55.a dely saye. * The LORDE is my helper, and I
and.117.a wyll not feare what man maye do vnto me. Re-
membre them which haue the ouersyght of you,
which haue declared vnto you the worde of God.
The ende of whose conuersacyon se that ye loke
vpon, and folowe theyr fayth.

Heb.3.b Iesus Christ yesterdaye and *to daye, & the B
same continueth for euer. Be not caryed aboute
Rom.14.c with dyuerse and straunge learnynges: * for it is
Col.2.c a good thynge that the harte be stablyshed with
Titum.1.c grace, ‡ and not with meates, which haue not pro-
‡Joh.6.f fyted them, ỹ haue had theyr pastyme in thē. We
haue an altare, wherof they haue no power to
Exo.29.b. eate, which serue in the Tabernacle. * For ỹ bo-
Leui.4.c dyes of those beastes whose blonde is broughte
Nu.19.a in to the holy place by the hye preest to pourge syn
are brent without the tētes. Therfore Iesus also
Johā.19.b to sanctifye the people by his owne blonde, * suf-
fred without the gate. Let vs go forth therfore
Phil.3.c out of the tētes, and suffre rebuke with hym * for
here haue we no contynuynge cytie, but we seke
one to come.

Psa.91.a. * Let vs therfore by hym offre alwayes vnto C
God the sacrifice of prayse: that is to saye, ỹ frute
of those lyppes which confesse his name. To do
1.Cor.16.a. good and to * destribute forget not: ‡ for wt suche
‡Phi.4.c. sacrifyces God is pleased. ✠ Obeye them that

haue the ouerſyghte of you, and ſubmytte youre ſelues vnto thē: for they watch for youre ſoules, euen as they that muſte geue accōptes therfore, ꝑ they maye do it with ioye, and not with greſe: for that is an vnprofitable thynge for you. * Praye for vs. We haue confidence, because we haue a good conſcience in all thynges, and deſyre to lyue honeſtly. But I deſyre you the more abundaūtly, that ye ſo do, that I maye be reſtored vnto you ꝑ more quyckly. Actu.4.c and.12.a Ephe.6.c

b The God of peace (that brought agayne frō the dead our LORDE Jeſus the * greate ſhepherde of the ſhepe thorowe the bloude of the euerlaſtyng Teſtament) ‡make you perfect in al good workes, to do hys wyll, worckyng in you ꝑ which is pleaſaunt in hys ſyghte thorowe Jeſus Chriſt, to whom be prayſe for euer and euer. Amen. ¶ I beſeke you brethren, ſuffre the worde of exhortacyon, for I haue wrytten vnto you in fewe wordes. Knowe oure brother Timotheus, whom we haue ſente from vs, with whom (yf he come ſhortly) I wyll ſe you. Salute them that haue the ouerſyghte of you and all the ſayntes. The brethren of Italy ſalute you. Grace be with you all. AMEN. Ezec.34.b Joh.10.a 1.Pet.5.a ‡Deu.8.d 2.Cor.3.a Phi.2.b

¶ Sent from Italy by Timotheus.

The sum of this Epistle.

The Epistle of

the Apostle Saynt James

The summe of this Epistle.

Chap. i. He exhorteth to reioyce in trouble, to be feruente in prayer with stedfaste beleefe, to loke for all good thynges from aboue, to forsake all vyce: and thankfully to receaue ỹ worde of God, not onely hearynge it & speakynge of it, but to do therafter in dede. True religion or deuocyon what it is.

Chap. ii. He forbyddeth to haue ony respecte of personnes, but to regard the poore as wel as the rych, to be louynge and mercyful, and not to boast of fayth where no dedes are: for it is but a dead faith, where good workes folowe not.

Chap. iii. What good and euel commeth thorow the tunge. The duty of such as be learned. The difference betwyxte the wysedome of ỹ Gospell, and the wysdome of ỹ worlde.

Chap. iiii. Warre and fyghtyng commeth of voluptuousnesse. The frendshyp of ỹ worlde is enemyte before God. And exhortacyon to flye slaunder and the vanite of thys lyfe.

Chap. v. He threateneth ỹ wycked rych men exhorteth vnto pacience, to beware of swearyng, one to knowlege hys fautes to another one to praye for another, and one to labours to bryngе another to the treuth.

The.i. Chapter.

IAmes the seruaunt of God and of ☞ LORD Iesu Christe, sendeth gretynge to the. xii. trybes which are ✱ scattred here & ther Act.8.a

✝ My brethren, counte it exceadyng ioye whan ye fall in to dyuerse tentacyōs, for as much as ye knowe, how that the ✱ trieng Roma.5.a
of youre fayth, bryngeth pacience: and let pacience 1.Pet.1.b
haue hyr perfecte worke, that ye maye be perfecte Zacha.13.b
and sounde, lackynge nothynge.

✱ Yf ony of you lacke wysedome, let hym axe Pro.2.a
of God, which geueth to al men indifferently, and Joh.16.c
casteth no man in the teth: and it shall be geuen hym. ✱ But let hym axe in fayth and wauer not. Mar.11.c
For he that douteth, is lyke ☞ wawes of the See, tost of the wynde, and caryed with violence. Nother let that man thynke that he shall receaue ony thynge of the LORDE. A wauerynge mynded man is vnstable in all hys wayes.

Let the brother of lowe degre reioyce, in that he is exalted: & the ryche, in that he is made lowe For euen as the floure of the grasse shall he vanyshe away. ✱ The Sonne ryseth with heat, and Eccli.14.d
the grasse wydereth, and hys floure falleth away, Esa.40.a
and the bewty of the fashyon of it perysheth: euen 1.Pe.1.d
so shall ☞ rych man perysh with hys abundaunce.

✱ Happy is the man that endureth in temptacyon, for whan he is tryed, he shall receaue the crowne of lyfe, which the LORDE hath promysed to them that loue hym. ✝ Job.5.b

Let no man say whan he is tempted, that he is tēpted of God. For ☞ God tēpteth not vnto euell, nother tēpteth he ony mā. But euery man is

tempted, drawen awaye, and entyled of hys owne
Rom.6.b. concupiscence. Then whan * lust hath conceaued,
the bryngeth forth synne: and synne whan it is fy-
nyshed, bryngeth forth death.

Pro.2.a Erre not my deare brethrē. ✝ * Euery good
Joh.3.d gyfte, and euery perfect gyfte, is from aboue, and
commeth downe from the father of lyghte, wyth
whome is no variablenesse, nother is he chaūged
Johā.1.a vnto darknesse. * Of his owne wyll begat he vs
and.3.d with the worde of lyfe, that we shulde be the fyrst
1.Cor.4.b frutes of hys creatures.

‡ pro.17.d ‡ Wherfore deare brethren, let euery man be
Eccli.5.b swift to heare, slowe to speake, & slowe to wrath.
For the wrathe of man worketh not that whiche
is ryghteous before God.

Rom.13.b * Wherfore laye aparte al fylthynesse, al super
Col.3.a fluyte of malicyousnes, and receaue wt mekenesse
the worde that is grafted in you, which is able to
Roma.2.b saue youre soules. ✝ ✝ * And be ye that ye be doers
of the worde & not heares onely, deceauing youre
Luce.6.c owne selues. * For yf ony heare the worde, and
do it not, he is lyke vnto a mā that beholdeth hys
bodely face in a glasse. For assone as he hath lo-
ked on hymselfe, he goeth hys waye, and forget-
Math.5.b teth immediatly what hys fashion was. * But
who so loketh in the perfecte lawe of lyberty, and
continueth therin (yf he be not a forgetful hearer,
but a doer of the worke) the same shall be happye
in hys dede.

Yf ony man amonge you seme deuoute, and
1.Pet.3.b refrayne not hys * tunge: but deceaue hys owne
Jaco.3.a harte, this mans deuocion is in vaine. Pure de-
uocyon and vndefyled before God the father, is
thys: to vysyt the frendlesse & wyddowes in theyr
aduersyte, and to kepe hymselfe vnspotted of the
1.Joh.2.c * worlde. ✝

¶ Glose vpon the.i. Chapter.

(God tempteth not vnto euell.) Almyghtye God hath euer tempted and proued hys electe, by trouble and persecucyon, and by nurtourynge the wyth outwarde plages: Neuertheleſſe he doth it not vnto euell, but for good: namely, because he loueth them, and wyll haue theyr fayth exercysed. Thus tempted he Abraham. Gene. xxii. And ỹ Israelytes. Deu. viii. As for the tentacyon that we praye in the Pater noſter to be delyuered from, it is the luſte and concupiſcence of oure fleſh, wherby we are entyſed vnto euell.

The.ii. Chapter. ✠

1 BRethre, haue not ỹ faith of our LORDE Jeſus Chriſte the LORDE of glory in *reſpecte of perſons. Yf ther Leui. 19.d
2 come in to your company a man with a golden ryng and in goodly apparel: ether come in alſo a poore man in vyle rayment, & ye haue a reſpecte to him that weareth the gaye clothyng, & ſay vnto him: Syt thou here in a good place, & ſay vnto the poore: ſtond thou there or ſyt here vnder my foote ſtoole: are ye not parciall in
3 yourſelues, & haue iudged after euell thoughtes?
Herken my deare beloued brethren. * Hath Mat. 5.a
not God choſen the poore of thys worlde, whiche are ryche in faith, and heyres of the kyngdō which he promyſed to them that loue hym? But ye haue deſpyſed the poore. Are not the ryche they which oppreſſe you, and they whiche drawe you before iudges? Do not they ſpeake euell of that good name after which ye be named?
Yf ye fulfyll the royall lawe accordynge to the ſcrypture which ſayeth: * Thou ſhalte loue Leui. 19.e
thyn neghbour as thyſelf, ye do wel. But yf ye re

garde one perſon moze then another, ye committe ſynne, and are rebuked of the lawe as tranſgreſ-
Eze. 18.b ſours. * Who ſoeuer ſhall kepe the whole lawe, and yet fayle in ony poynt, he is gylty in all. For
Exo. 20.c he that ſayde: * Thou ſhalt not committe adulterye, ſayde alſo: thou ſhalte not kyll. Though thou do none adultery, yet yf thou kyl, thou art a tranſgreſſer of the lawe. So ſpeake ye, and ſo do as they that ſhal be iudged by the lawe of lyberrye.
Mat. 18.d * For ther ſhall be iudgement mercyles to hym ỹ ſheweth no mercy, and mercye reioyceth, agaynſte iudgemente.

Mat. 7.c * What auayleth it my brethren, though a man ſaye he hath faith, whan he hath no dedes?
1. Joh. 3.c Can fayth ſaue hym? * Yf a brother or a ſyſter be naked, or deſtitute of dayly foode, and one of you ſay vnto them: Departe in peace, God ſend you warmneſſe and foode: not withſtondyng ye gene them not the thynges which are nedefull to the body: what helpeth it them? Euen ſo fayth yf it haue no dedes, is dead in itſelfe.

Yee and a man myght ſay: Thou haſt fayth and I haue dedes: Shew me thy fayth by thy dedes: and I wyll ſhew the my fayth by my dedes. Beleueſt thou that ther is one God? Thou doeſt
Math. 8.d well. * The deuels alſo beleue and tremble.
Mar. 1.c Wylt thou vnderſtonde o thou vayne man, that fayth without dedes is dead? Was not Abraha̅ our father iuſtified thorow workes, wha̅ he offered Iſaac hys ſon vpon the aulter? Thou ſeyſt how that fayth wroughte with his dedes, & through ỹ dedes was ỹ fayth made perfect: and ỹ
Gene. 15.b ſcriptur was fulfilled which ſaith: * Abraha̅ beleued god & it was reputed to hi for righteouſneſſe
Rom. 4.b & he was called the frende of God. Ye ſe thē how
Gala. 3.a ỹ of dedes a mā is iuſtified, and not of faith only

*Lykewyse also was not Raab the harlot iusti- Iosue. 2.
fyed thorow worckes, whan she receaued the mes- and. 6.
saungers, and sent them oute another way? For
as the body wythoute the spyrete is dead, euen so
fayth wythout dedes is dead.

¶ Glose vpon the.ii. Chapter.

☞ (Can fayth saue hym?) Sayncte Iames spea
keth not here of true faith which by ioue is migh
tye in operacyon, but of the vayne ymaginacyon
and opinion ỹ vnthankfull people haue of fayth,
and therfor doth he cal it dead fayth, because ther
folow no good worckes of it, as ther do of ỹ faith
that iustifyeth in the syghte of God.

☞ (Was not Abraham oure father iustifyed
thorow worckes?) Abraham was no vayne ymagi
ner of fayth, nother was he onely a hearer of ỹ worde
of God, but a doer of the same, and therfor was
he iustifyed for fulfyllynge the commaundemente
of God in very dede. Which though it was the
operacyon of God in hym, yet semeth scrypture
ofte tymes to ascribe the iustificacyon vnto the
outewarde dede. For lyke as whan a true man is
condempned to be hanged, and another good per-
sonne beareth recorde of hys honestye, so that the
iudge delyuereth hym, we saye: Thys good man
hath saued hym from hangynge, which yet shuld
not be saued yf he were not a true man: Euen so
semeth scrypture sometyme to ascrybe iustificacy-
on vnto good worckes, which in very dede iustify
not before God, but testifye of oure fayth outes-
wardelye, and cause men to prayse God in vs.

Wath. v

a

The.iii. Chapter.

My brethren, be not euerye man a * mas- Mat. 23.a
ter, remembrynge how that we shall re-
ceaue the more damnacyon: for in many

Eccl. 14.a 19.c.& 25.b thynges we synne al. * Yf a man syn not in wor-
de the same is a perfect man, and able to tame al the
body. Behold, we put bittes in to the horses mou-
thes, that they shulde obeye vs, and we turn about
all the body. Beholde also the shyppes which
though they be so greate, and are dryuen of fearce
windes, yet are they turned aboute wyth a verye
small helme, whyther soeuer the violence of the
gouerner will. Euen so the tunge is a lytell mem-
ber, and boasteth greate thynges.

Beholde howe greate a thynge a lytell fyre
kyndleth, and the tunge is fyre, and a worlde of
wyckednesse. So is the tunge set amonge our mē-
bres, that it defyleth the whole body, and setteth
a fyre al that we haue of nature, and is it selfe set
a fyre euen of hell.

All the nature of beastes, and of byrdes, and
of serpentes, and thynges of the see, are meked, &
tamed of the nature of man. But ỹ tunge can no
man tame. It is an vnruly euell full of deadlye
poysō. Therewyth blesse we God the father, and
Gene. 1.d therewith curse we men, which * are made after
the similitude of God. Oute of one mouth proce-
deth blessynge and cursynge. My brethren, thes
thynges oughte not so to be. Dothe a fountayne
sende forth at one place swete water, and bytter
also? Can the fygge tre, my brethren, beare olyue
berryes: ether a vyne beare fygges? So can no
fountayne geue both salte water and freshe also.
Yf ony man be wyse and endued wyth learnynge
Col. 4.a amonge you, let hym * shewe the workes of hys
Epha. 5.b good conuersacyon in the meknesse that is cou-
pled wyth wysedome.

Rom. 13.b But yf ye haue * bytter enuyeng and stryfe
in your hartes, reioice not: nother be liars against
the trueth. This wysdom descendeth not from

aboute: but is earthy, and naturall, and dyuelisshe. For where enuyeng and stryfe is, there is vnstablenesse and all maner of euell workes. But the wysedome that is from aboue, is fyrst * pure, then peaceable, gentle, and easy to be entreated, full of mercy and good frutes, without iudgynge and wythout simulacyon: yee, and the frute of ryghteousnesse is sowen in peace of them that mayntayne peace. * Sap.6.b

The.iiii.Chapter.

I From whence cōmeth warre and fyghtynge amōge you? come they not here hēce? euē of your voluptuousnesses ỹ rayne in your mēbres? Ye lust, & haue not. Ye enuye & haue indignacyō, and can not optayne. Ye fyght and warre, and haue not, because ye axe not. Ye axe and receaue not, because ye axe amysse: euen to consume it vpon your voluptuousnesse. Ye aduouteres, and wemē that breake mattymonye: knowe ye not * how that the frendshippe of the worlde is enmimite to godwarde? Whose euer wylbe a frende of the worlde, is made the enemye of God. Ether do ye thynke ỹ the scripture saieth in vayne: The * spyrite ỹ dwelleth in you, lusteth euen contrary to enuye: but ‡ geueth more grace. * Gal.5.b 1 Joh.2.c Rom.8.b Gal.5.c ‡ Pro.3.b

V Submytte youre selues to God, and * resiste the deuell, and he wyll flye from you. Drawe nye to God & he wyll drawe nye to you. Clense your handes ye synners, and pourge youre hartes ye wauerynge mynded. Suffre afflictyons: sorowe ye & wepe. Let your laughter be turned to mournynge, & your ioy to heuinesse. * Cast down your selues before ỹ LORD, and he shall lyfte you vp * 1.Pe.5.b 1.Pet.5.a

Backbyte not one another, brethren. He that backbyteth his brother, and the that iudgeth hys brother, backbyteth ẏ lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge. Ther is one lawe geuer, which is able to saue and to destroye * What art thou that iudgest another man?

Ro.14.a ‡Eze.18.a Luce.12.b ‡ Go to now ye that saye: to daye and to morowe let vs go into such a cytie, and cõtinue there a yeare, and bye and sell, and wynne: and yet can not tell what shall happen to morowe. For what thynge is youre lyfe? It is euen a vapoure that appeareth for a lytle tyme, & thẽ vanysheth away For that ye ought to saye: * yf ẏ LORDE wyll, and yf we lyue, let vs do thys or ẏ. But now ye reioyce in youre boastynges. All such reioycynge is euell. Therfore * to hym that knoweth how to do good, and doth it not, to hym it is synne.

Actu.28.a Heb.6.a Luc.12.e

The.v.Chapter.

1.tim.6.b GO to now * ye ryche men. Wepe, and howle on youre wretchednesse ẏ shall come vpon you. Youre ryches is corrupte, youre garmẽtes are motheatẽ. Youre golde and your syluer are cankred, and the rust of them shall be a wytnesse vnto you, and shall eate your flesshe, as it were fyre. Ye haue heaped treasure together in youre laste dayes: * Beholde, the hyre of ẏ labourers, which haue reaped downe youre feldes (whiche hyer is of you kepte backe by fraude) cryeth: and ẏ cryes of them which haue reaped, are entred in to the eares of in LORDE Sabaoth. Ye haue lyued in * pleasure on ẏ earth and in wãtones. Ye haue norysshed your hartes, as in a daye of slaughter. Ye haue condempned and haue kylled the iust, &

Leuit.19.c Deu.24.c Tob.4.c Luc.16.c

he hath not reſpyted you.

B * Be patient therfore brethren, vnto the cõmynge of the LORDE. Beholde, the huſbande man wayteth for the precious frute of the earth, and hath longe patience there vpon, vntyll he receaue the early and the latter rayne. Be ye alſo patient therfore, and ſtable youre hartes, for the commynge of the LORDE draweth nye. Grudge not one agaynſt another brethrẽ, leſt ye be dãned. Beholde, the iudge ſtõdeth before the dore. Take (my brethren) the prophetes for an enſample of ſuffrynge aduerſite, and of lõge patyence, which ſpake in the name of the LORDE. ✠ Beholde * we counte them happy which endure. Ye haue herde ‡ of the patyence of Job, and haue knowen what ende the LORDE made. For the LORD is very pitefull and mercyfull. Mat.5.a ‡ Job.1.c and.2.b

C * But aboue all thynges my brethrẽ, ſwear not, nother by heauen, nother by earth, nother by ony other othe. Let your yee, be yee, & your naye, naye: leſt you fall into ypocriſy. Yf ony of you be euell vexed, let hym praye. Yf ony of you be merry, let hym ſynge Pſalmes. Yf ony be diſeaſed amonge you, let hym call for the Elders of the congregacyon, and let them praye ouer hym, and * anoynt hym with oyle in the name of ✠ LORD: & the prayer of fayth ſhal ſaue ✠ ſicke, & the LORDE ſhall rayſe hym vp: and yf he haue cõmytted ſynnes, they ſhalbe forgeuen hym. Mat.5.d 2.Cor.1.c. Marc.6.b

✠ Knowlege youre faultes one to another: & praye one for another, that ye maye be healed. The prayer of a ryghteous man auayleth much. yf it be feruent. * Helias was a mã mortall euen as we are, and he prayed in his prayer, that it myght not rayne: & it rayned not on the earth by the ſpace of thre yeares & ſix monethes. * And he 3.Re.17.a Luc.4.c 3.Re.18.a

prayed agayne, and the heauen gaue rayne, and the earth brought forth hir frute.

Brethren, yf ony of you erre from the trueth and another conuerte hym, let the same knowe / he whiche conuerted the synner from goynge astraye out of his waye, shal saue a soule from death, and shall hyde the multitude of synnes. ☙

The ende of the epistle of saynt James.

The Epistle of the Apostle saynt Jude.

The summe of this Epistle.

Herebuketh such as beynge blynded with theyr owne lustes, resist the trueth: & that we maye knowe them the better, he sayeth they be such as synne beastly agaynst nature and despyse rulers. &c. He exhorteth vs to edifye one another, to praye in the holy goost, to continue in loue, to loke for the cōmynge of the LORD, and one to helpe another out of the fyre.

A IUDAS the ſeruaunt of Jeſus Chriſte, the brother of James. To them whiche are called and ſanctifyed in God the father, and preſerued in Jeſu Chriſt Mercy vnto you, and peace and loue be multiplied.

B Beloued, when I gaue all diligence to wryte vnto you of the commun ſaluacyon: it was nedefull for me to wryte vnto you, to exhorte you, that ye ſhulde continually labour in the fayth which was once geuen vnto the ſayntes. * For ther are certayne craftely crepte in, of which it was wrytten afore tyme vnto ſuch iudgement. They are vngodly, and turne the grace of oure God vnto wantonneſſe, and * denye God the onely LORD, & oure LORD Jeſus Chriſt. 2.Pet.2.a Pſal.13.a

My mynde is therfore to put you in remembraunce, for ſo much as ye once knowe this, how that ☞ LORDE (after that he had deliuered the people out of Egipte) deſtroyed them which * afterwarde beleued not. ‡ The angels alſo whiche kepte not theyr fyrſt eſtate: but left theyr owne habitacyō, he had reſerued in euerlaſtynge chaynes vnder darkneſſe vnto the iudgement of the great daye: euen as * Sodom and Gomor, and the cyties aboute them (whiche in lyke maner defyled them ſelues with fornicacyon & folowed ſtraūge fleſhe) are ſet forth for an enſample, and ſuffre the vengeaūce of eternall fyre. Lykewyſe theſe dreamers defyle the fleſhe, deſpyſe rulers, and ſpeake euell of them that are in authorite. Nu.14.d Eſa.14b Iob.4.b Apo.20.a Gen.19.c

* Yet Michael the archaūgell whā he ſtroue agaynſt the deuell, and diſputed aboute the body of Moſes, durſt not geue raylynge ſentence, but ſayd: ☞ LORD rebuke the. * But theſe ſpeake Zacha.3.a 2.Pet.2.c

euell of thoſe thynges which they knowe not: and what thynges they knowe naturally, as beaſtes which ar wout reaſō, in tho thynges they corrupt themſelues. Woo be vnto them, for they haue followed the waye of *Cain, and are vtterly geuen to the errour of ‡Balaam for lukers ſake, and peryſhe in the treaſon of *Core.

Gen.4.a
‡Nu.24.a
*Nu.16.

These are ſpottes whiche of youre kyndneſſe feaſt together, whithout feare, fedynge them ſelues. *Cloudes they are without water, caryed about of wyndes, and trees without frute at gatheryuge tyme, twyſe dead and plucked vp by the rootes. They are the ragynge waues of the ſee, fomynge out their owne ſhame. They are wandrynge ſtarres, to whom is reſerued the myſt of darckneſſe for euer.

2.Pe.2.d

Enoch the ſeuenth from Adam prophecyed before of ſuch, ſayeng: *Beholde, the LORDE ſhall come with thouſandes of ſayntes, to geue iudgement agaynſt al men, and to rebuke all that are vngodly amonge them, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell ſpeakynges, which vngodly ſynners haue ſpoken agaynſt hym.

Apo.1.a
Eſay.3.c

These are murmurers, complayners, walkynge after their owne luſtes, whoſe mouthes ſpeake proude thynges. They haue men in great reuerence becauſe of auauntage. But ye beloued, remember the wordes which were ſpoken before of the Apoſtles of oure LORDE Jeſus Chriſt, how that they tolde you *that ther ſhuld be begylers in the laſt tyme, which ſhulde walke after their owne vngodly luſtes. These are makers of ſectes beaſtly, hauynge no ſpiete.

1.Tim.4.a
2.tim.3.a
2.Pet.3.a

But ye deatly beloued, edifye youre ſelues in your moſt holy fayth, prayeng in the holy gooſt,

and kepe youre selues in the loue of God, lokyng for the mercy of oure LORD Jesus Christ, vnto eternall lyfe. And haue cõpassion on some, sepa-ratynge them: and other saue with feare, pullynge them out of the fyre, and hate the fylthy vesture of the flesshe.

Vnto him that is able to kepe you, that ye fal not, and to present you faultlesse before the presẽce of his glory with ioye, to God oure Sa-uioure * which only is wyse, be glo-ry, mayestye, dominion, & power, now and for euer A-men.

Rom.16.c

*

¶ The Apoca-lipsis or Reuelacion of S. Jhon. the dyuine.

The summe of the Reuelacion.

Chap. i. Happye are they that heare ỹ worde of God and kepe it. He writeth to the seuẽ congregacyons in Asia, septh seuẽ candelstic kes, and in the myddest of them, one lyke vn-to the sonne of man.

Chap. ii. He exhorteth foure congregacions to amende, and sheweth the rewarde of hym that ouercommeth.

The summe of the Apocalypsis

Chap. iii He instructeth and enfourmeth ỹ angels of the congregacions, declaringe also the rewarde of hym that ouercommeth.

Chap. iiii. He seyth the heauen open, and the seate and one syttynge vpon it, and. xxiiii. seates aboute it with. xxiiii. elders syttynge vpō them, and foure beastes prayesynge God daye and nyght.

Chap. v. He seyth the lambe openinge ỹ boke, and therfore the foure beastes, the. xxiiii. elders, and the angels prayse the lambe, and do hym worshippe.

Chap. vi. The lambe openeth the. vi. seales, & many thinges folowe ỹ openynge therof.

Chap. vii. He seyth the seruauntes of god sealed in their foreheades out of all nacions and people: which though they suffre trouble, yet ỹ lambe fedeth thē, ledeth them to the fountaynes of lyuynge water, and God shall wype awaye all teares from theyr eyes.

Chap. viii. The seuenth seele is opened, ther is sylence in heauen: the foure angels blowe their trompettes, and greate plages folowe vpon the earth.

Chap. ix The fifth & sixte angel blowe their trompettes: the starre falleth from heauen: ỹ locustes come out of the smoke: The first wo is past: the foure angels that were bounde are lowsed, and the thirde parte of men is kylled.

Chap. x. The angell hath the boke open, he sweareth ther shalbe nomore tyme: he geueth the boke vnto Jhon, which eateth it vp.

Chap. xi. The temple is measured. The seconde wo is past.

Chap. xii. The seuenth angell blowyth his

trompet: Ther apeareth in heauen a woman clothed & the Sonne: Michael fighteth with the dragon, which persecuteth ỹ woman.

Chap xiii. A beast ryseth out of the see with seuen heades and ten hornes. Another beast commeth out of the earth with two hornes.

Chap. xiiii The lãbe standeth vpon the mount Sion, and the vndefyled congregacyon with hym: The angel exhorteth to the feare of god and telleth of the fall of Babylon.

Chap. xv. He seyth seuen angels, hauyng seuen vyalles full of wrath.

Chap. xvi. The angels poure out theyr vyalles.

Chap. xvii He describeth the woman sytting vpon the beast with ten hornes.

Chap. xviii The louers of the worlde are sory for ỹ fall of Babylon, but they that be of god haue cause to reioyce for hir destruccion.

Chap. xix. Prayse of thankes are genē vnto God for iudginge the whore, and for auēging the bloude of his seruauntes. The angel wyl not be worshipped. The foules and byrdes are called to the slaughter.

Chap. xx. The dragon is bounde for a thousand yeares. The dead aryse, and receaue iudgement.

Chap. xxi In this chapter is described the new and spirituall Jerusalem.

Chap. xxii The ryuer of the water of lyfe, ỹ frutefulnesse and lyghtof ỹ cytie of God. The LORD geueth euer his seruauntes warnyng of thynges for to come: The angel wyl not be worshipped. To the worde of God maye nothynge be added nor mynished therefrom.

*



The fyrst Chapter.

THe Reuelacion of Jesus Christ which God gaue vnto hym, for to ✱ shewe vnto his seruaun-
Joh.16.b tes, thynges which muste shortly come to passe. ✠ And he sent and shewed by hys angell vnto
Joh.19.d and.21.d his seruaũt Jhon ✱ which bare recorde of the worde of God, & of the testimony of Jesus Christe, and of all thyn-
Apo.22.a ges that he sawe. ✱ Happy is he that readeth, & they that heare the wordes of the prophecy, and kepe tho thynges which are wrytte̅ therin. For the tyme is at honde.

Jhon to ỹ seuen congregacions in Asia. Grace be ỽ you & peace, frō him which is & which was & which is to come, & frō the seuē spretes which are ꝑpar̄ before his trone, & frō Jesus christ which

is a faithfull witnesse * & first begotte of ỹ dead: & 1.Cor.15.c
LORD ouer ỹ kynges of the earth. Unto him ỹ Col.1.b
loued vs, & ‡washed vs from synnes in his owne ‡Heb.9.b.
bloud, & made vs kinges and Prestes, vnto God 1.Pet.1.c
his father, be glory, and dominion for euer more. 1.Joh.1.b
B Amē ‡ * Behold, he cōmeth & cloudes & all eyes *mat.24.c
shall se hym: ‡ and they also which pearsed hym, Jude.c
And all kynredes of the earth shall waple. Euen ‡zach.12.c
so. Amen. * I am Alpha and Omega, the begyn- Joh.19.d
nynge & the endynge, sayeth ỹ LORDE almygh *esa.44.b
ty, which is & which was and which is to come. Apo.22.c

I Jhon youre brother and cōpanyon in tribu lacyon, and in the kyngdome and pacience which is in Jesu Christe, was in the yle of Pathmos for the worde of God, and for the witnessinge of Jesu Christe. I was in the spyrete on a sondaye, and herde behynd me, a gret voyce, as it had bene of a trompe, sayenge: I am Alpha and Omega, ỹ fyrst & ỹ laste. That thou seist, wryte in a boke, & sende it vnto ỹ cōgregacions which are in Asia, vnto Ephesus & vnto Smyrna, & vnto Pergamos, & vnto Thiatira, & vnto Sardis, and vnto Philadelphia, & vnto Laodicia.

C And I turned backe to se the voyce ỹ spake to me. And whē I was turned, I sawe seuē golden candelstyckes, & in ỹ myddes of the candelstyckes one *like vnto the sonne of mā clothed with a ly- Dan.7.b
nen garmēt downe to the ground, & gyrd aboute and.10.a
ỹ brest & a golden gyrdle His head, & his heeres were whyte, as whyte woll, & as snowe: * and Apo.2.c
his eyes were as a flāme of fyre: & his fete like vn and.19.c
to brasse, as though they brēt in a fornace: & his voyce as the sounde of many waters. And he had Apo.19.c
in his right honde seuē starres * And out of his
mouth went a sharpe two edged swearde. And
his *face shone cuē as ỹ Sonne in his strength. Mat.17.a

And whan I sawe hym, I fell at his fete, euē as dead. And he layde his righte honde vpon me, saynge vnto me: Feare not. * I am the fyrst, and the last, and ‡ am alyue, and was dead. And beholde, I am alyue for euer more * and haue the keyes of hell & of death. Wryte therfore the thynges which thou hast sene, and the thynges which are, and the thynges whiche shalbe fulfylled hereafter: and the mystery of the seuen starres which thou sawest in my righte honde, and the seuē golden candelstyckes. The seuen starres are the angels of the seuen congregacyons: And the seuen candelstyckes which thou sawest, are the seuen cōgregacyons.

esa.44.b
‡Ro.6.b
* iob.12.b
Esa.22.d
Apa.3.b

W

The.ii.Chapter.

Vnto ỹ * angell of the congregacyō of Ephesus wryt: These thynges sayth he ỹ holdeth ỹ seuē starres in his righte honde, & walketh in the myddes of ỹ seuē goldē cādelstyckes: I knowe thy workes, and thy labour, & thy pacience, & how thou canste not forbeare them which are euell: & examinest them whiche saye they are Apostles, & are not: and hast founde them lyars, and hast suffred, and hast pacience: and for my names sake hast laboured & hast not faynted. Neuertheles I haue somwhat agaynst the, for thou hast lefte thy fyrste loue. Remember therfore from whence thou art fallen, & repent, and do the fyrst workes. * Or elles I wyll come vnto the shortly, & wyll remoue thy candelstycke out of his place, excepte thou repent. But this thou hast because thou hatest the dedes of the * Nicolaitās (which dedes) I also hate. Let him that hath eares, heare, what the spyrite sayeth vnto ỹ cōgregacyons. To hym

Mal.2.b
1.Cor.11.b
Apo.3.a.
Luce.13.a
Act.6.a

that ouercõmeth, wyll I geue to eate of the* tre of lyfe, whiche is in the myddes of the paradise of God. Gene.2.b

B And vnto the angell of the congregacyon of Smyrna wryte: these thynges sayeth he that* is fyrst, and the last, whiche was dead, and is alyue: I knowe thy workes and tribulacyon and pouerte, but thou art ryche: And I knowe the blasphemy of thẽ whiche cal them selues Iewes and are not: but are the congregacyon of Sathan. Feare none of tho thynges which thou shalt suffre. Beholde, ỹ deuell shall cast some of you in to prison, to tẽpte you, & ye shall haue tribulacyon .x. dayes. Be faithfull vnto the death, & I wyll geue the a* crowne of lyfe. Let hym that hath eares, heare, what the spryte saith to the congregacyons: He that ouercommeth, shall not be hurte of the seconde death. Esa.41.a. Tob.3.d 2.tim.2.a

And to ỹ angell of the cõgregacion in Pergamus wryte: This sayth he which hath* ỹ sharp swearde with two edges: I knowe thy workes, and where thou dwellest, euen where Sathans seate is, and thou kepest my name, and hast not denyed my faith. And in my dayes Antipas was a faithfull witnesse of myne, whiche was slayne among you, where Sathan dwelleth. But I haue a fewe thynges agaynst the: that thou hast there, them that maynteyne the doctrine of* Balaam, which taught in Balak, to put occasion of synne before the chyldrẽ of Israell, that they shuld eate of ỹ meate dedicat vnto pdols, and to cõmyt fornicacyon. Euen so hast thou them that maynteyne the doctryne of the Nicolaitãs, which thyng I hate. But be cõuerted, or eles I wyll come vnto the shortly, and wyl fyght agaynst them with the swearde of my mouth. Let hym that hath eares, Heb.4.c Nu.25.a and.31.c

heare, what the spyrete sayth vnto the congregacyons: To hym that ouercommeth, wyll I geue to eate Manna that is hyd, and wyll geue hym a
Esa.62.a whyte stone, & in the stone a * newe name wrytten, which no man knoweth, sauynge he that receaued it.
Joh.1.a

And vnto the angell of the congregacyon of Thiatira wryte: This sayeth the sonne of God
Apo.1.c * which hath his eyes lyke vnto a flame of fyre,
and.19.c whose fete are lyke brasse: I knowe thy workes and thy loue, seruice, and faith and thy patience, and thy dedes, which are mo at the last the at the fyrste. Notwithstondynge I haue a fewe thynges agaynst the, that thou suffrest that woman
3.Re.16.d * Jesabell (which calleth her selfe a prophetisse)
4.Re.9.e to teache and to deceaue my seruauntes, to make them cõmyt fornicacyon, and to eate meates offerred vp vnto Idols. And I gaue her space to
D repent of hyr fornicacyon, and she repented not. Behold, I wyll cast her into a bed, and the that commyt fornicacyon with her, in to great aduersite, excepte they turne from theyre dedes. And I wyll kyll hyr chyldren with death. And all the cõ-
Jere.17.b gregacyons shall knowe * that I am he whiche
Psal.7.b searcheth the reynes and hartes. And I wyll geue vnto euery one of you accordyng vnto your workes.

Vnto you I saye, and vnto other of them of Thiatyra, as many as haue not this learnynge, and which haue not knowen the depnesse of Sathan (as they saye) I wyll put vpon you none other burthen, but that whiche ye haue already.
Psal.2.b Holde fast tyll I come, and whosoeuer ouercom-
Apo.19.c meth and kepeth my workes vnto the ende * to him wyll I geue power ouer nacyõs, and he shall rule the with a rodde of yron: and as the vessels

of a potter, shall he breake them to shyuers. Euen as I receaued of my father, so wyll I geue hym the morninge starre. Let hym that hath eares, heare, what the spyrite sayth to the congregacyons.

The.iii.Chapter.

¶ AND wryte vnto ỳ ✱angel of ỳ congregacyō of Sardis: this saith he ỳ hath ỳ seuen spyrites of God, & the seuē starres: I know thy worckes, thou hast a name ỳ thou lyuest, & thou art dead. Wake, & strength the thynges which remayne, ỳ are redy to dye. For I haue not foūde thy worckes perfecte before God. Remember therfore how thou hast receaued and herde, & holde fast, and repent. Yf thou shalt not watche, I wyll come on the as ✱ a theefe, and thou shalt not knowe what houre I wyll come vpon the. Thou hast a fewe names in Sardis, which haue not defyled theyre garmentes: & they shall walke with me in whyte, for they are worthy. He that ouercōmeth, shalbe clothed in whyte araye, & I wyll not put out his name out of the boke of lyfe, ✱ and I wyll confesse his name before my father, and before his angels. Let hym that hath eares, heare, what the spyrite sayth vnto the congregacyons. Apo.2.a Mat.24.b 1.Thes.5.a 2.Pet.3.b Luce.12.a.

¶ And wryte vnto the angell of the congregacyon of Philadelphia: this sayth he that is holy and true, which hath the kepe of Dauid: whiche ✱ openeth and no man shutteth, and shutteth and no man openeth. I knowe thy worckes. Behold, I haue set before the an open dooze, and no man can shut it, for thou haste a lyttell strengthe and haste kepte my worde, and haste not denyed Esa.22.d Iob.12.b Apo.1.d

my name. Beholde, I shall geue some of the con-
gregacyon of Sathan, which call them selues Je-
wes and are not, but do lye: Behold: I wyll make
them, that they shall come and worshippe before
thy fete: and shall knowe, that I haue loued the.

Because thou hast kept the wordes of my pa-
cience, therfore wyll I kepe the from the houre of
temptacyon, which wyll come vpon all the worlde
to tempte thē that dwell vpon the earth. Behold,
I come shortly. Holde that which thou hast, that
no man take awaye thy crowne. Hym that ouer-
commeth wyll I make a pyller in the temple of
my God, and he shall go nomore out.

And I wyll wryte vpon hym, the name of my
God, and the name of the cytie of my God, new
Apo.21.a Jerusalem* which commeth downe out of hea-
uen fro my God, and I wyll wryte vpon hym
my newe name. Let hym that hath eares, heare,
what the spyrite saith vnto the congregacyons.

And vnto the angell of the congregacyon,
whiche is in Laodicia wryte: This saith Amen
the faythfull and true witnesse, ỹ begynnynge of
the creatures of God. I knowe thy workes, that
thou art nother colde nor whote: I wolde ỹ were
colde or whote. So thē because thou art betwene
both, and nother colde nor whote, I wyl spew the
out of my mouth: because thou sayest thou art ry-
che & increased with goodes and hast nede of no-
thynge, and knowest not how thou art wretched
and mysserable, poore, blynde, and naked. I coun-
sell the to bye of me golde tryed in the fyre, that
ỹ maist be rych: & whyte raymēt, that thou mayst
Apo.16.c be clothed, ỹ thy filthy *nakednes do not apeare
anoynt thyne eyes wt eye salue, that ỹ mayste se.
Pro.3.b *As many as I loue, I rebuke and chasten.
Heb.12.a Be feruent therfore and repent. Behold, I stonde

at the doze and knocke. Yf ony man heare my
voyce & open the doze, I wyll come in vnto hym
and wyll ſuppe wyth hym, and he with me. To Luce.22.b
hym that ouercometh, wyll I graunt * to ſyt
me on my ſeate, euen as I ouercame and haue ſyt
ten with my father on his ſeate. Let hym ỹ hath
eares, heare, what the ſpyrete ſayth vnto the con-
gregacyons.

The.iiii.Chapter. ✠

a AFter thys I loked, & beholde, a doze
was opē in heauē, and the fyrſt voyce
whiche I herde was as it were of a
trōpet talkynge with me, which ſayd:
come vp hyther, and I wyll shewe the
thynges which muſte be fulfylled herafter. And
immediatly I was in ỹ ſpyrete: & beholde, a ſeate
was ſet in heauē, & one ſat on ỹ ſeate. And he that
ſat, was to loke vpō lyke vnto a Jaſper ſtone, &
a Sardyne ſtone: And ther was a rayne bowe a-
boute ỹ ſeat, in ſyght lyke to a Smaragde. * And Dan.7.b
aboute ỹ ſeate, were, xxiiii. ſeates. And vpon the Apo.20.b
ſeates .xxiiii Elders ſyttyng clothed in whyt ray
ment, and had on theyr heades crownes of golde.

And out of the ſeate proceded lyghtenynges, &
thondrynges, and voyces, and ther were ſeuen
lampes of fyre, burnynge before the ſeate, which
b are the ſeuen ſpyretes of God. And before ỹ ſeate
ther was a ſee of glaſſe lyke vnto Chriſtall, & in
the myddes of the ſeate, and rounde aboute the
ſeate, were foure beaſtes full of eyes before and
behynde. And the fyrſt beaſt was lyke a lyon, the
ſeconde beaſt lyke a calfe, and the thyrd beaſt had
a face lyke a man, and the fourth beaſt was lyke
a flyenge Egle. And the foure beaſtes had ech one
of them .vi. wynges, and roūde about without &

wythin, they were full of eyes. And they had no
Esa.6.a rest daye nother nyght, sayeng: * holy, holy, holy,
is the LORDE God almyghty, which was, and
is, and is to come.

And whan those beastes gaue glorye and ho-
noure and thankes to hym that sat on the seate,
which lyueth for euer and euer: the.xxiiii. Elders
fell downe before hym that sat on the trone, and
worshipped hym that lyueth for euer, & cast theyr
crownes before the trone, sayeng: thou art wor-
thy LORDE to receaue glorye, and honoure, &
power, for thou hast created all thynges, and for
thy wylles sake they are, and were created.

The.v. Chapter.

Ezech.2.b ND I sawe in the ryght hōde of hym,
ẏ sat on ẏ trone * a boke wrytē with
in & on the backe syde, sealed ẅ seuen
seales. And I sawe a strōge angel pre-
chynge with a loude voyce: Who is
worthy to open the boke, and loose the seales ther
of? And no man in heauē nor in earth, nother vn
der the earth, was able to opē the boke, nother to
loke theron. And I wepte much, because no man
was founde worthye to open and to rede ẏ boke,
nother to loke theron.

And one of the Elders sayde vnto me: wepe
not: * Beholde, the Lyon whiche is of the trybe
Gen.49.b of Juda, the roote of Dauid, hath obtayned to o-
Esa.31.b pen the boke, and to lowse the seuen seales therof
And I behelde, and lo, in the myddes of the seate,
and of the foure beastes, and in the myddes of the
Elders, stode a lambe as thoughe he had ben kyl-
led, whiche had seuen hornes and seuen eyes, whi
che are the seuen spretes of God, sente in to all ẏ
worlde. And he came and toke ẏ boke out of the
ryght honde of hym that sat vpon the seate.

B And whan he had taken the boke, the foure beastes & the.xxiiii. Elders fell downe before the lambe, hauynge harpes and golden vialles full of odoures (which are the prayers of the sayntes) & they songe a newe songe, sayeng: thou art worthy to take the boke & to open the seales therof: for ✠ wast kylled, & hast redemed vs by thy bloude, out of all kynredes, & tunges, and people, & nacyons, & hast made vs vnto our God, kynges and prestes, and we shall raygne on the earth. Heb.9.b 1.Pet.1.c 1.Joh.1.b Apo.1.a

‡ And I behelde, and herde the voyce of many angels aboute the trone, and aboute the beastes & the Elders, and I herde thousand thousandes, sayeng wyth a loude voyce: Worthy is the lambe that was kylled, to receaue power, and ryches & wysedome, and strength, and honoure, and glorye and blessynge. And all creatures, whiche are in heauen, and on the earth, and vnder the earth, and in the see, and all that are in them, herde I sayeng blessynge, honoure, glorye, and power be vnto hym, that sytteth vpon the seate, and vnto the lambe for euermore. And the foure beastes sayd Amē. And the .xxiiii. Elders fell vpon theyr faces, and worshipped hym that lyueth for euermore. ‡dan.7.b.

The.vi.Chapter.

A And I sawe whan the lambe opened one of the seales, and I herde one of the foure beastes say, as it were the noyse of thonder: come & se. And I sawe, and beholde ✠ ther was a whyte horse, and he that sat on hym had a bowe, and a crowne was geuē vnto hym, and he went forth conquerynge and for to ouercome. zacha.1.b and.6.a

And whan he opened the seconde seale, I herde the seconde beast saye: come & se. And ther went out another horse that was reed, and power was geuen to hym that sat there on, to take peace

from the earth, and that they shulde kyll one another. And ther was geuen vnto hym a great swearde.

And whan he opened the thyrde seale, I herde the thyrde beast say: come and se. And I beheld, and lo, a blacke horse: and he that satte on hym, had a payre of balaunces in his hande. And I herde a voyce in the myddes of the foure beastes saye: a measure of wheate for a peny, and thre measures of barley for a peny: and oyle and wyne se thou hurte not.

And whan he opened the fourth seale, I herde the voyce of the fourth beaste saye: Come and se. And I loked, and beholde a pale horse, and hys name that satte on hym was Death, and Hell folowed after hym, and power was geuen vnto thē euer the fourth parte of the earth, to kyll wyth swearde and with honger, and with death, of the beastes of the earth.

And when he opened the fyfte seale, I sawe vnder the alter, the soules of them that were kylled for the worde of God, and for the testimony which they had, & they cryed wyth a loude voyce saynge: How longe tariest thou *LORDE holy and true, to iudge and to auenge oure bloude on them that dwell on the earth? And longe whyte garmentes were geuen vnto euery one of them.

4. Esr. 15. b
Dan. 12. b

Esa. 26. c. *And it was sayd vnto thē, that they shulde reste for a lytle season, vntyll the nomber of theyr felowes, and brethren, and of them that shulde be kylled as they were, were fulfylled.

And I behelde whan he opened the fyrst seale, and lo, ther was a great *earthquake, & the Sōne was as blacke as sacke cloth made of heere. And the Moone waxed euen as bloude: and the starres of heauen fell vnto the earth euen as a

Mat. 27. f

fygge tre casteth from her hyr fygges, whē she is shaken of a myghty wynde. And heauē vanyshed awaye, as a scroll when it is rolled together. And all mountayns and yles, were moued out of theyr places. * And the kynges of the earth, & the grete men, and the ryche men, and the chefe captaynes, and the myghty men and euery bond man, and euery fre man, hyd them selues in dennes, and in rockes of the hylles, and sayde to the hylles, and rockes * fall on vs, and hyde vs from the presēce of hym that sytteth on the seate, & from the wrath of the lambe: for the greate daye of his wrath is come. And who can endure it? Esa.2.c

The.vii.Chapter.

A And after ỹ saw I foure angels stōde on the foure corners of the earth, holdynge the foure wyndes of the earth, that the wyndes shulde not blowe on the earth, nother on the see, nother on ony tre. ✠ And I sawe another angell ascende frō the rysynge of the Sōne: which had the seale of the lyuynge God, & he cryed with a loude voyce to the foure angels (to whom power was geuen to hurt the earth & the see) sayenge: * Hurt not the earth nother the see, nother the trees, tyll we haue sealed the seruauntes of oure God in theyr foreheades. Osee.10.b Luc.23.c Apo.9.b Apo.9.a

B And I herde the nombre of them which were sealed, and ther were sealed an. C. and .xliiii. M. of all the trybes of the chyldren of Israell.

Of the trybe of Juda were sealed .xii. M.
Of the trybe of Ruben were sealed .xii. M.
Of the trybe of Gad were sealed .xii. M.
Of the trybe of Asser were sealed .xii. M.
Of the trybe of Neptalym were sealed .xii. M
Of the trybe of Manasses were sealed .xii. M.

Of the trybe of Symeon were sealed .xii. M.
Of the trybe of Leui were sealed .xii. M.
Of the trybe of Isachar were sealed .xii. M.
Of the trybe of Zabulon were sealed .xii. M.
Of the trybe of Joseph were sealed .xii. M.
Of the trybe of Beniamin were sealed .xii. M.

4. Eld. 2 f * After thys I beheld, and lo, a great multytude (which no man coulde nombre) of all nacyons and people, and tunges, stode before the seate and before the lambe, clothed wyth longe whyte garmentes, and palmes in theyr hōdes, and cryed wyth a loude voyce, sayenge: Saluacyon be asscribed to hym ꝯ sytteth vpon the seate of oure God, and vnto the lambe. And all the angels stode in the compasse of the seat, and of the Elders and of the foure beastes, and fell before the seate on theyr faces, and worshipped God, sayeng: Amen: Blessynge and glory, wysedome and thankes, & honoure, and power and myghtye, be vnto oure God for euermore Amen.

And one of the Elders answered, sayenge vnto me: What are these which are arayed in longe whyte garmentes, and whence cam they? And I sayd vnto hym: LORDE thou woetst. And he sayde vnto me: these are they whiche came out of great tribulacyon, & made theyr garmētes large, and made them whyte in the bloud of the lambe: therfore are they in the presence of ꝯ seate of God and serue hym daye and nyght in his temple, and he that sytteth in the seate, * wyll dwell amonge them. They shall honger ‡ nomore nother thyrst, nother shal the Sonne lyght on them, nother ony heate: For the lambe whiche is in the myddes of the seate, shall fede them, and shall leade them vnto fountaynes of lyuynge water, * and God shal wype awaye all teares from theyr eyes.

Exo. 29. g
‡ Esa. 49 c
Esay. 25. b
Apo. 21. a

The.viii. Chapter.

AND when he had opened the seuenth seale, ther was silence in heauen aboute ỹ space of halfe an houre. And I sawe seuē angels stondynge before God, & to thē were geuē seuen trompettes. And another angell cam and stode before the aulter, haupnge a golden censer, and much of odoures was geuen vnto hym, that he shulde offre of the prayers of all sayntes vpon the golden aulter, which was before the seate. And the smoke of the odoures which came of the *prayers of all sayntes, ascēded vp before God out of the angelles honde. And the angell toke the censer, and fylled it with fyre of the aultre, and caste it into the earth, and voyces were made, & thondrynges, and lyghtnynges, and earthquake. Ps.140.a

And the seuen angels which had the seuē trō pettes, prepared them selues to blowe. The first angel blewe, and ther was made hayle and fyre, which were myngled with bloud, and they were cast in to the earth: and the thyrd parte of trees was burnt, and all grene grasse was brent. And the seconde angell blewe, and as it were a greate mountayn burnynge with fyre was cast in to the see, and the thirde parte of ỹ see turned to bloud, and the thyrde parte of the creatures which had lyfe, dyed, and the thyrde part of shippes were de stroyed.

And the thyrde angell blewe, and ther fell a greate starre from heauen, burnynge as it were a crechet, and it fell in to the thyrde parte of the ryuers, and in to fountaynes of waters, and the name of the starre is called Wormwood. And the thyrde parte of the waters was turned to Wormwood. And many men dyed of the waters, because they were made bytter. And the fourth

angell blew, and the thyrde parte of the Sonne was smytten, and the thirde parte of the Moone, & the thyrde parte of starres, so ỳ the thyrde parte of them was darkened. And the daye was smytten, that the thyrde parte of it shulde not shyne, & lykewyse the nyght. And I beheelde, and herde an angell flyenge thorowe the myddes of heauē, and sayenge with a loude voyce: Wo, wo, wo to the inhabiters of the earth, because of the voyces to come of the trōpe of the thre angels, which were yet to blowe.

The.ix. Chapter.

AND ỳ fyfte angel blewe, & I sawe a starre fallē from heauē vnto ỳ earth. And to hym was geuen the keye of ỳ *bottomlesse pytt. And he opened the bottomlesse pyt, & ther arose a smoke of ỳ pyt, as it were ỳ *smoke of a greate fornace. And the Sonne, and the ayer were darkned by ỳ reason of the smoke of the pytte. And ther came out of the smoke locustes vpon the earth: & vnto them was geuen power as the scorpions of the earth haue power* And it was sayde vnto them that they shulde not hurt the grasse of the earth: nother ony grene thynge: nother ony tre, but onely those men which haue not the seale in their forheades, & to them was commaunded, that they shulde not kyl them, but that they shulde be vexed fyue monethes, and theyr payne was as ỳ payne that commeth of a scorpion, when he hath stonge a man. And in those dayes shal mē* seke death, & shall not fynde it: and shall desyre to dye, & death shall flye from them.

zacha.9.b
Apo.14.c and.19.a
Apo.7.a
Osee.10.b Apo.6.c

And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their

heades were as it were crownes, like vnto golde: & theyr faces were as it had bene ỹ faces of men. And they had heere as ỹ heere of wemẽ And their tethe were as the tethe of lyõs. And they had habbergions, as it were habbergiõs of yrõ. And the sounde of their wynges, was as the soũde of chariettes whẽ many horses rũne together to battayl. And they had tayles lyke vnto scorpions, & ther were stynges in their tayles. And their power was to hurt mẽ fyue monethes. And they had a kynge ouer them, which is the angel of the bottõ lesse pyt, whose name in the hebrew tunge, is Abadon: but in the greke tunge, Apollyõ. One wo is past, and beholde two woes come yet after this.

And the sixte angell blewe, & I herde a voyce from the foure corners of the goldẽ auter which is before God sayenge to the sixte angell, which had the trompe: Lowse the foure angels, which are boũde in the greate ryuer Euphrates. And ỹ foure angels were lowsed, which were prepared for an houre, for a daye, for a moneth, and for a yeare, for to slay the thyrde parte of men. And the nombre of horsmẽ of warre, were twenty tymes x M. And I herde the nombre of them. And thus I sawe the horses in a vision, and them that sat on thẽ haupnge fyry habbergions of a yalowe & brymstony colour, and the heades of the horses were as ỹ heades of lyons. And out of their mouthes went forth fyre, and smoke, and brymstone. And of these thre was the thirde parte of mẽ kylled: that is to saye, of fyre, smoke, and brymstone, which proceded out of the mouthes of thẽ: For theyr power was in their mouthes and in theyr tayles: for their tayles were like vnto serpentes, and had heades, and with thẽ they dyd hurt: And the remnaunt of the men which were not kylled

by these plages, repẽted not of the dedes of their
hondes, that they shulde not worshippe deuels, &
ymages of golde, and syluer, and brasse, & stone,
and of wood, which nother can se, nother heare,
Apo. 22.c nother go* Also they repented not of their mur-
thur, and of their witchcraft, nother of ther who-
dome, nother of their thefte.

The. x. Chapter.

AND I sawe another myghtye angell I
come downe frõ heauẽ, clothed with a
cloude, & ỳ raynbowe vpõ his heade.
And his face as it were the Sonne, &
his fete as it were pylers of fyre: & he
had in his honde a lytel boke opẽ: and he put his
right foote vpõ the see, and his lefte foote on the
earth. And cryed with a lowde voyce, as when a
lyõ roareth. And when he had cryed, seuen thon-
ders spake theyr voyces. And when the seuẽ thon
ders had spoken theyr voyces. I was about to
wryte. And I herde a voyce from heauen sayenge
vnto me: seale vp those thynges which the seuen
thonders spake, & wryte them not.
Dan. 12.b * And the angel which I sawe stonde vpõ the
see, and vpon the earth, lifte vp his honde to hea-
uen, and swore by hym that lyueth for euermore,
which created heauẽ, and the thynges that there
in are, & the see, and the thynges which are ther
in, that ther shalbe nomore tyme: but in the day
es of the voyce of the seuenth angell, whẽ he shall
begynne to blowe, the mystery of God shalbe fy-
nished, as he preached by his seruauntes the pro-
phetes.
And the voyce which I herde from heauen
spake vnto me agayne, and sayde: go and take ỳ
lytle boke which is open in the honde of ỳ angel,

which stondeth vpon the see, and vpon the earth.
And I went vnto the angel, and sayde vnto him:
Geue me the lytle boke. And he sayde vnto me:
*Take it, & eate it vp, and it shall make thy bel- 4.esd.14.e
ly bytter, but it shalbe in thy mouth as swete as Ezec.3.a
hony. And I toke the lytle boke out of his honde,
& dyd eate it vp, & it was in my mouth as swete
as hony: and as soone as I had eaten it, my belly
was bytter. And he sayde vnto me: Thou muste
prophecy agayne vnto the people, and to the Hey
then, and tunges, and to many kynges.

The.xi.Chapter.

¶ AND ther was geuen me a rede lyke
vnto a rod, & it was sayde vnto me.
*Ryse & mete the temple of God, and Eze.40.
the aultre, & them ỹ worshippe therin 41.42.43.
and the quyre which is within the tẽ-
ple, cast out, & mete it not: for it is geuen vnto the
Gentyles, & the holy citie shall they treade vnder
foote. xlii. monethes. And I wyll geue power vn-
to my two witnesses, and they shall prophecy. M
ii. C. and. lx. dayes clothed in sacke cloth. *These zach.4.a
are two olyue trees, and two candelstykes, ston-
dynge before the God of the earth,

And yf ony man wil hurt them, fyre shal pro-
cede out of their mouthes, and consume theyr e-
nemyes. And yf ony man wyl hurt thẽ, this wyse
muste he be kylled. These haue power to shut hea
uen, that it rayne not in the dayes of their prophe
cyenge: and haue power ouer waters, to turne thẽ
to bloud, and to smyte the earth with all maner
plages, as often as they wyll.

¶ *And when they haue fynyshed their testimo- Dan.7.b
ny, the beast that cam out of the bottomlesse pyt, Apo.13.b
shall make warre against thẽ: and shall ouercome
them, and kyll thẽ. And their bodyes shall lye in ỹ

Stretes of the greate citie, which spiritually is cal
led Sodō & Egipte, where our LORDE is cru-
cifyed. And some of the people and kynredes, and
tunges, and of the nacyons, shal se theyre bodyes
thre dayes and an halfe, and shall not suffre their
bodyes to be put in graues. And they that dwell
vpon the earth, shall reioyce ouer them & be glad
& shall send gyftes one to another: for these two
prophetes vexed them that dwell on the earth.

Dan.12.b. * And after thre dayes & an halfe the spyrete L
of life from God, entred into them. And they sto-
Dan,11,f de vp vpon theyre fete: and * greate feare came
vpon them whiche sawe them. And they herde a
greate voyce from heauen, sayenge vnto them:
Come vp hether. And they ascended vp into hea-
uen in a cloude, and theyre enemyes sawe them.
And ỹ same houre was ther a great earthquake
and the tenth parte of the cytie fell, & in the earth
quake were slayne names of men, seuen M. and
the remnaūt were feared, and gaue glory to God
of heauen. The seconde wo is past, and beholde,
the thirde wo wyll come anone.

The .xii. Chapter.

AND the seuenth angell blewe, and ther A
were made great voyces in heauen sa
yenge: The kyngdoms of this worlde
are oure LORDES & his Christes,
and he shall raygne for euermore. And
the foure and twentye Elders, which sat before,
God on theyr seates, fell vpon theyr faces, & wor-
shipped God sayenge: We geue ỹ thankes LOR
DE God almightie: which art & wast, and art to
come, for thou hast receaued thy great might, and
hast raygned. And the Heythen were angry, and
thy wrath is come, and the tyme of the dead that
they shulde be iudged, and that thou shuldest geue

rewarde vnto thy ſeruauntes the prophetes and ſayntes, and to them that feare thy name, ſmall and greate: and ſhuldeſt deſtroye them which deſtroye the earth. And the temple of God was ope-
B ned in heauen, and ther was ſene in his temple ȳ arcke of his teſtamēt: and ther folowed lyghtenynges, and voyces, and thondrynges and crathquake, and a great hayle.

And ther appeared a greate token in heauen A womā clothed with the Sōne, and the Moone vnder hyr fete, and vpon hyr heade a crowne of twolue ſtarres. And ſhe was ☞ chylde, and cryed trauayling in byrth, & payned ready to be delyuered. And ther appeared another token in heauen and beholde a great reed draggon, hauynge ſeuen heades, and ten hornes and ſeuen crownes vpon his heades: and his tayle drue the thirde parte of
C the ſtarres, and caſt them to the earth.

And the draggō ſtode before the womā, which was ready to be delyuered: for to deuoure hyr chyld as ſoone as it were borne. And ſhe brought forth a man childe, which ſhulde rule all nacyons with a rod of yron. And hyr ſonne was taken vp vnto God, & to his ſeate.* And the woman fled Apo.12.d in to wyldernesſe, where ſhe had a place prepared of God, that they ſhulde fede her there.a M.ii.C and.lx.dayes.

And ther was a greate battayll in heauen, *Michael and his angels fought with the drag- Dan.11.f gon, and the draggō foughte and his angels, and preuayled not, nother was theyr place founde ony Eſa.14.b more in heauē.* And the great draggon that olde Luce.10.b ſerpēt (called the deuell and Sathanas) was caſt out. Which deceaued all the worlde. And he was caſt in to the earth, and his angels were caſt out with hym alſo.

And I herde a lowde voyce, whiche sayde in heauen: Now is saluacyon, and strength and the kyngdome become oure Gods, and the power his Christes: For he is cast down, which accused them before God daye and nyght. And they ouer D
came hym by the blonde of the lambe, and by the word of theyr testimony, and they loued not their lyues vnto ỹ death. Therfore reioyce ye heauens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the see: for the deuel is come downe vnto you, which hath great wrath, because he knoweth, that he hath but a shorte tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man chylde. And to the woman
Apo.xii.c were geuen two wynges of a greate Egle* that she myghte flye in to ỹ wyldernesse, into hyr place
Dan.7.d where she is norysshed for *a tyme, two tymes and halfe a tyme, from the presence of the serpẽt. And the dragon cast out of his mouth water after the woman, as it had bene a ryuer, that he might cause her to be caught of the floude. And the earth holpe the woman, and the earth opened hyr mouth, and swalowed vp the ryuer whiche the dragō cast out of his mouth. And the dragō was wroth with the womā: and went and made warre with the remnaūt of hyr sede, which kepe the commaundementes of God, and haue the testimony of Jesus Christ, and I stode on the see sonde.

The.xiii. Chapter.

Apo.17.c
AND I sawe a beaste ryse *out of the see, haupnge seuē heades, & .x. hornes: I
Dan.7.a & vpō his hornes .x. crownes, & vpon his head, the names of blasphemy.
* And the beast which I sawe was

lyke a cat of ỹ mouñtayne, and his fete were as ỹ fete of a beere, and his mouth as the mouthe of a lyon. And the dragg̃ gaue him his power & hys seat, & great authorite: ¶ I saw one of his heades as it were wounded to death, & his deadly wound was healed, & al the world wondred at the beaste and they worshipped the draggon which gaue power vnto the beaste, and they worshipped the beast, sayenge: who is lyke vnto the beast? who is able to warre with hym?

¶ And ther was geuen vnto hym a mouth to speake greate thynges and blasphemyes, and power was geuẽ vnto hi, to do. xlii. monethes. And he openes his mouthe vnto blasphemy agaynste God, to blaspheme his name, and his tabernacle, and them that dwell in heauen. * And it was geuen vnto hym to make warre with the saynctes. and to ouercome thẽ. And power was geuen him ouer all kynred, tũge, & nacyon: * & all that dwell vpon the earth worshipt hym: whose names are not wrytten in the boke of lyfe of the lãbe, which was kylled from the begynnynge of the worlde. Yf ony man haue an eare, let hym heare. He that leadeth in to captiuite, shal go into captiuite: * he ỹ killeth w̃ a swearde, must be killed w̃ ỹ sword ‡ Here is the pacięce, & the faith of the saynctes.

Apo. 11. b

Dan. 11. f

Gene. 9. a
Mat. 26. e
‡ Ap. 14. c

And I beheld another beast commynge vp out of the earth, and he had two hornes lyke a lambe, & he spake as dyd the draggõ. And he dyd all that the fyrst beaste coulde do in his presence, and he caused the earth, and them whiche dwell therin, to worshippe the fyrst beast, whose deadly wounde was healed. And he dyd greate wõders, ¶ so that he made fyre come downe from heauen in the sight of men. And deceaued them that dwelt on the earth by the meanes of those tignes which

he had power to do in the sighte of the beast, sayenge to them that dweit on the earth: that they shulde make an ymage vnto the beast, which had the wounde of a swearde and dyd lyue.

And he had power to geue a spyrete vnto the ymage of the beast, & that the ymage of the beast shulde speake, and shulde cause that as many as wolde not worshippe the ymage of the beaste, shuld be kylled. And he made all, both smale and greate, ryche and poore, fre and bonde, to receaue a marke in theyr righthondes, or in theyr foreheades. And that no man myghte by or sell, saue he that had the marke, or thename of the beast ether the nombre of his name. Here is wysdome. Let hym that hath wyt, count the nombre of the beast For it is the nombre of a man, and his nombre is sixe hundreth, thre score and syxe.

The.xiiii. Chapter. ✠

AND I loked, and lo, a lambe stode on the mount Syon, and with hym. C. and. xliiii. thousande haueng his fathers name wryt ten in theyr foreheades. And I herd a voyce from heauen, as the sounde of many waters, and as the voyce of a greate thondre. And the voyce that I herd, was as the harpers that playe vpon theyr harpes. And they songe as it were a newe songe, before the seate, and before the foure beastes, and the Elders, and noman coulde learne that songe, but the hundreth and xliiii. M. which were redemed from the earth. These are they which were not defyled with wemē, for they are virgyns. These folowe thelambe, whither soeuer he goeth. * These were redemed frō men, beynge the fyrst frutes vnto God and to the lambe, and in theyr mouthes was founde no gyle. For they are without spotte before the trone of God. ✠

1. Cor. 6. c
Apo. 5. b

B And I sawe an angell flye in the myddes of heauen hauynge an euerlastyng gospell to preach vnto them that syt and dwel on the earth, and to all nacyons, kynreddes, and tunges and people, sayenge with a loude voyce: Feare God, & geue honoure to hym, for the houre of his iudgement is come: and worshippe hym * that made heauen and earth, and the see, and the foutaynes of water. pſa.145.d Actu.14.c

And ther folowed another angell, sayenge: * Babylon is fallen, she is fallen: euen Babylon that great cytie, for she made all nacyons drynke of the wyne of hyr whoredome. Eſa.21.b Iere.51.b Apoc.18.a.

C And the thyrde angell folowed them, sayenge with a loude voyce: Yf ony man worshippe the beast and his ymage, & receaue his marke in his forhead, or on his honde, the same shall drynke of the wyne of the wrath of God, whiche is poured in the cuppe of his wrath. And he shalbe punyshed in fyre and brymstone, before the holy angels and before the lambe.

* And the smoke of theyr torment ascendeth vp euermore. And they haue no rest day nor night which worshippe the beast and his ymage, & who so euer receaueth the print of his name. * Here is the pacience of sayntes. Here are they ſ kepe the cōmaundementes and the fayth of Iesu. Apo.9.a and.19.a Apoc.13.b.

D And I herde a voyce from heauen, sayeng vnto me: wryte: Blessed are the dead, which here after dye in the LORDE. Yee the spyrite sayeth, ſ they rest from theyr laboures, for theyr workes folowe them. And I loked and beholde, a whyte cloude, and vpon the cloude one syttynge lyke vnto the sonne of man, hauynge on his heade a golden crowne, and in his harde a sharpe sycle. And another angell came out of the temple, cryenge with a loude voyce to hym that sat on the cloude:

Joel.3,b * Thrust in thy sycle and reape: for the tyme is
Mat.13,c come to reape, for the corne of the earth is rype.
And he that sat on the cloude, thrust in his sycle
on the earth, and the earth was reaped.

And another angell came out of the temple, E
which is in heauen, haupnge also a sharpe sycle.
And another angel came out frō the alter, which
hadde power ouer fyre, and cryed with a loude
crye vnto hym that had the sharpe sycle, & sayd:
Thrust in thy sharpe sycle, & gather the clusters
of the the earth, for hyr grapes are rype. And the
angell thruste in his sycle on the earthe, and cut
downe the grapes of the vyneyarde of the earth,
and cast them in to the great wynefat of ẏ wrath
of God: and the wynefat was trodden without
the cytie, and bloude came out of the fat, euen vn
to the horse bydles by the space of a thousande &
syxe hundreth furlonges.

The xv. Chapter.

Dan.11,e

AND I sawe another sygne in heauen I
great and maruaylous. vii. angels ha
upnge the seuen last plages, * for in
them is fulfylled the wrath of God.
And I sawe as it were a glassye see,
myngled with fyre, and them that had gotten vic
tory of the beast, and of his ymage, & of his mark
and of the nombre of his name, stande on ẏ glas-
sye see, haupnge the harpes of God: & they songe
the songe of Moses the seruaunt of God, & the
songe of the lambe, sayeng: Great & maruaylous
are thy workes LORDE God almyghtye, iuste
and true are thy wayes, thou kynge of sayntes.

Jere.10,a, * Who shal not feare O LORDE and glorefy
thy name? For thou onely art holy, for al gentyls
shall come and worshippe before the, for thy iud-

¶ gementes are made manyfest.

And after that, I loked, and beholde, the temple of the Tabernacle of testimonye was open in heauen, and the seuen angels came out of the temple, which had the seuen plages, clothed in pure & bryght lynen, and hauinge theyr brestes gyrded wt goldē gyrdels. And one of the foure beastes gaue vnto the seuen angels seuen golden vyalles, full of the wrath of God which lyueth for euermore. *And the temple was full of smoke, for the glorye of God, and for his power, and no man was able to entre in to the temple, tyl the seuen plages of the seuen angels were fulfylled. Eze.44.a

¶ The.xvi.Chapter.

AND I herde a great voyce out of the temple, sayenge to the seuē angels: go your wayes, powre out youre vyalles of wrath vpō the earth. And the fyrst wente, and poured out his vyall vpō the earth, and ther fell a noysom and a sore botch vpon the men which had the marke of the beast, and vpon them that worshipped his ymage. And the seconde angell shed out his vyal vpon the see, and it turned as it were into the bloude of a dead man: and euery lyuynge thynge dyed in the see. And the thyrd angel shed out his vyall vpon ỹ ryuers & fountaynes of waters, and they turned to bloud. And I herd an angell saye: LORD which art & wast, thou art ryghteous and holy, because thou hast geuen suche iudgementes, for they shed the bloude of sayntes, and prophetes, & therfore hast thou geuen them bloude to drynke: for they are worthy. And I herd another angel out of the alter, saye: euen so LORDE God almyghty, true ¶ and ryghteous are thy iudgementes.

And the fourth angell poured out his vyall

on the Sonne, and power was geuen vnto hym to vexe men with heate of fyre. And the men raged in great heate, and spake euell of the name of God, which had power ouer those plages, & they repented not, to geue hym glory. And the fyfte angell poured out his vyall vpō the seate of ỹ beast, and his kyngdome wared darke, and they gnewe theyr tunges for sorowe, and blasphemed ỹ God of heauen for sorowe, and payne of theyr sores, & repented not of theyr dedes.

L And the sixte angell poured out his vyall, vpon the great ryuer of Euphrates, and the water dryed vp, that the way of the kynges of the East shulde be prepared. And I sawe thre vncleane spretes lyke frogges come out of ỹ mouth of the dragon, and out of the mouth of the beast, & out of the mouthe of the false prophete. For they are the spretes of deuels worckynge myracles, to go out vnto the kynges of ỹ earth and of the whole worlde, to gather them to the battayll of ỹ greate daye of God almyghtye. ✱ Beholde, I come as a
Mat. 24. d thefe. Happy is he that watcheth and kepeth his
Luce. 12. e garmentes, lest he be ‡ founde naked, and men se
1. Tes. 5. a his fylthynesse. And he gathered them together
2. Pet. 3. b in to a place, called in the Hebrue tunge, Armage-
‡ Apoc. 3. d don.

D And the seuenth angell poured out his vyall in to the ayre. And ther came a great voyce out of heauen from the seate, sayenge: It is done. And ther folowed voyces, thondrynges, & lyghtynges, and ther was a greate earthquake, suche as was not sence men were vpon the earthe, so myghty an earthquake and so great. And the great cytie was diuided in to thre partes. And the cyties of nacyons fell. And great Babilon came in remembraunce before God, to geue vnto her the

cuppe of wyne of the fearcenesse of his wrath. And euery yle fledde awaye, and the mountaynes were not founde. And ther fell a great hayle, as it had ben talentes, out of heauen vpon the men, & the men blasphemed God, because of the plage of the hayle, for it was great, and the plage of it was sore.

The.xvii Chapter.

AND ther came one of the seuē angels which had the seuen vyalles, and talked with me, sayeng vnto me: Come, I wyll shewe the the iudgement of ỹ great whore, that sytteth vpon many waters, with whom the kynges of ỹ earth haue committed whoredom, and the inhabiters of the earth are dronken with the wyne of hir fornicacyon. And he caryed me awaye in to the wyldernesse in the spyrete. And I sawe a womā syt vpō a rose coloured beast, full of names of blasphemye, which had seuen heades and ten hornes. And the woman was arayed in purple and rose coloure, and decked with golde, precious stone, and pearles, and had a cuppe of golde in hir hande, full of abhominacyōs, and fylthynesse of hir whoredom. And in hir forehead was a name wrytten, a mysterye: great Babilon the mother of whoredome and abhominacyons of the earth. And I sawe ỹ wyfe dronken with the bloud of sayntes, and with the bloude of the wytnesses of Iesu. And whan I sawe her, I wondred with great maruayle.

And the angell sayd vnto me: wherfore marueyllest thou? I wyl shewe the the mystery of the woman, and of the beast that beareth her, which hath seuen heades, and ten hornes. The beast that thou sepst, was, and is not, and shall ascende out of the bottomlesse pyt, and shall go in to perdicō,

and they that dwell on the earthe shall wonder
Luce.10.b. (whose*names are not wrytte in ꝯ boke of lyfe
Phil.4.a from the begynnynge of the worlde) whan they
Apoc.13.b beholde the beast that was, and is not. And here
is a mynde that hath wysedome.

The seuen heades are seuen mountaynes, on ℓ
which the woman sytteth: they are also seuē kyn-
ges. Fyue are fallen, and one is, and the other is
not come. When he commeth he must continue a
space. And the beast that was, and is not, is euen
the eyght, and is of the seuen, and shall go in to de
Dan.7.b struccyon. *And ꝯ ten hornes which thou sawest
Apo.13.a are ten kynges, whiche haue not yet receaued the
kyngdome, but shall receaue power as kynges at
one houre with the beast. These haue one mynde,
and shall geue theyr power and strength vnto the
beast. These shall fyght with the lambe, and the
lambe shall ouercome them: For he is *LORD
1.Tim.6.c of all lordes, and kynge of all kynges: and they
Apo.19.c that are on his syde, are called, and chosen & faith
full.

Esay.8.b. And he sayd vnto me: The*waters whiche M
thou sawest, where the whore sytteth, are people,
and folke, and nacyons and tunges. And the ten
hornes, which thou sawest vpō the beast, are they
which shall hate the whore, and shall make her de
solate, and naked, and shall eate hir flesh, & burne
her with fyre. For God hath put in theyr hartes,
to fulfyll his wyll, and to do with one consente,
for to geue hir kyngdome vnto the beast, vntyll ꝯ
wordes of God be fulfylled. And ꝯ womā which
thou sawest, is that great cytie, which raygneth
ouer the kynges of the earth.

The xviii. Chapter.

¶ AND after that I sawe another angel come downe frō heauē, hauyng great power, & the earth was lyghtened wt his bryghtnesse. And he cryed myghtely with a strōge voyce, sayeng: *She is fallen, she is fallen, euen great Babilon, and is become the habitacyon of deuels, and the hold of all foule spyrytes, & a cage of al vncleane & hateful byrdes: for all nacyons haue dronken of the wyne of the wrath of hir whoredome. And the kynges of the earth haue cōmytted fornicacyon with her, and hir marchauntes are waxed ryche of the abū daunce of hyr pleasures. Esa. 21. b Jere. 51. b Apo. 14. b.

¶ And I herde another voyce from heauen say: *come awaye from her my people, that ye be not partakers of hir synnes, lest ye receaue of hir plages. For hir synnes are gone vp to heauen, and ✠ LORDE hath remembred hyr wyckednesse. Reward her euen as she rewarded you, and geue her dubble accordynge to hyr workes. And poure in dubble to her in the same cuppe, which she fylled vnto you. And as much as she glorifyed her selfe, & lyued wantonly, so much poure ye in for her of punyshmēt, and sorow, for she sayeth in hir hart: *I syt beyng a quene, and am no wyddowe, and shall se no sorowe. ‡ Therfore shall hir plages come at one daye, death, and sorowe, and honger, and she shalbe *brent with fyre: for stronge is the LORDE God which shall iudge her. Gene. 19. c 2. Cor. 6. c Esa. 47. a ‡dani. 8. d. 2. Tess. 2. b *apo. 17 d

¶ And the kynges of the earth shall bewepe her, and waple ouer her, whiche haue commytted fornicyon and lyued wantonly with her, when they shall se the smoke of hyr burnynge, and shal stōde afarre of for feare of hir punyshment, sayenge: Alas, alas, that greate cytie * Babilon, that myghty cytie: For at one houre is thy iudgement Esa. 21. b Jere. 51. b

Apo.14.b. come. And the marchaūtes of the earth shal weps and wayle in them selues, because no man wyll bye theyr ware ony more, the ware of Golde, and syluer, and of precyous stones, of pearle, & sylke, and purple, and skarlet, and all Thyuen wood, & al maner vessels of yuery, and al maner vessels of moost precyous wood, and of brasse, and of yron, and synomom and odours, and oyntmentes, and frankynsēce, and wyne, and oyle, and fyne floure and wheate, and cattell, and shepe, and horses, & charrettes, and bodyes and soules of men

And the appels that thy soule lusted after, are D departed from the. And all thynges whiche were deyntye, and had in pryce, are departed from the, and thou shalt fynde them nomore. The marchaūtes of these thynges which were wared ryche by her, shall stande afarre of for feare of the punysh-ment of her, weppynge and waylynge, and sayeng:

Iere.51.b *Alas alas, that great cytie, that was clothed in sylke, and purple, and scarlet, and decked ☞ gold, and precyous stone, and pearles: for at one houre so great ryches is come to nought.

And euery shippe gouerner, and all they that occupye shippes, and shipmen which worke in ☞ see, stode afarre of, and cryed, when they saw the smoke of hir burnynge, and sayde: What cytie is lyke vnto this great cytie? And they cast dust on theyr heades, and cryed weppynge, and waylynge and said: Alas alas, that great cytie, wherin were made ryche all that had shippes in the see, by the reason of hyr wares: for at one houre is she made desolate.

Reioyce ouer her thou heauen, andye holy A G postles, and prophetes: for God hath geuen your iudgement on her. And a myghtye angell toke vp a great stone lyke a mylstone, and cast it in to the

lee, sayeng: With such violence shal that *greate cytye Babylon be cast, and shal be founde nomoz. And the voyce of harpers, and musicians, and of pypers, and trompetters shal be herde nomoze in the: and no craftes man (of whatsoeuer crafte he be) shalbe founde ony moze in the: and the sounde of a mylle shall be herde nomoze in the: * and the voyce of the bzidegrome and of the bzyde, shall be herde nomoze in the, foz thy marchauntes were pzynces of the earth. And with thyn inchauntmēt were deceaued all nacions: and in her was founde the bloude of the pzophetes, and of the sayntes, & of all that were slayne vpon the earth. Jere.51.b Jer.16.25

The.xix. Chapter.

A AND after that, I herde the voyce of much people in heauen, sayenge: Alleluya. Saluacyon and glozy & honour and power be asscrybed to the LORDE our God, foz true and righteous are his iudgementes, because he hathe iudged the great whoze (which dyd cozrupte the earth wyth hyz fornicacyon) and hath auenged the bloude of his seruauntes of hyz hand. And agayn they said: Alleluya. * And smoke rose vp foz euermoze. And Apoc.9.a
Ỹ. xxiiii. elders, & the four beastes fel down, & woz and.14.c
shypped God that sat on the seate, sayeng: Amen. Alleluya. And a voyce came out of the seate, sayēg pzayse our LORD God al ye that are his seruaūtes, and ye that feare hym both small and greate.

B And I herde the voyce of muche people, euen as the voyce of manye waters, and as the voyce of stronge thondzynges, sayeng: Alleluya, foz God omnipotēt raygneth. Let vs be glad and reioyce, and geue honoure to hym: foz the mariage of the lambe is come, and hys wyfe made herself ready,

And to her was graunted, that she shulde be arayed wyth pure and goodly sylke, (As for the sylke, it is the ryghteousnesse of sayntes.) And he sayde
Mat. 22.a Luce.14.a vnto me: * Blessed are they which are called vnto the lambes supper. And he sayde vnto me: these are the true sayenges of God. And I fell at hys
Actu.10.c and.14.c Apo.22.c fete, to worshyppe hym. And he sayde vnto my * se thou do it not. For I am thy felowe seruaunte, and one of thy brethren, and of them that haue the testimony of Jesus. Worshyppe God. For the testimony of Jesus is the spyrit of prophecy. And I sawe heauen open: and beholde, a white
Apoc.1.c and.2.c horse and he that sat vpon hym, was called faithfull and true, and in ryghteousnesse dyd he iudge, and make battayle. Hys eyes * were as a flame
Esa.63.a of fyre, and on hys head were many crownes: and he had a name wryten, that no man knewe but hymselfe. * And he was clothed wyth a vesture dypt in bloude, and his name is called, the word of god And the warryers which were in heauen, folowed hym vpon whyte horses, clothed wyth whyte
Apoc.1.c and pure sylke, and * out of hys mouthe went a sharpe swearde, that wyth it he shulde smyte the
Psal. 2.b heythen: * And he shall rule them wyth a rodde of yron, and he trode the wynefatte of the fearcenesse and the wrath of almyghty God. And hath on his vesture and on his thyghe a name wrytten
Dan.12.a * kynge of all kynges, & LORD of all Lordes.
1.Tim.6.c Apo.17.c And I sawe an angell stonde in the Sonne, & he cryed wyth a loude voyce, sayenge to all ♀ fowles that flye by the middes vnder ♀ heauen: Come and gather youre selues together vnto the supper
Eze.39.d of the greate God, that * ye maye eate the flesshe of kynges, and of hyghe captaynes, and the flesshe of myghtye men, and the flesshe of horses, and of them that sytte on them, and the flesshe of all fre

men and bondemen, both of small and great. And I saw the beast and the kynges of the earth, and theyre warryers gathered together, to make battayle agaynste hym that satte vpon the horse, and agaynst hys souldyers.

And the beast was taken, and wyth hym that false prophet that wrought myracles before hym, wyth which he deceaued thē that receaued the beastes marke, and them that worshipped his ymage

* These both were cast quycke in to a ponde of fyre burnynge wyth brymstone: & the remnaunte were slayne wyth the ‡swearde of hym that sat vpon ẏ horse, which swearde proceded oute of hys mouth, & all ẏ foules were filled with theyr flesh. Dan.7.b Mat.25.d Apo.20.c ‡Hebr.4.c

The.xx.Chapter.

A AND I sawe an angel come downe from heauen, hauynge the keye of the bottōlesse pyt, and a greate chayne in his hande. * And he toke the dragon that olde serpent (whiche is the deuell and Sathanas) and he bounde him a thousande yeares: and cast hym in to the bottomlesse pyt, and he bounde hym, & set a seale on him, that he shulde deceaue the people nomore, tyll the thousande yeares were fulfylled. And after that muste he be lowsed for a lyttell season. Iob.4.b 2.Pet.2.b

B * And I sawe seates, and they sat vpō them and the iudgemente was geuen vnto them: and I sawe the soules of them that were beheaded for ẏ wytnesse of Iesu, and for the worde of God: which hadde not worshipped the beaste, nother hys ymage, nother had taken hys marke vppon theyr foreheades, or on theyr handes: and they lyued, and raygned wyth Christ a thousande yeare: but the other of the dead men lyued not agayne, vntyll the thousande yeares were fynyshed. This Dan.7.b Apo.4.a

is that fyrst resurrecyon. Blessed and holy is he that hath parte in the fyrst resurrecyon. On such hath the seconde death no power, but they shal be the prestes of God and of Christ, and shal raygne with hym a thousande yeares.

L And whan the thousande yeares are expyred, Sathan shall be lowsed out of his prison, & shall go out to deceaue the people which are in ỹ foure
Eze.38,a quarters of the earth. * Gog & Magog, to gather
and.39 thē together to battayle, whose nombre is as the sonde of the see, and they wente vp on the playne of the earth, & cōpassed the tentes of the sayntes aboute, & the beloued cytye. And fyre came downe
Dani. 7.b frō God out of heauen, & deuoured thē: * and the
Apo.19.d deuel ỹ deceaued thē, was cast into a lake of fyre
Mat. 25.d and brymston, where the beast & the false prophet were, & shalbe tormēted day & night for euermore.

M And I saw a greate whyte seate, & hym that sat on it, frō whose face fled away both the earth and heauē, and theyr place was nomore founde.
Dani.12,a * And I saw the dead, both great and smal stond before God: And the bokes were opened, and another boke was opened, which is (the boke) of lyfe and the dead were iudged of tho thynges whiche were wrytten in the bokes accordynge to theyr dedes, and the see gaue vp hyr dead, which were in her, and death, & hell deliuered vp the dead, which were in thē: and they were iudged euery man accordyng to his dedes. And death and hel were cast in to the lake of fyre. This is ỹ seconde death. And
Apo.13,b whosoeuer was not founde wrytten in the * boke of lyfe, was cast in to the lake of fyre.

The.xxi. Chapter.

Esa.65,c And I sawe a * newe heauen and a newe
2.Pet.3,b. earth. For the fyrste heauen, and the fyrste earth were vanyshed awaye, and ther was

nomore dee. ✝ And I Jhon sawe that holy citye newe Jerusalem come downe from God oute of heauē, prepared as a bryde garnyshed for hyr husbande. And I herde a greate voyce from ỹ seate, sayenge: beholde, the tabernacle of God * is with men, and he will dwell wyth them. And they shall be his people, and God hymselfe shall be with thē & shalbe theyr God. * And God shall wype away all teares frō theyr eyes. And ther shall be nomore death, nother sorow, nother shal ther be ony more payne, for the olde thynges are gone. And he that sat vpon the seate, sayde: * Beholde, I make all thynges newe. ✝ And he sayde vnto me: Wryte, for these wordes are saythfull and true. Ezc.43.a Esa.25.b Apo.7.c Esa.65.c 2.Cor.5.c 2.Pet.3.b

B And he sayde vnto me: it is done. ‡ I am Alpha and Omega, the begynninge, and the ende. I wyll geue to hym that is athyrst of the wel of the water of lyfe free. He that ouercōmeth, shall inheret all thynges * I wyll be hys God, & he shall be my sonne. But the fearefull and vnbeleuyng, and the abhominable, & murtherers, and whoremongers, and sorcerers, and ydolatrers, and all lyars, shal haue theyr parte in the * lake, that burneth wyth fyre, and brymstone, which is the seconde deathe. ‡esa.44.b Apo.1.b and.22.c zacha.8.b Heb.8.c Apoc.20.c

And ther came vnto me one of the seuen angels, whiche had the seuen vials full of the seuen last plages: and talked with me, sayenge: come hyther, I wyl shew the the bryde, ỹ lābes wyfe. And he caried me awaye in ỹ spyrete to a greate and an hye mountayn, & he shewed me the greate cytye, holy Jerusalē descending out of heauen from God, hauing ỹ brightnesse of god. And hyr shining was lyke vnto a stone moost precious, euen a Jaspar cleare as cristall: and had great & hye walles, and had twolue gates, & at the gates twolue angels: and names wrytten, which are the twolue trybes

of Israell: on the east parte thre gates, and on the north syde thre gates, & toward the south thre gates, and on the west syde thre gates: and the wal of the cytye had twolue foundacyons and in them ỹ names of the lambes twolue Apostles.

Ezech.40.a. ✱And he that talked with me, had a golden rede to measure the cytye wythall, and the gates therof, & the wall therof. And the cytie was buylt foure square, and the lengthe was as large as the bredth of it, & he measured the cytye with the rede xii. M. furlonges: & the length and the bredth, and the heyghte of it, were equall And he measured ỹ wall therof, an. c. xliiii. cubytes, after the measure of a man, which the angell had. And the buylding of the wall of it was of Jaspar. And ỹ cytye was of pure golde, lyke vnto cleare glasse: & the foundacyons of the walles and of the cytye were garnysshed wyth all maner of precious stones. The fyrst foundacyon was a Jaspar, the Second a Saphyre, the thyrde a Calcedony, the fourth a Smaragde, the fyfte a Sardonix, the sixte a Sardeos, the seuenthe a Chrisolyte, the eyghte Berall, the nynth a Topas, the tenth a Chrysoprasos, the cleuenth a Jacincte, the twelfte an Amatist. C

And the twolue gates were twolue pearles, D and euerye gate was of one pearle, and the strete of the cytye was pure golde, as a thorow shinyng glasse, and I saw no tẽple therin. For the LORD God almyghty and the lambe is the temple of it, and the cytye hath no nede of the Sonne, nother of ỹ Moone to lyghtẽ it. For ỹ brightnesse of god doth lighten it: and the lambe is the lyghte of it. And the people which are saued, shall walke in ỹ lyghte of it: and the Kynges of the earthe shall

Esa. 60.b bringe theyr glory vnto it.✱ And the gates of it shall not be shut by day. For ther shal be no nyght

there. And ther shall entre into it none vncleane thynge: nother whatsoeuer worketh abhominacion, or maketh lyes: but they which are wrytten in the lambes boke of lyfe.

The.xxii. Chapter.

A ND he shewed me a * pure ryuer of water of lyfe, clere as crystall, procedynge oute of the seate of God and of the lambe in the myddes of the strete of it: and of ether side of ỹ ryuer was ther wood of lyfe, which bare twolue maner of frutes, and gaue frute euery moneth: and ỹ leaues of the wood serued to heale the people wyth all. zacha. 13.a and.14.b

And ther shall be nomore curse, but the seate of God and the lambe shall be in it, & his seruauntes shall serue hym: * And they shall se hys face, and hys name shall be in theyre foreheades. ‡ And ther shall be no nyghte there, and they nede no candle, nother lyght of the Sonne: For the LORD God geueth them lyght, and they shall raygne for euermore. 1. Joh. 3.a Apoc.1.a ‡esa. 60.b

B And he sayde vnto me: these sayenges are saythfull and true. And the LORD God of the holy prophetes sente hys angell to shew vnto hys seruauntes, the thinges which must shortly be fulfylled. Beholde, I come shortly. * Happy is he ỹ kepeth the sayenge of the prophecye of thys boke. I am Jhon, which sawe these thynges and herde them. And whan I had herde and sene them, I fel downe to worshyppe before the fete of the angell which shewed me these thynges. And he sayde vnto me: * se thou do it not, for I am thy felowe seruaunt and the felow seruaunt of thy brethren the prophetes, and of them which kepe the sayenges of thys boke. Worshyppe God. Apoca.1.a Actu.10.b and. 14.c Apo.19.b

And he sayde vnto me: seale not the sayenges of the prophecy of thys boke. For the tyme is at hande. * He that doeth euell, let hym do euell styll and he which is fylthy, let hym be fylthy styll: and he that is ryghteous, let hym be more ryghteous: and he that is holy, let hym be more holy. And beholde, I come shortly, & my rewarde wyth me, to geue euery man accordynge as hys dedes shal be. * I am Alpha and Omega, ẏ begynnyng and the end: the fyrst and the last. Blessed are they that do his cōmaundemētes, that theyr power maie be in the tre of lyfe, and maye entre in thorowe ẏ gates into ẏ cytye. * For wythout are dogges & inchaūters & whormōgers, & ‡ murtherers, and ydolatrers, and whosoeuer loueth or maketh lesynges.

I Jesus haue sente myne angel, to testifye vnto you these thynges in the congregations. I am the roote & the generacion of Dauid, & the bright morynge starre. And the spyrite & the bryde saye: Come. And let hym that heareth, saye also: Come * And let hym that is athyrst, come. And let who soeuer wyll, take frely of the water of lyfe.

But I testifye vnto euery man that heareth the wordes of prophecy of this boke * yf onyman shall adde vnto these thynges, God shall adde vnto hym the plages that are wrytten in thys boke. And yf onye man shall mynyshe of the wordes of the boke of thys prophecy, God shall take awaye hys parte oute of the boke of lyfe, and oute of the holy cytye, and from the thynges which are wrytten in thys boke. He which testifyeth these thynges, sayeth: Yee, I come quyckly Amen. Euen so: come LORDE Jesu. The grace of oure LORDE Jesus be with you all. Amen.

L

Zach. 11.b

Esa. 44.b
Apo. 1.b
And. 21.a

1. Cor. 6.b
Gala. 5.c
Ephe. 5.a
‡1. Jo. 3.b

Esay. 55.a
Johā. 7.d

Deut. 4.a

The ende of the newe Testament.

Here folowe

the Epistles of the olde Testament,

which are red in the church after the vse of Salisbury, vpon certayne dayes of the yeare.

The Epistle on the fyrst sondaye in Aduent. Esay. li. a

HErken vnto me: ye that holde of ryghteousnesse, ye that seke the LORDE. Take hede vnto the stone, whereout ye are hewē, and to the pyt whereout ye ar dygged Consydre Abraham * youre father, and Sara that bare you, how ꝧ I called hym alone, prospered hym wel, & increased hym: how ꝧ LORD comforted Sion, & repayred al hir decaye, makyng hir deserte as a Paradyse, & hir wyldernesse as ꝧ garden of the LORD. Myrth & ioye was therein, thankesgeuynge & the voyce of prayse. Haue respecte vnto me thē (O my people) & laye thyn eare to me: * For a lawe & an ordynaūce shal go forth fro me, to geue lyght vnto the Gentyles. It is harde by, that my saluacyon & my ryghteousnesse shall go forth, & the people shalbe ordeyned ꝧ myne arme. The Ilandes (that is, the Gentyles) shall hope in me, & put theyr trust in myne arme. Lyfte vp your eyes towarde heauen, and loke vpon the earth beneth. * For the heauens shall vanysshe awaye lyke smoke, and the earth shall weare lyke a

Gene. 21. a
Rom. 4. a
† Gen. 12. a
Esa. 2. a
ꝧ Psal. 101. d
Mat. 24. f

cloth, and they that dwell therin, shall perysche in lyke maner. But my saluacyon endureth for euer & my ryghteousnes shall not ceasse. Therfore herken vnto me ye that haue pleasure in ryghteousnesse, thou people ỹ beareſt my ✱law in thyn hart ‡ Feare not the curse of men, be not afrayed of theyr blasphemyes & reuylynges, ✱ for wormes & mothes shall eate them vp lyke cloth and woll. But my ryghteousnesse shall endure for euer, and my saluacyon from generacyon to generacyon.

Jere.31.f
‡mat.10.d
Luce.12.a
✱ps.101.d

The Epistle on the wednisdaye in the seconde weke of Aduent. zacha. viii. a.

THus sayeth the LORD of hoostes: I wyll turne me againe vnto Sion, & wyll dwel in the myddes of Jerusalem: so that ✱ Jerusalem shalbe called a faythfull and true cytie, the hyl of the LORD of hoostes, yee an holy hyll. Thus sayeth the LORDE of hoostes: Ther shall yet olde men and wemen dwell agayne in the stretes of Jerusalem: Yee and such as go with staues in theyr handes for very age. The stretes of the cytie also shalbe full of yonge boyes and damsels, playenge vpon the stretes. Thus sayeth ỹ LORDE of hoostes: ✱ Yf the residue of this people thynke it to be vnpossible in these dayes, shulde it therfore be vnpossible in my syght, sayth ỹ LORDE of hoostes? Thus sayeth the LORDE of hoostes: I wyll delyuer my people from the lande of the east and west, and wyl bryngе thē agayne, that they maye dwell at Jerusalem. ✱ And they shalbe my people & I wyl be theyr God, in trueth and ryghteousnesse.

Esay.1.d
Mat.19.d
Jere.31.f
Heb.8.c
Apoc.21.c

The Epistle vpon the frydaye nexte folowynge. Esa. lxii. b.

THus ſayeth ỹ LORDE: I wyll ſet watch men vpō thy walles (o Jeruſalem) which ſhall nother ceaſſe daye nor nyghte, to preach the LORDE. And ye alſo ſhall not kepe him cloſe, nor leaue to ſpeake of him, tyl Jeruſalē be ſet vp, & made ỹ prayſe of the earth. The LORDE hath ſworne by his right hande, & by his ſtrōge arme, that frō hence forth he wyll not geue the corne to be meate for thyne enemyes nor the wyne (wherin thou haſte laboured) to be dryncke for the ſtraungers. But they that haue gathered in the (corne) ſhall eate it, and geue thākes to the LORDE: & they ỹ haue borne in ỹ wyne ſhall dryncke in the court of my Sāctuary. Stōde backe, & departe aſonder, ye that ſtonde vnder ỹ gate: make rowme ye people, repayre the ſtrete, & take away the ſtones, & ſet vp a token for the people. Beholde, the LORDE proclameth in the endes of the worlde: * Tell the doughter Sion: Se, thy ſaluacyon commeth. Beholde, he bryngeth his treaſure with hym, & his actes go before him. For they whom the LORDE delyuereth, ſhall be called the * holy people. And as for the, thou ſhalt be called ỹ greatly occupyed cytie, & not ỹ forſakē Eſa. 40. ỹ zach. 9. b. Mat. 21. a. Eſa. 4. a

The Epiſtle on ỹ wednyſdaye in the thyrde weke of Aduent. Eſay. 2. a.

THis is the worde that was opened vnto Eſay the ſonne of Amos vpō Juda and Jeruſalem. * It wyll come to paſſe alſo in the proceſſe of tyme, ỹ mount where the houſe of the LORDE is buylded, ſhalbe the chefe amonge mountaynes, and exalted aboue all lytle hylles. * And all Heythen ſhall preaſſe vnto hym, and the multitude of people ſhall go vnto hym, ſpeakinge thus one to another: * Vp, let vs go to the hyll of the LORDE, and to the houſe Mich. 4. a zacha. 8. d pſa. 121. a. Jere. 21. d

of the God of Jacob, that he maye shewe vs hys
Esa.49. a waye, & that we may walke in his pathes. * For
Actu.1.a the lawe shall come out of Sion, and ỳ worde of
God frō Jerusalem, & shall geue sentēce amonge
the Heythē, and shall reforme the multitude of
Joel.3.b people: * so that they shall turne theyr swordes
in to mattockes, & theyr speares in to sythes.
Mich.4.b ‡ Frō that tyme forth shal not one people lyft vp
weapen agaynst another, nother shall they learne
to fyght ony more. It is to the ỳ I crye (O house
of Jacob) vp, let vs walke in ỳ lyght of ỳ Lorde.

The Epistle on the frydaye in the thyrde
weke of Aduent. Esa.xi.a.

Math.1.a ‡Esa.61.a Luce.4.b and.7.c THer shall come a rodde forth of ỳ kynred of * Jesse, & a blossome shal sprynge oute of his roote. ‡ The spyrete of the LORD shall lyght vpon hym: the spyrete of wyse-dome and vnderstandynge: the spyrete of counsell and strength: the spyrete of knowlege, & of the feare of God, and shall make hym feruent in the feare of God. For he shall not geue sentence after the thynge that shall be brought before his eyes, nother shall he reproue a matter at the fyrst hearyng but with ryghteousnesse shall he iudge the poore, and with holynesse shall he reforme the symple of the worlde. He shall smyte the worlde with the
2.Thes.2.b. staffe of his mouthe, * and with the breth of hys
‡Eph. 6.b mouth shall he slaye the wycked, ‡ ryghteousnesse shalbe the gyrdle of his lo[illegible], trueth and fayth-fulnesse the gyrdynge vp of his raynes.

The Epistle on the wednysdaye in the
fourth weke of Aduent. Joel.ii.e. and.iii.c.

BE glad then (o ye chyldren of Sion) and re-ioyce in the LORDE youre God, for he hath geuen you the teacher of ryghteous-nes: and he it is that shall sende you down

showres of rayne, early & late in the fyrst moneth: so that the barnes shalbe full of corne, & the presses plenteous with wyne & oyle. * Thus shall ye know, that I the LORDE your God dwel vpon my holy mout of Sion. Then shall Jerusalē be holy, and ther shall no straungers go thorowe her ony more. * At the same tyme shall the mountaynes droppe swete wyne, & the hilles shal flowe with mylke. All the ryuers of Juda shal haue water ynough. And out of the LORDES house ther shall flowe a spryngе, to water the valley of Sittim. * But Egipte shalbe layed waist, & ‡ Edom shalbe desolate, because they haue dealte so cruelly with the chyldren of Juda, and shed innocent bloude in theyr londe. Agayne, Juda shalbe inhabited for euermore, & Jerusalem frō generacyō to generacyō: for I wyl not leaue their bloud vnauenged. And ẏ LORD shall dwel in Sion.

Joel.3.c.

Amos.9.c.

Jere.46.a

‡ Jer.49.b

The Epistle on the frydaye in the fourth weke of Aduent. zacha.ii.b

BE glad & reioyce (o doughter Sion) for lo, * I am come to dwell in ẏ mydes of the, sayeth ẏ LORDE. At the same tyme shall ther many Heythen cleue to ẏ LORD, & shalbe my people. Thus wyll I dwel in ẏ myddes of ẏ, & thou shalt know, ẏ ẏ LORD of hooستes hath sent me vnto ẏ. The LORD shal haue Juda in possessiō for his parte in ẏ holy grounde, & shall chose Jerusalem yet agayne: * Let all flesh be styll before the LORDE, for he is rysen out of his holy temple.

Ero.25.a.

Mat.28.c.

Soph.1.b.

The Epistle on Saynt Jhon the Euangelistes daye. Eccl.xv.a.

HE that feareth God, wyll do good: and who so kepeth ẏ lawe, shal optayne wysdome. Is an honourable mother shal she

mete hym, and as a virgyn shall she receaue hym.
Mat.4.a *With the bread of lyfe & vnderstandynge shall
‡Joh.4.b she fede hym, and ‡geue hym the water of whol-
some wysedome to drynke. Yf he be constant in
her, he shal not be moued, and yf he holde him fast
by her, he shall not come to confusyon. She shall
bringe him to honoure amonge hys neghbours,
& in the myddes of the congregacyon shall she o-
pen his mouth. With the spirite of wysedome &
vnderstandynge shall she fyll hym, & cloth hym
the garment of glorye. She shall heape the trea-
sure of myrth and ioye vpon hym, and geue hym
an euerlastynge name to heretage.

The Epistle on the twelfte daye, otherwyse
called the daye of thre kynges.

Esay.lx.a.

Jdem.26.c. GEt the vp by tymes (o Jerusalē) and
Ephe.5.b receaue lyght: for thy *lyght cōmeth,
and the glorye of the LORDE shall
ryse vp vpō the. For lo, whyle ỳ dark
nes and cloude coureth ỳ earth & the
people, the LORDE shal shewe lyght vnto the,
Esa.19.c & his glory shalbe sene in the. *The Heythē shal
come to thy lyght, and kynges to the bryghtnesse
Gene.15.a that sprynged forth ouer the. *Lyfte vp thyne
Esa.49.d eyes, & loke rounde aboute the: All these gather
Mar.8.a themselues together, & come vnto the. Sonnes
shall come vnto the from farre, & doughters shal
gather themselues vnto the on euery syde. Whā
thou seyst this, thou shalt maruayl exceadyngly,
& thyne hart shalbe opened: whan the power of ỳ
see shalbe conuerted vnto the (that is) whan ỳ ar
myes of the Heythen shall come vnto the. The
multitude of Camels shall couer the, the Drome
Psa.71.b. daries of Madian and Epha *All they of Saba
Mat.2.b shall come, bringynge golde and incense, and the-

wynge the prayſe of the LORDE.

The nexte ſondaye after the twelfte daye.

Eſay.xii.a.

O LORDE, I thanke the, for ỹ waſte diſpleaſed at me: but thou haſt refrayned thy ſelfe, and haſt mercy vpon me. Beholde, God is my ſaluacio, in whō I truſt, and am not afrayed. * For ỹ LORDE God is my ſtrength, and my prayſe wherof I ſynge, he alſo ſhall be my refuge. Ther fore with ioye ſhall ye drawe ‡ water out of ỹ wel les of the Sauioure, and then ſhall ye ſaye: * Let vs geue thankes vnto the LORDE, and cal vp pon his name, and declare his counſels amonge the Heythen, and kepe them in remembraūce: for his name is excellent. O ſynge prayſes vnto the LORDE, for he doeth greate thynges, as it is knowen in all the worlde. Cry: out, and be glad, thou ỹ dwelleſt in Sio: for great is thy Prince, the holy one of Iſrael.

Habac.2.c
Exod.15.a
pſal.117.b
‡Joh.6.d.
*1 pa17b
pſa.104.a.

The Epiſtle on Aſhwedniſdaye.

Joel.ii.c.

AND now therfore ſayeth the LORDE: * Turne you vnto me w̄ al your hartes, w̄ faſtynge, weppynge, and mournynge: rente youre hartes and not your clothes. Turne you vnto the LORDE your God: for ‡ he is gracyous & mercyfull, longe ſufferynge, and of great compaſſion, and ready to pardon wyckednelle. Then (no doute) he alſo ſhall turne, and forgeue: & after his chaſtenynge he ſhall let your increace remayne for meate and drynkofferynges vnto ỹ LORDE youre God. * Blowe out ỹ trōpet in Sio, proclame a faſtyng, call the cōgregacyon, & gather ỹ people together: warne ỹ cōgregacio, gather the Elders, bringe the chyldren & ſuklynges

Deut.4.c
and.30.a.
Apoc.6.c
‡pſal.85.a
Ione.4.a.

Joel.1.c

1.Cor.7.a. together. *Let the bridegrome come out of hys chamber, and the bryde out of hir parloure. Let the prestes that serue the LORD, wepe betwene the porche & the altare, & saye: Be fauourable (O LORDE) be fauourable vnto thy people, let not thyne heretage be brought to such cõfusyon, lest ỹ Hythen be lordes therof. Wherfore shulde they
Deu.32.c. saye amonge the Heythen: *Where is now their
Psa.78.b God? Then shall the LORD be gelous ouer his londe, & spare his people. Yee the LORD shal answere, and saye vnto his people: Beholde, I wyll sende you corne wyne & oyle, so that ye shal haue plentye of them: and I wyll nomore geue you ouer to be a reproue amonge the Heythen.

The Epistle on the frydaye nexte folowynge, Esa.lviii.a.

Ezech.3.c
Jere.19.a.
Jon.3.a
Mat.10.a
and.28.c
AND therfore, *crye now as loude as thou canst. Leaue not of, lyfte vp thy voyce lyke a trompet, & shewe my people their offences, & the house of Iacob their synnes. For they seke me dayly, and wyll knowe my wayes, euen as though it were a people ỹ dyd ryght and had not forsaken the statutes of their God. They argue with me concernynge ryght iudgementes, & wyll pleate at the lawe with their God. Wherfore fast we (saye they) & ỹ seyst it not? we put our lyues to strayt-
Esay.1.b. nesse, & thou regardest it not? Beholde, *whan ye fast, youre owne lust remayneth styll, for ye do no lesse violẽce to your detters: lo, ye fast to stryke & debate, and to smyte hym with your fyste that speaketh vnto you. Ye fast not (as somtyme) that
Zacha.7.a. your voyce myght be herde aboue. *Thynke ye this fast pleaseth me, that a man shulde chasten hym selfe for a daye, and to hange downe his heade lyke an hoke, to lye in heery cloth and vpon

the earth: Shulde that be called fastyng, or a day that pleaseth the LORDE: *But thys fastyng pleaseth not me, tyll the tyme be thou lowse hym out of bondage, that is in thy daunger: that thou breake the othe of wycked bargaynes: that thou let the oppressed go free, and take from them al maner of burthens. It pleaseth not me, tyll * thou deale thy bread, to the hongrye, and bringe the poore harbourlesse home in to thy house: whan thou seyst the naked, that thou clothe hym, & hide not thy face from thyne owne flesche. * Then shal thy lyghte breake forth as the morynge, and thy health shall florysh ryghte shortly: thy ryghteousnesse shal go before the, and the glory of the LORDE shall enbrace the. Then yf thou callest, the LORDE shall answer the: Yf thou cryest, he shall saye: Here I am. For I the LORD thy God am mercyfull. Deut.15.a Eze.18.b Mat.25.c Luce.11.b

The Epistle on the wednisday after the fyrst sondaye in lent. Exo.xxiiii.c

AND ỳ LORDE sayde vnto Moses: *Come vp to me in to ỳ mounte, and remayn there, ỳ I maye geue ỳ tables of stone, and the lawe and commaundemētes ỳ I haue writtē, which thou shalt teach thē. Then Moses gat him vp, and his minister Iosua, & went vp in to ỳ mount of God, & sayd vnto the elders: Tary ye here, till we come to you agayn: Behold. Aarō & Hur are wyth you Yf ony man haue a matter to do, let hym bringe it vnto them. Now whan Moses came vp in to ỳ mount, a cloude couered the mount, and the glory of the LORDE abode vpon mount Sinai, and Exod.31.b and.32.d

couered it wyth the cloude syxe dayes, and vppon the seuenth daye he called Moses out of ỹ cloude And the fashion of the glorye of the LORD was lyke a consumynge fyre vppon the toppe of the mounte in the syghte of the chyldren of Israell.
Exo. 34.d And Moses wente in to the myddes of the cloud, and ascended vp in to the mount, * and abode vpon the mounte foxtye dayes and foxtye nyghtes.

Another Epistle for the same daye. iii. Reg. xix. a

IN those dayes came Elias vnto Bersaba in Juda, and lefte hys lad there. But he hymselfe wente a dayes iourney in to the wylderneſſe, and came in to the wylderneſſe, and came in, & sat hym downe vnder a Juniper tre, and wyshed vnto hys soule that he myghte dye, and sayde: It is now ynough LORDE: take my soule, for I am not better thē my fathers. And he laied him down and slept vnder the Juniper tre. And beholde, the angell touched hym, and sayde vnto hym: Stond vp and eate. And he loked about hym: and behold at his heade ther was a bread baken on the coles, and a cruse wyth water. And whan he had eaten and dronken, he layed hym down againe to slepe. And the angell of the LORDE came agayne the seconde tyme, and touched him and sayde: Stond vp, and eate, for thou hast a great way to go. And he arose, and dyd eate, and dynke, and wente on
Exo. 34.d thorow the strength of that meate * foxtye dayes
Mat. 4.a and foxtye nyghtes, euen vnto Horeb the mounte of God.

The Epistle on the frydaye next folowynge, Ezec. xviii. c

THis sayeth the LORD.* The same soule that synneth, shal dye: ‡The son shal not beare the fathers offence, nother shall the father beare ỹ sonnes of fence.* The ryghteousnesse of ỹ righteous shalbe vpon hymselfe, & ỹ wyckednesse of ỹ wicked shal be vpon himself also. ‡But yf the vngodly wyll turne away from al his sinnes that he hath done, & kepe al my cõmaundementes, & do ỹ thynge ỹ is equal & ryghte, doutlesse he shall lyue & not dye As for all his synnes that he dyd before, they shall not be thoughte vpon: but in hys ryghteousnesse that he hath done, he shall lyue.* For I haue no pleasure in the death of a synner (sayeth the LORD God) but rather that he conuert, & lyue. Againe yf the righteous turne away from hys ryghteousnesse, & do iniquite, accordyng to all ỹ abhominaciõs that ỹ wycked man doeth, shall he lyue? All ỹ righteousnesse ỹ he hath done, shall not be thought vpon: but in the fault that he hath offended wythall, and in the synne ỹ he hath don, he shall dye And yet ye saye: Tushe,* The waye of ỹ LORD is not indifferent. Heare therfore ye house of Israel, is not my way right? Or are not youre wayes rather wicked? Whan a righteous mã turneth away frõ his righteousnes, & medleth wt vngodlynesse, he must dye therin: Yee for ỹ vnrighteousnesse ỹ he hath done, muste he dye.* Agayne, whã the wicked mã turneth away frõ hys wickednesse ỹ he hath don, & doeth ỹ thing which is equal & right, he shal haue his soule alyue: For in so much as he remẽbreth himselfe, and turneth from all the vngodlynesse ỹ he hath vsed, he shall lyue & not dye, (sayeth the LORD & Almyghty.)

Eze.18.c
‡Deu. 24.c
4.Me.14.c
2 par. 25.c
*Ro.1.b
Abac.2.a
‡Jer. 18.c
Ezec.33.c
2.Pet.3.b
Ezec.33.c
Esay. 55.b

¶ The Epistle vpon ỹ wednisday after ỹ seconde sondaye in Lent. Hest. xiii.d

Hest.13.d

IN the dayes of Hester* Mardoche-
us thought vpon all the worckes and
noble actes of ỹ LORD, & made his
prayer vnto hym sayeng: O LORD
LORD, ỹ valcaũt & almighty kyng
(for all thinges are in thy power: & yf thou wylte
helpe & deliuer Israel ther is no man that cã with
stonde nor let the: for thou haste made heauen and
earth, & what wõderous thyng soeuer is vnder ỹ
heauen ỹ art LORD of all thynges, and ther is
noman ỹ can resist the. O LORD) Thou know-
est all thinges: thou wotest LORDE, ỹ it was
nother of malice nor presumpcion, nor for ony de-
spyte of glory, that I wolde not bowe downe my-
selfe, nor worshippe yonder proude presumptuous
Aman (for I wolde haue bene contẽt, & that with
good wyll, yf it myghte haue done Israell onye
good, to haue kyst euen his footesteppes) but that
I dyd it, because I wolde not set the honoure of
a man in the steade of the glorye of God, and be-
cause I wolde worshyppe none but onely the my
LORDE. And this haue I done in no pryde nor
presumpcion. And therfore O LORDE ỹ God
and kynge, haue mercy vpon thy people: for they
ymagyn how they may bryngе vs to naught: yee
theyre mynde & despyte is to destroye and to ouer-
throwe thy people, that hath euer bene thyne inhe
ritaunce of olde. O despyse not thy porciõ, which
thou hast delyuered, and broughte out of Egypte
for thyne owne selfe. Heare my prayer, & be mer-
cyfull vnto thy people, whome thou haste chosen
for an heretage vnto thyselfe. Turne oure com-
playnte and sorowe in to ioye, that we maye lyue
O LORDE, & prayse thy name. O LORD, stu
ffe not the mouthes of them that prayse the, to be
destroyed. All the people of Israell in lyke maner

tryed as earnestly as they coulde vnto the LORDE, for their death and destruction stode before their eyes.

The Epistle on the frydaye nexte folowynge. Gene. xxxvii. a

IOseph sayd vnto his brethrē: * Hear (I praye you) what I dreamed: Me thought we were byndyng sheues vpon ỹ feld, & my sheffe arose & stode vp, your sheues round about made obeysaunce vnto my sheffe. Then sayd hys brethren vnto him: Shalt thou be our kyng & haue dominyō ouer vs? And they hated hym yet the more because of this dreame & his wordes. And he had yet another dreame, which he tolde hys brethren, & sayd: Behold, I had yet another dreame. Me thought the Sonne & the Moone & eleuen starres dydworshyppe me. And whan hys was tolde hys father and hys brethren, hys father reproued hym, and sayde vnto hym: What maner of dreame is thys that thou hast dreamed? Shal I and thy mother and thy brethren come and fall before the vppon the grounde? And his brethren had enuye at hym: but * hys father marked thys sayeng: Now whā his brethrē were gone forth to kepe their fathers cattell in Sichem, Israel sayde vnto Ioseph: Do not thy brethren kepe the cattell in Sichē? Come, I wyll sende the vnto thē. He answered: * Here am I. And he sayd: Go thy waye, and loke whether it be well with thy brethren and with the cattell, and bringe me worde agayne how it is. And he sent hym oute of the valley of Hebron to go vnto Sichem. Then a certayne man founde hym wanderynge out of hys waye in the felde, whiche axed him and sayde: Whom seekeste thou? He an-

Gen. 37. a

Luce. 2. g

1. Reg. 3. d

swered: I seke my brethren, tell me (I praye the) where they kepe. The man sayde: They are gone from heme, for I herde them saye: let vs go vnto Dothā. Then folowed Joseph after hys brethrē, and founde them at Dothan. Nowe whan they sawe hym afarre of, afore he came at them, they deuyled to slaye hym, and sayde one to another:

Mat. 21.d Mar. 12.a Luce. 20.b Lo, there commeth the dreamer: * Com on, and let vs slaye hym, and caste hym in a pytte, and saye: I wycked beast hath deuoured hym: then shall it be sene what hys dreames are. Whan Rubē herd that, he wolde haue delyuered hym oute of theyr

Gene. 42.c handes, and sayde: * Oh let vs not slaye a soule. Ruben sayde moreouer vnto thē: Shed no bloud but cast hym into thys pytte that is in the wilder nesse, and laye ye no handes vpon hym (he wolde haue delyuered him oute of theyr handes, that he might haue brought him again vnto his father.)

The Epistle on the wednisdaye after the thyrde sondaye in Lent

Exodi. xx. b

Mat. 15.a Ephe. 6.a THus saieth ✠ LORD God: * honour thy father & thy mother, ✠ thou maist liue long in ✠ lond, which ✠ LORD thy God shall geue ✠. Thou shalt not kyll. Thou shal not breake wedlocke. Thou shalt not steale. Thou shalte beare no false witnesse agaynst thy neghboure. Thou shalte not lust after thy neghbours house. Thou shalte not

Rom. 7.b and. 13.b * lust after thy neghbours wife, nor his seruaunt nor maidē, nor his oxe, nor his Asse, nor al that thy neghbour hath. And all the people sawe the thonder and the lyghtenynge, and the noyse of the trōpet, & how that the mountayne smoked, and were afrayed, and stackerde, and stode afarre of, and

sayde vnto Moses:* Talke thou wyth vs, we wyll heare: and lette not God talke wyth vs, we mygh̄t els dye. And Moses sayde vnto the people Be not afrayed, for God is come to proue you, & that hys feare maye be before youre eyes, that ye synne not. And the people stode afarre of. But Moses gat hym into ỳ darke cloude, wherin God was. And ỳ LORD spake vnto him: Thus shalt thou say vnto the childrē of Israel: Ye haue sene that I haue talked wyth you from heauen: therfore shall ye make nothynge with me: goddes of syluer and golde shal ye not make you. Make me an altare of earth, whereupon thou mayeste offre thy burntofferynges & peace offeringes, thy shepe and thyne oxen. For loke in what place soeuer I make the remembraunce of my name, there wyl I come vnto the and blesse the. Deu.18.c Heb.12.e

The Epistle on the frydaye nexte folowynge. Numeri.xx.a

AND the congregacyō had no water, & they gathered thēselues together agaīst Moses & Aarō, & the people chode wyth Moses, & sayd: Wold god ỳ we had perysshed,* whā our brethrē perished before ỳ LORD. Wherfor haue ye brought ỳ congregatiō of ỳ LORD in to this wildernesse ỳ we shuld dye here wyth our cattell? And wherfore haue ye brought vs out of Egypt into this place, wher mē cā not sow, where are nother figges, nor vynes, nor pōgranates, & where ther is no water to drynke? And Moses & Aarō went frō ỳ congregatiō vnto ỳ dore of the Tabernacle of wytnesse, & fell vpon theyr faces: And ỳ glory of ỳ LORD appeared vnto thē. And ỳ LORD spak vnto Moses & sayd:* Take ỳ staf & gather ỳ congregatiō Nu.16.c Exo.17.b

1. Cor. 10. a together, thou and thy brother Aaron, and speake vnto the rocke before their eyes, and it shall geue hys water. And thus shalt thou prouide them water oute of the rocke, and geue the congregacyon drynke, and their cattell also. Then toke Moses the staffe before the LORD, as he commaunded hym. And Moses and Aaron gathered the congregacyon together before the rocke, and sayde vnto them: Hear ye rebellyons: Shall we prouyde you water oute of thys rocke? And Moses lyfte vppe hys hande, and smote the rocke with the staf two tymes. Then came the water out abundauntly, so that the congregacyon dranke, and their cattell also. But the LORD sayd vnto Moses & Aarō:

Deut. 1. f and. 31. a *Beraule ye beleued me not, to sanctifye me before the chylderen of Israell, ye shall not bryngе thys congregacyō in to the londe that I shal geue them. Thys is the water of stryfe, where the chyldren of Israell stroue wyth the LORD, and he was sanctifyed vpon them.

The Epistle on the wednisdaye after the fourth sondaye in Lent. Esa. 1. c

Jere. 7. a 22. 6. 22. a THus sayeth ỳ LORD God: *Wash you, make you cleane, put away youre euel thoughtes out of my syght, ceasse frō dooenge of euel & violence. Learne to do right, applye your selues to equite, delyuer the oppressed, helpe ỳ fatherlesse to hys right, let the wedowes cōplaynt come before you. Now go to (saieth the LORD) we wil talke together Is it not so? Though youre synnes be as reade as scarlette, shall they not be whyther then snowe? And thoughe they were lyke purple, shall

Deut. 11. b and. 28. b they not be lyke wolyte wolle? Is it not so? *If ye be louynge & obedient, ye shall enioye the beste

thynge ỹ groweth in the lande. * But yf ye be obstinate and rebellious, ye shalbe deuoured with ỹ swearde: for thus the LORDE hath promysed with his owne mouth. Leui.26.d.

Another for the same daye. Ezec.xxxvi.d.

THus sayeth the LORD God: Therfore wyll I halowe my great name agayne, which amonge the Heythen is euell spoken of, for ye your selues haue dishonoured it amonge them. And the Gentyls shall know that I am the LORD, whan I am honoured in you before theyr eyes, sayeth the LORD god. As for you, I wyll take you from amonge ỹ Hey then, & gather you together out of all cõtries, and bryng you agayne in to your owne londe. * Thẽ wyll I poure cleare water vpon you, and ye shall be cleane: Yee from all youre vnclennesse & from all your Idols shall I clense you. * A new harte also wyl I geue you, and a new spyrete wyl I put in to you. As for that stony harte, I wyll take it out of your body, and geue you a fleshly harte. I wyll put my spyrete in you, * & cause you to walke in my commaundementes, to kepe my lawes, and to fulfyll them. And so ye shall dwell in the lande that I gaue to your forefathers, & ye shalbe my people, and I wyll be your God. Esa.44.d Iere.17.c. Eze.11.d and.18.e Deut.8.d.

The Epistle on the frydaye after the fourth sondaye in lent. iii. Reg. xvii. c.

AND after these actes the sonne of the wyfe of the house was sycke: and his sycknesse was so exceadynge sore, that ther remayned no bryth in hym. And she sayd vnto Elias: What haue I to do with the thou man of God? Arte thou come in vnto me, that my synne shulde be kepte in remembraunce, & that my sõne shulde be slayne? And he toke hym frõ hyr lappe, &

caryed hym vp in to the chamber where he hym selfe dwelt, and layed hym vpon hys bed, & called vpon the LORDE, and sayd: O LORDE my God, hast thou dealt so euell & the wedowe & whō I dwell, that thou woldest slaye hyr sonne?

Eccl.48.a And * he stretched out hym selfe ouer the chylde thre tymes, and called vpon the LORD, & sayde: O LORDE my God, let the soule of this chylde come agayne in to hym. And the LORD herde ỹ voyce of Elyas. And ỹ soule of the chylde came agayne in to hym, and he reuyued. And Elyas toke the chylde, and brought hym downe from the chā bre in to the house, and delyuered hym vnto hys mother, and sayd: Beholde, thy sonne lyueth. And the womā sayd vnto Elyas: Now knowe I that thou art a man of God, and that the worde of ỹ LORDE is in thy mouthe of a trueth.

The Epistle on the wednisdaye after the v. sondaye in lent. Leui. xix. a.

AND the LORD talked & Moses, & sayd: Speake vnto the whole cōgregacyō of the chyldren of Israell, and saye vnto them:

Leui.19.c * I am the LORDE youre God. Ye shal not steale, nother lye, nor deale falsly one & another. * Ye shall not sweare falsly by my name, & so to vnhalowe ỹ name of thy God: for I am the LORD Thou shalt do thy neyghbour no wrōge nor robbe hym. * The workemās labour shall not byde & the vntyll the morynge. Thou shalt not curse the deafe. ‡ Thou shalte put no stomblynge blocke before the blynde, but shalte feare thy God: for I am the LORD. Ye shall not deale wrongfully in iudgement, nother shall ye accepte the persone of the poore, nor honoure the persone of the great, but thou shalt iudge thy neyghboure ryghteously. Thou shalt let no preuy accuser go

Exo. 20.b
Mat.5.d
deu.24b
Eob.4.c
‡ deu.17.c

amonge thy people. Nother shalt thou stonde a-
gaynst thy neghbours blonde: for I am ℣ LOR-
DE. Thou shalte not hate thy brother in thyne
harte, * But shalt tell thy neghboure his faute, ℣ Eccl. 19.d
thou beare not synne for his sake ‡ ℣ shalt not a- Mat. 18.b
uenge thy selfe, nor beare cuell wyll agaynst the ‡ Mat. 5.e
thyldre of thy people. * Thou shalt loue thy negh * mat. 22.c
boure as thy selfe: for I am ℣ LORD. My statu Ro. 13.b.
tes shall ye kepe, sayeth the LORD almyghtye.

The epistle on the fridaye after the fyfth sondaye in lent. Jere. xvii. c.

IEremy sayd: LORDE, all they ℣ for-
sake the, shalbe cōfoūded: al they that
depart frō ℣, shalbe wrytten in earth:
* for they haue forsakē ℣ LORD, ℣ Jere. 2.b
bery cōdyte of ℣ waters of lyfe. Heale Joh. 4.b
me (O LORD) ‡ I shalbe whole: saue ℣ me, ‡ I Eze. 36.b
shalbe saued, for ℣ art my prayse. Beholde, thefe
men saye vnto my: Where is ℣ worde of ℣ LOR
DE? Let it come. Where as I neuertheles lea-
dyng ℣ flocke in thy wayes, haue compelled none
by violence. For I neuer despyzed ony mans death,
this knowest thou well. My wordes also were
ryght before ℣. Be not thou terrible vnto me (O
LORD) for thou art he in whome I hope, whan
I am in parell. Let my persecuters be confounded
but not me: let thē be afrayed, and not me. Thou
shalte brynge vpon them the tyme of theyr plage,
and shalt destroye them ryght sore.

The Epistle on the wednisdaye after Pal-
me sondaye. Esay. liii. a.

LORD * who geueth credēce vnto our prea
chinge? Or to whō is ℣ arme of ℣ LORD Joh. 12.e
knowē? He shal grow before ℣ LORD lyke Ro. 10.c
as a braūch, ‡ as a roote in a drye grouād
he shall haue nother bewtye nor fauoure. Whan

we loke vpon hym, ther shalbe no fayrenesse: we shall haue no lust vnto hym. He shalbe the moost
Heb.5.c symple and despysed of al, * which yet hath good experience of sorowes and infirmyties. We shall reken hym so symple and vyle, that we shall hyde
Mat.8.b oure faces from hym. Howbeit of a trueth * he
1.Pet.2.b onely taketh awaye our infirmyte, & beareth our payne. Yet shal we iudge hym, as though he were plaged, and cast downe of God: Where as he not withstandynge shalbe wounded for our offences, and smytt̄e for our wyckednes. For the payne of our punishment shalbe layed vpon him, and with his strypes shall we be healed. As for vs, we go al astraye (lyke shepe) euery one turneth his owne waye. But thorowe hym the LORDE pardo-
Jere.11.b neth all our synnes. He shalbe payned and trou-
Actu.8.d bled, and shall not open his mouth. * He shal be
Mat.27.b led as a shepe to be slayne, yet shal he be as styl as
‡ Jo.1.c a‡ lambe before the shearer, and shall not op̄e his
1.Cor.5.c mouth. He shalbe had awaye, his cause not herde and without ony iudgement. Whose generacyon yet no man maye nombre: whan he shalbe cut frō the grounde of the lyuynge: Which punishment shall go vpon hym for the transgression of
Mat.27.c my people. * His graue shalbe geuen hym with the condemned, and his crucifyenge with the the-
2.Cor.5.c ues: * Where as he dyd neuer violence nor vn-
1.Pet.2.d ryght, nother hath ther ben ony deceatfulnesse in
‡ Joh.12.c his mouth. ‡ Yet hath it pleased the LORD to
Rom.8.d smyte hym with infirmite, ℣ whan he had made his soule an offerynge for synne, he myghte se a longe lastynge sede. And this deuyce of ℣ LOR-
DE shall prosper in his hande. With trauayle & labour of his soule shall he optayne great ryches
Roma.3.c * My ryghteous seruaunt shall with his wyse-dome iustifye and delyuer the multitude, for he

shall beare awaye theyr synnes. Therfore wyll I geue hym the multitude for his parte, and he shall deuyde the stronge spoyle, because he shall geue ouer his soule to death, * & shalbe rekened among the transgressours: which neuertheless shall take awaye the synnes of the multitude, and make intercession for the mysdoers. Luc. 22.c Mar. 15.d.

The Epistle on good frydaye. Exo. xii. a.

THe LORDE sayd vnto Moses & Aarō in the lande of Egipt: This moneth shall be with you the fyrst moneth, & at it shall ye begynne the monethes of the yeare. Speake ye vnto all the congregacyon of Israel, and saye: * Upon the tenth daye of this moneth let euery one take a ‡ lambe (or a kydde) where a housholder is, to euery house a lambe. But yf the housholde be to fewe for a lambe, then let hym & his neyghboure that is nexte vnto his house, take it accordynge to the nombre of the soules, & coūte to the lambe what euery man may eate. But it shalbe a lambe without blemyshe, a male, and of a yeare olde. From amonge the lambes and goates shall ye take it. * And ye shall kepe it vnto the fourtenth daye of the moneth. And euery man of the congregacyon of Israell shall slaye it aboute the euenynge. * And they shall take of his bloude and strake it on both the syde postes of the doze, and on the vpperdoze post of the house, that they eate it in. And so shal they eate flesh ỹ same nyght rosted at the fyre, & vnleuēded bread, & shal eat it & sowre sawce. Ye shal not it eate rawe, nor sodden with water, but onely rosted at the fyre, hys heade, & his fete, & pertenaunce. And ye shal leaue nothynge of it ouer vntyll the mornynge: but yf ony thynge be lefte ouer vntyll the mornynge, ye shall burne it with fyre. Of this maner shall ye Exo. 23.b ‡ Joh. 1.d Exe. 45.c Ezech. 9.a

eate it: Ye shall be gyrded aboute youre loynes, and haue your shues vpon youre fete, and staues in youre handes, and ye shall eate it with hayste: for it is the LORDES Passeouer.

The Epistle on the last Sondaye after Trinite Sondaye. Jere.xxiii.a

Jere.33.c Beholde, * the tyme commeth (sayeth the LORDE that I wyll rayse vp ỳ righteous braunch of Dauid, whych

Esa.11.a shall beare rule, & discusse matters ỳ wysdome, * & shall set vp equyte and

Deut.33.e righteousnes agayne in the earth. In his tyme shall Juda be saued * & Israell shall dwell bout feare. And this is the name ỳ they shall call hym:

1.Cor.1.d euen the LORD * our righteous maker. ‡ And

‡ Jer.16.c therfore beholde, ỳ tyme cõmeth (sayeth ỳ LORDE) that it shall nomore be sayde: the LORDE lyueth, which broughte the chyldrẽ of Israell out of the londe of Egypte: But the LORD lyueth, which brought forth and led the sede of the house of Israell out of the north londe and from all contrees, where I had scattered them, and they shall dwell in theyr owne londe agayne.

The Epistle on the wednisdaye in the ember weke afore Michaelmasse. Amos.ix.c.

Beholde, ỳ tyme cõmeth (sayeth ỳ LORD) ỳ the plowman shall ouertake the mower, and the treader of grapes hym ỳ soweth

Joel.3.a sede. * The mountaynes shall droppe swete wyne, and the hylles shall be frutefull, and I wyl turne the captiuite of my people of Israel: they shall repayre the wayst tyties, and haue thẽ in possessiõ: they shall plãte vynyardes, & drynke the wyne therof: they shall make gardens, and eate the frutes of them. And I wyll plante them

vpon theyr owne grounde, ſo that I wyll neuer roote them out agayne from the londe, which I haue gyuen them, ſayeth the LORDE.

The Epiſtle on the frydaye in the ember weke afore Michael maſſe: Oſe.xiiii.a.

TUrne the now (O Iſrael) vnto ỹ LORDE thy God: * for thou haſt taken a great fal thorow thy wyckednesſe. Take theſe wordes with you whan ye turne to the LORDE, & ſaye vnto hym: O forgeue vs al oure ſynnes, receaue vs graciouſly, and then wyl we *offre the bullockes of oure lippes vnto the. Aſſur ſhalbe nomore oure helper, nother wyll we ryde vpō horſes onye more. Ns for the workes of oure owne handes, we wyl nomore cal vpon thē. For it is thou ỹ art our God, thou ſheweſt mercy euer vnto the fatherleſſe. (O Yf they wolde do this) I ſhulde heale their ſores: Yee with all my hart wolde I loue them, ſo that my wrath ſhulde cleane be turned awaye from thē. Yee I wolde be vnto Iſrael as the dew, and he ſhulde growe as the lilye, and his roote ſhuld breake out as Libanus. His braunches ſhulde ſpreade out abrode, and be as fayre as the Olyue tre, and ſmell as Libanus. They ỹ dwell vnder his ſhadowe, ſhulde come agayne, and growe vp as the corne, and flo riſhe as the vyne: He ſhuld haue as good a name, as the wyne of Libanus. O Ephraim, what haue I to do with Idols ony more? I wyll graciouſly heare him, and leade hym forth. I wyl be vnto ỹ as a grene Fyrre tre, vpō me ſhalt thou fynde thy frute. Who ſo is wyſe, ſhal vnderſtōde this: And he that is ryghte inſtructe, wyll regarde it. For ỹ wayes of the LORDE are ryghteous: ſuch as be godly, wyl walke in thē. Ns for the wycked, they wyll ſtomble therin.

3.Re.12.c Jere.18.a Ezec.18.c and.33.c Heb.13.c Pſal.91.a

The Epistles of

Here folowe

the Epistles of the sayntes, whiche are also taken out of the olde Testament.

The Epistle on the daye of the Concepcyō of our Ladye. Eccli. xxiiii. c.

AS the vyne haue I brought forth a swet sauoure, and my floures are the frute of honoure and ryches. I am the mother of dewtye, of loue, of feare, of knowlege, & of holy hope. * In me is all grace of lyfe & trueth. In me is all hope of lyfe and vertue. O come vnto me al ye that be desyrous of me, and fyl your selues & my frutes: for my spyrete is swete[r] then hony, and so is myne enheritaunce more then ỹ honycombe: the remembraunce of me endureth for euermore. They that eate me shall haue the more honger: & they that drynke me, shall thyrst the more. Who so herkeneth vnto me, shal not come to confusyō: and they that worke in me, shall not offende. They that make me to be knowen, shal haue euerlastynge lyfe.

Joh. 14. a

The Epistle on Candelmasse daye. Mala. iii. a.

BEholde, * I wyll sende my messaunger, which shall prepare the waye before me: & ỹ LORD, ‡ whō ye wold haue, shal soone come to his tēple, yee euen ỹ messaūger of ỹ cōuenaūt whō ye longe for. Beholde, he cōmeth

Mat. 11. b
Mar. 1. a
Luce. 7. c
‡ Gen. 4. a and. 5. d

sayeth the LORD of hooſtes. But who maye abyde the daye of hys commynge? Who ſhall be able to endure, whan he appeareth? For he is like a goldſmythes fyre, and lyke washers sope. He ſhall ſet hym downe to trye and to clenſe the ſyluer, he ſhall pourge the chyldren of Leui, and purifye them lyke as golde and ſyluer: that they maye bryng meatofferynges vnto the LORD in righteouſneſſe. Then ſhall the offerynge of Juda and Jeruſalem be acceptable vnto the LORDE, like as from the begynnynge and in the yeares afore tyme.

The Epiſtle on the annunciacion of the mooſt glorious virgin Marie. Eſay. vii. b

GOd ſpake vnto Achas, sayēg: Requyre a token of the LORDE thy God, whether it be towarde the depth beneth, or towarde the heyghte aboue. Then sayde Achas: I wyll requyre none, nother wyll I tempte the LORDE. The LORDE answered: Then herken to, ye that be of the houſe of Dauid: Is it not ynough for you that ye be greuous vnto men, but ye muſte greue my God also? And therfore the LORDE ſhall geue you a token of himſelfe. *Beholde, a virgin ſhall conceaue and beare a ſonne, and ſhall cal hys name Emanuell. Butter and hony ſhall he eate, that he maye knowe the euell, and chooſe the good. *Matth. 1.c Luce. 1.c

The Epiſtle on S. Philippe and Jacobs daye. Sap. v. a

Wat.19.c THē shall ỹ ryghteous stonde in greate stedfastnesse agaynst such as haue dealt extremely with thē, & takē away their labours. Whan they se it, they shalbe vered with horrible feare, & shal wonder at ỹ hay slynesse of the sodane health, gro uynge for very distresse of mynde, & shal saye wi-thin thē selues (hauynge inward sorow, & mour-uynge for very angupshe of mynde:) These are they, whom we somtyme had in derisiō and iestes Sap.3.a vpō * We fooles thought their lyfe very mad-nesse, & theyr ende to be without honoure. But lo, how they are counted amōge the chyldren of God and theyr portion is amonge the sayntes.

The Epistle on the Natiuite of S. Jhon Baptiste. Esa.xlix.a.

HErken vnto me, ye Iles, & take hede ye people frō far. The LORD hath called me fro my byrth, & made men-tion of my name fro my mothers wō be. * He hath made my mouth ‡ like a Esa.51.c ‡epha.6.b sharpe swearde, vnder the shadowe of his honde hath he defended me, & hyd me in his quyuer as a good arowe, & sayde vnto me: Thou art my ser-uaunt Israel, * I wyll be honoured in the. Then Joh.17.a answered I: I shal lese my laboure, I shall spēde my strēgth in vayne. Neuertheles I wyll com-mitte my cause & my worke vnto the LORD my God. And now sayeth ỹ LORD (euen he ỹ fas-shioned me fro my mothers whōbe to be his ser-uaūt, ỹ I maye bryngе Jacob agayne vnto him: howbeit Israel wyl not be gathered vnto him a-gayne. In whose sight I am greate, whiche also, is my LORDE, my god & my strēgth:) Let it be but a small thynge, ỹ thou art my seruaūt, to

set vp the kynredes of Jacob, & to restore ỳ destruction of Israel * yf I make ỳ not also the lyght of Actu 13.c
Ẽtiles, ỳ thou mayest be my saluacion vnto the Joh.8.b
ende of ỳ worlde. Moreouer, thus sayeth ỳ LORDE the auẽger & holy one of Israel, because of ỳ abhorrynge & despysynge amonge the Gentiles, concerninge the seruaunt of al them ỳ beare rule: Kynges and Princes shall se, and shall aryse and worshippe, because of the LORDE ỳ he is faithfull: and because of the holy one of Israel which hath chosen the.

The Epistle on the daye of the vysitacyon of the most glorious virgyn Mary. Cant. ii. a

I Im the floure of the felde, and lylye of the valleys: As the rose among the thornes, so is my loue among the doughters. Lyke as the appletre amonge the trees of the wod so is my beloued among the sonnes. My delyte is to sytt vnder his shadowe, for his frute is swete vnto my throte. He bryngeth me in to his wyne seller, & loueth me specially well. Refreshe me wt grapes, comforte me with apples, for I am sycke of loue. * His lefte hande lyeth vnder my heade, Can.8.a
and his right hande enbraceth me. I charge you (O ye doughters of Jerusalem) by the roes and hyndes of the felde, that ye wake not vp my loue nor touche her, tyll she be content her selfe. Me thynke I heare the voyce of my beloued: Lo, there commeth he hoppyng vpon the mountaynes, and leapyng ouer the tytle hylles. My beloued is lyke a roe or a yong hert. Behold, he stondeth behynde oure wall, he loketh in at the wyndow, & pypeth thorow the grate. My beloued answered & sayde vnto me: O stonde vp my loue, my doue, my bew

tyfull, & come: for lo, the wynter is now paste, the rayne is away & gone. The floures are come vp in the felde, the twystynge tyme is come, the voyce of the turtle doue is herde in our lond. The figge tre bryngeth forth hyr frygges, the vynes beare blossoms, and haue a good smell. O stonde vp my loue, my bewtyfull, and come (my doue) out of the caues of the rockes, oute of the holes of the wall. O let me se thy countenaunce, and hear thy voyce: for swete is thy voyce, and fayre is thy face.

The Epistle on. S. Marye Magdalenes dayes. Prouer. xxxi. b

WHo so fyndeth an honest faithfull womā she is much more worth thē perles The hart of hyr husbande may safely truste in her, so ỹ he shall haue no nede of spoyles. She wil do hym good and not euel al ỹ dayes of hyr lyfe. She occupieth wol and flax, and laboureth gladlye with hyr handes. She is lyke a marchauntes shyp, ỹ bryngeth hyr vitailes from farre, She is vp in the nightseasō, to prouide meate for hyr housholde, and foode for hyr maydens. She cōsidreth londe & byeth it, and wyth the frute of hyr handes she planteth a vyneyarde. She gyrdeth vp hyr loynes with strength, and corageth hyr armes. And yf she perceaue that hyr huswifrye doth good, hyr cādle goeth not out by nyght. She layeth hyr fyngers to the spyndle, and hyr hande taketh holde of the distaffe. She openeth hyr hande to the poore, yee she stretcheth forth hyr handes to suche as haue nede. She feareth not that the colde of wynter shall hurte hyr house, for all hyr housholde folkes are double clothed. She maketh herselfe fayre ornamentes, hyr clothing is whyte sylke & purple. Hyr husbād

is much set by in the gates, whan he sytteth amõg the rulers of the lond. She maketh cloth of silke, and selleth it, and delyuereth a gyrdle vnto ỹ marchaunt. Strengthe and honour is hyr clothynge, & in the latter daye she shall reioyce. She openeth hyr mouth wyth wysdom, and in hyr tunge is the lawe of grace. She loketh well to the wayes of hyr housholde, and eateth not hyr bread with ydelnesse. Hyr chyldren aryse, and call her blessed, and hyr husbande maketh much of her. Many doughters ther be that gather ryches together, but thou goest aboue them all. As for fauoure, it is deceatfull, and bewtye is a vayne thynge: but a woman that feareth the LORD, she is worthy to be praysed. Geue her of the frute of hyr handes, and lette hyr owne workes prayse her in the gates.

The Epistle red on the daye of the assumption of oure Ladye.
Eccle. xxiiii.b

IN all these thinges also I sought rest & a dwellynge in some inheritaunce. So ỹ creator of al thinges gaue me a commaundement: & he ỹ made me, appoynted me my tabernacle, & sayd vnto me: Let thy dwellynge be in Jacob, & thyne inheritaunce in Israell and roote thyselfe amõge my chosen. * I was created frõ the begynnyng, & before ỹ worlde, & shall not leaue of vnto worlde to come * in ỹ holy habitacion haue I serued before hym, & so was I stablished in Siõ, ‡ in ỹ holy cytye rested I in lyke maner, & in Jerusalẽ was my power. I toke root in an honorable people, euẽ in the porcpõ of ỹ LORD & in hys heretage, & kept me in the fulnesse of the sayntes. I am set vp an hyghe lyke a leader vpõ Libanus, & as a Cypers

Pro.8.c

Exod.31.a

‡ Psl. 131.b.

tre vpon the mount Hermon: I am exalted lyke a Palmetre in Cades, an as a rosesplante in Jericho: As a fyre Olyue tre in the felde, and am exalted, lyke a playntayne tre by ỹ waterlyde. I haue geuen a smel in the stretes, as the Cynomom and Balme that hath a good sauoure: Yee a swete odoure haue I geuen, as it were Myrre of ỹ best.

On the Natiuite of oure Lady this Epistle is as afore in the concepcyon of our Lady.

The Epistle on Saynt Mathewes daye the Apostle. Ezechiel. i. b

Eze. i. b

THe similitude of the four beastes: * vpon the ryght syde of these four: theyr faces were lyke the face of a man and the face of a lyon: But vpon the lefte syde they had the face of an oxe, and the face of an Aegle. Theyr faces also and theyr wynges were spredde oute aboue: so that two wynges of one touched euer two wynges of another, and wyth the other two they couered theyr bodyes. Euery one whan it wente, it wente
Eze. 10, c strayghte forwarde. * Where as the spyrete ledde them, thyther they wente, and turned aboute in theyr goynge. The fashion and countenaunce of ỹ beastes was lyke whoate coales of fyre, euen as though burnynge creesshettes had ben among the beastes: the fyre gaue a glyster, and oute of ỹ fyre ther went lyghtenynge. Whan the beastes wente forwarde and backward, one wold haue thought it had lyghtened.

On. S. Lukes daye the Epistle as is afore on. S. Mat. daye ỹ Apost. Eze. i. b

The Epistle on Saynt Catherynes daye. Eccle. li. a.

I Thanke the O LORD & kynge, & praise the O God my saueoure. I wyll yelde prayse vnto thy name: for thou art my defender and helper, and haste preserued my body from destruction, from the snare of traytorous tunges, and from the lyppes that are occupied with lyes. Thou haste bene my helper, from suche as stode vp agaynste me, and hast delyuered me after the multitude of thy mercy, and for thy holy names sake. Thou haste delyuered me from the roarynge of them, that prepared them selues to deuoure me: oute of the handes of suche as soughte after my lyfe: from the multitude of thē that troubled me, and wēre aboute to set fyre vpon me on euery syde (so that I am not brent in the myddes of ỹ fyre:) from depe of hell, from an vncleane tunge, frō lyenge wordes, from the wicked kynge, and from an vnrighteous tunge. My soule shal prayse the LORD vnto death, for my lyfe drue nye vnto hell. They cōpassed me roūde about on euery syde, & ther was noman to helpe me. I loked aboute me, yf ther were onye man that wolde succoure me, but ther was none. Thē thought I vpon thy mercy O LORDE, & vpō thy actes that thou hast done euer of olde: namely that thou delyuerest such as put their trust in the and ryddest them out of the handes of the Heythen.

Here ende the Epistles of the olde Testament.

¶ The table,

wherein ye shall fynde the Epistles and the Gospels after the vse of Salisbury.

Seke after the Alphabete, as name ly. A. B. C. D. E. &c. whiche alwaye stonde by the syde of thys boke. On or vnder the letter shall ye fynde a crosse ✠ where the Epistle or Gospell begynneth: and where they ende, there shall ye fynde an halfe crosse. ✠

The fyrst lyne also in this Table is alwaye the Epistle, and the seconde lyne is alwaye the Gospell.

¶ On the fyrst sondaye in Aduent.

Rom. xiii. B And for so muche as we knowe
Math. xxi. A Whan they drue nye.

On the wednisdaye.

Jaco. v B Be patient therfore brethren
Mar. i. A This is the begynnynge

On the frydaye.

Esay. li. A Herken vnto me
Math. iii. A In those dayes

¶ On the secõde sondaye in Aduent

Rom. xv. A Whatsoeuer thynges
Luce. xxi ¶ And ther shall be tokens.

On the wednisdaye

Zacha. viii A Thus sayeth the LORDE
Math. xi. B Verely I saye vnto you